



# **The Commentary of the Romans**



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## Preface

In the interpretation of the text is applied consistently by the Calvinism for it is biblical. As I quoted the theory of the scholars were quoted out of the Calvinistic scholars. Sometimes although some scholars have the different theological interpretation of orthodoxy perspective, I criticized them almost. One of the theologies that brings about the great confusion in the contemporary day. Is the theology of Karl Barth? So I criticized his commentary of the Romans and revealed in my criticized note. Although he is a difficult understanding, I reveal his identity by explaining them easily and then I revealed the different point to Calvinism obviously.

I appreciate the saints in every area that pray for the ministry of commentaries and support for them.

In conclusion what I understands the readers is as followings, the meaning of the letters is changed into the other meaning for wrong letter or, in my interpretation, some wrong one, I request your forgiveness What the author prays sincerely is the fact that every man to read this commentary shall be received the spiritual full grace.

1969, 3

At Sangdodong in Seoul  
Author

## Recommendation

My spiritual teacher, Dr. Yune Sun Park (1905 -1988) was my example of reformed theology and puritan devotional life in my ministry, because God led me to Him in my seminary time at South Korea, Chong Shin Bible College (BA) and Hapdong Theological Seminary in South Korea (M.Div.) and Westminster California Seminary (D. Min 1906), After that my heart have longed to imitate him to serve God's mission. Now also in Cambodia missionary time I want to resemble him in my ministry, because I love his faithful heart to the Scripture. But I think that I cannot be compared with him actually.

In the grace of God, according to the stream of my heart, first, I translated Biblical Theology into English and also I translated 68 sermons in his Revelation Commentary into English to prepare to translate into Khmer version for Cambodia church by CEMF translation team.

During I translated his sermons and his commentary; I could see the passion that my respectable teacher loved the Word of God, the Scripture wholeheartedly. For my major subject is Expository Preaching, especially I could make sure his spiritual dimension to treat the truth. And I was impressed by the fact that his sermons are like the treasure of the truth.

I have a project to share his teaching in Cambodia church. So I have some plan to Jung Am Seminar, Calvin's Institute Seminar, and Pilgrim's Progress Seminar etc. in Cambodia Church.

May the grace of God be with the readers to enter into the Jung Am's godliness world through his sermons.

In Christ

Dr. White Young Jeon, president of CRFI

## **Sequence of the commentary of Romans**

### **Introduction**

1. The author of this book
2. The place and the time that the book was written
3. When did the Roman church establish ?
4. The analysis of the contents
5. \* references

### **Commentary**

#### **Chapter 1**

#### **Chapter 2**

#### **Chapter 3**

#### **Chapter 4**

#### **Chapter 5**

#### **Chapter 6**

#### **Chapter 7**

#### **Chapter 8**

#### **Chapter 9**

#### **Chapter 10**

#### **Chapter 11**

#### **Chapter 12**

#### **Chapter 13**

#### **Chapter 14**

#### **Chapter 15**

#### **Chapter 16**

### **Sequence of Sermons**

Sermon 1 The one to take the debt of gospel (Rom 1:14-17)

Sermon 2 Reaching from fact to face (Rom 1:17)

Sermon 3 The wrath of God ( Rom 1:18-32)

Sermon 4 Two kinds of Sin (Rom 1:18-32)

Sermon 5 The Woe of the one that do not have God in his Heart( Rom 1:28-32)

Sermon 6 Do not judge the other ( Rom 2:1-11)

Sermon 7 The sin to despise the Love of God (Rom 2:1-11)

Sermon 8 Of the judgment of God (Rom 2:1-11)

Sermon 9 The Conscience (Rom 2:12-16)

Sermon 10 Let's live in the realism (Rom 2:25-29)

Sermon 11 There is no the righteous ( Rom 3:9-20)

Sermon 12 The appearance of God's righteousness ( 3:20-21)

Sermon 13 Redemption ( 3:24)

Sermon 14 The criterion to get righteousness by faith and its result ( 3:26-31)

Sermon 15 The value of justified faith (Rom 4:3)

Sermon 16 The believer and his achievement (Rom 2:4-8)

Sermon 17 The covenant and faith (4:9-25)

Sermon 18 True descendant of Abraham ( Rom 4:13-17)

Sermon 19 The qualification of the descendant of Abraham (Rom 4:18-25)

Sermon 20 Of believing the resurrection of Jesus (Rom 4:23-25)

Sermon 21 Hope ( 5:3-11)

Sermon 22 The certainty of hope of salvation (Rom 5:5-11)

Sermon 23 The certainty of salvation of coming world (Rom 5:6-17)

Sermon 24 Abundant gracious Christ (Rm 5:15-17)

Sermon 25 The believer is united with Christ (Rom 6:15)

Sermon 26 The Devotion of the one who is united with Christ ( Rom 6:1-18)

Sermon 27 the responsibility of the one who is united with Christ (Rom 6:12-14)

Sermon 28 Of the Obedience (Rom 6:15-18)

Sermon 29 Let's long for holiness (Rom7:7-25)

- Sermon 30 The body is died but the spirit was resurrected ( Rom 8:9-10)
- Sermon 31 The Consciousness of responsibility (Rom 8:12-24)
- Sermon 32 Let's endure the hope and wait for it (Rom 8:18-25)
- Sermon 33 The love of Paul to his tribe ( Rom 9:1-5)
- Sermon 34 True love to his nation ( Rom 9:1-5)
- Sermon 35 The faith to receive the salvation (Rom 10:9)
- Sermon 36 The source of faith (Rom 10:14-17)
- Sermon 37 Two virtues of the believer (Rom 11:16-24)
- Sermon 38 he great God (Rom11:33-36)
- Sermon 39 Offer your body as living sacrifice (Rom 12:1)
- Sermon 40 Two missions of the redeemed (Rom 12:1-2)
- Sermon 41 Of the unity of church (Rom 12:3-8)
- Sermon 42 Four aspects of love (Rom 12:9-11)
- Sermon 43 Two important virtues to serve the Lord ( Rom 12:11)
- Sermon 44 Let's serve the Lord (Rom 12:11)
- Sermon 45 Three virtues that the believer should have personal life (Rom 12:12)
- Sermon 46 Of helping the others with materials ( Rom 12:13)
- Sermon 47 Bless the persecutor (Rom12:14)
- Sermon 48 Of the union of the church (Rom 12:15-16)
- Sermon 49 The Attitude of the Christian to the enemy (Rom 2:12-16)
- Sermon 50 The Spiritual warfare (Rom 12:21)
- Sermon 51 The Christian believer and country (Rom 13:1-7)
- Sermon 52 The non-ruler should not protest to the authority and the ruler should rule over them in goodness (Rom 13:1-7)
- Sermon 53 Of the love ( Rom 13:8-10)
- Sermon 54 The kingdom of God (Rom 14:17)
- Sermon 55 Establish the virtue ( Rom 15:1-3)
- Sermon 56 The brothers that the saints cannot forget (Rom16:1-8)
- Sermon 57 My mother (Rom 16:13)

Special Reference

About the doctrine of predestination



# **The Commentary of Romans**

## **Introduction**

### **1. The author of this book**

The fact that this book was written by Apostle Paul has not been doubted.

The external evidence. Irenaeus of the second century quoted 1:1 and 9:5 of this book as the protested document to the heresy by admitting as the authorities document. Not only that Also Clement of Alexandria quoted Rom 11:22 and 6:2 as the word of Paul, And Tertullian also quoted chapter 7 and 9:5 by admitting as the writing of the Apostle. Three church-fathers on the above were the men of 2<sup>nd</sup> century, the reason to believe in their evidence is the fact that they were the representative of the church of the world.

The internal evidence. The writing-style is same to the document revealed in the other document of Paul, we cannot deny his authorship of this book also. Not only that for the first preface of this book revealed his name obviously, it proved that it is his authorities book.

2. The place to write this book and its time. 15:22-29 reveals that Paul gathered the alms offering at Macedonia and Achaia and the plan to leave to Jerusalem. As we see it, The place to write this book is thought whether Macedonia or, Achaia. 16:23 reveals that as Paul informed the greeting of Gaius to Roman church, this man was the Corinthian man in region, Achaia. ( I Cor 1:14) Therefore the place to write this book might be Achaia.

3. Greijadanus said that as Paul wrote the book of Romans, he staid at Corinthian, because 16:1-2 mentioned the word about Phobe. As Paul recommended Pheobe, he exhorted the Roman church that they

should accept her well, then Phoebe seemed to bring the book and to go to Romans. Cenchreae was the city of harbor to be close to Corinthian. ( Romeinen p 1) “Erastos “also who was written at Rom 16:23 was Corinthian. ( II Tim 4:20) The fact that he was participated into the greeting of Paul proved the fact that Paul stayed at Corinthian. It is difficult that about the time that this book was written surely. The scholars have several views. Theodore Zahn said that it was written at March AD 58, Julicher said at the first time of AD 58. But the theory that it was written at more early time almost was common opinion. Greijadanus chose the opinion that it was written at 55 or, in the winter, 56.

### 3. When was the Roman church established?

Roman church was not established by Paul. ( Rom 15:20). At the aspect of Pentecost figure, there were the people who came on Jerusalem out of Rome. ( Act 2:10) After that they returned to Rome might proclaim the gospel there. Then this church consists of the Jews and the gentiles. Together. The evidence that the Jews stayed (1) We can know that Rom 2:17 revealed the fact that it pointed the Jews directly. (2) We can know that the names of the Jews came out in it. ( Rom 16:3, Act 18:2) Refer to Rom 16:7, 11. The church includes the gentiles. The evidence was the fact that Paul said to the gentiles in the church.( Rom 11:13, 19-31, 15:8-29)

### 4. The analysis of contents

#### Introduction (1:1-17)

1. Preface and blessing (1-7)
2. The concern of Paul to the Roman church (8-15)
3. The summarized contents of the gospel (16-17)

1. The doctrine of the sin (1:18-3:20)
  - (1) The sin of the gentile (1:18-32)
  - (2) The sin of the Jews ( 2:1-3:9)
  - (3) The conclusion (3:10-20)
2. The righteousness of God (3:21-5:21)
  - (1) Revealing of God's righteousness (3:21-31)
  - (2) The example of Abraham (4:1-25)
  - (3) The righteousness of God warrants the salvation (5:1-11)
  - (4) Adam and Christ (5:12-21)
3. Justification and actual life (6:1-8:39)
  - (1) The church united with Christ (6:1-11)
  - (2) Becoming the servant of righteousness by leaving the sin (6:12-23)
  - (3) Releasing from the laws and becoming the servant of Christ (7:1-6)
  - (4) The power less of the laws for the flesh (7:7-25)
  - (5) The system of Holy Spirit (8:1-11)
  - (6) The life to belong to the Holy Spirit (8:12-17)
  - (7) The hope of God's children (8:18-30)
  - (8) The certainty of salvation ( 8:31-39)
4. The issue of Israel and predestination (9:1-11:36)
  - (1) The unbelief of Israel ( 9:1-5)
  - (2) The character of God's election (9:6-13)
  - (3) The sovereignty of God (9:14-29)
  - (4) Conclusion ( 9:30-33)
  - (5) Israel cannot excuse (10:1-21)
  - (6) The present situation of Israel (11:1-10)
  - (7) The grace that comes on the gentile and Israel by falling of Israel (11:11-24)
  - (8) Returning of the gentile and the salvation of Israel (11:25-32)

(9) Doxology (11:33-36)

- The reference used to write this book as followings.
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### Chapter 1

1Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, 2which he promised beforehand through his prophets in the holy Scriptures, 3concerning his Son, who was descended from David according to the flesh 4and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ our Lord, 5through whom we have received grace and apostleship to bring about the obedience of faith for the sake of his name among all the nations, 6including you who are called to belong to Jesus Christ, 7To all those in Rome who are loved by God and called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ. 8First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in all the world. 9For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I mention you 10always in my prayers, asking that somehow by God's will I may now at last succeed in coming to you. 11For I long to see you, that I may impart to you some spiritual gift to strengthen you— 12that is, that we may be mutually encouraged by each other's faith, both yours and mine. 13I do not want you to be unaware, brothers, that I have often intended to come to you (but thus far have been prevented), in order that I may reap some harvest among you as well as among the rest of the Gentiles. 14I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish. 15So I am eager to preach the gospel to you also who are in Rome.

16For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. 17For in it the righteousness of God is revealed from faith for faith, as it is written, "The righteous shall live by faith." 18For the

wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. 19For what can be known about God is plain to them, because God has shown it to them. 20For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse. 21For although they knew God, they did not honor him as God or give thanks to him, but they became futile in their thinking and their foolish hearts were darkened. 22Claiming to be wise, they became fools, 23and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things. 24Therefore God gave them up in the lusts of their hearts to impurity, to the dishonoring of their bodies among themselves, 25because they exchanged the truth about God for a lie and worshiped and served the creature rather than the Creator, who is blessed forever! Amen. 26For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature; 27and the men likewise gave up natural relations with women and were consumed with passion for one another, men committing shameless acts with men and receiving in themselves the due penalty for their error. 28And since they did not see fit to acknowledge God, God gave them up to a debased mind to do what ought not to be done. 29They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, 30slanderers, haters of God, and insolent, haughty, boastful, inventors of evil, disobedient to parents, 31foolish, faithless, heartless, and ruthless. 32Though they know God's righteous decree that those who practice such things deserve to die, they not only do them but give approval to those who practice them.

## **The Analysis of Contents**

1. Preface and blessing (1-7)
2. The deep concern of Paul to the Roman church (8-15)
3. The summarized contents of the gospel (16-17)
4. The wrath of God revealed to the gentiles (18-32)

<b>Exposition</b>
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1. Like the other epistles, Paul firstly here said of his authority. (1-7) As we see it, the contents of this epistle was not personal letter, but it belongs to the divine authority as the delegate of God. (1) He started in the word, “the servant of Jesus Christ, Paul”. As we explained this word, I quoted a word of Luther’s exposition that understood the epistle of Romans and brought about the religious reformation. He said as followings, that is, “The word includes the majesty and humility.” (In diesem Worte liegt zugleich Hoheit und Demut. – Vorlesung uber den Romerbrief, 1965. P. 14). In other word, in the hand that Paul replaced the authority of Jesus Christ, it was the majesty, and in the other hand of his servant ministry, it was the humility. He does not treat himself as the Lord of the believers, but always he tried to serve for them. But his background was god himself. (2) Paul said that his position was for the gospel. He informed the several cores of the gospel to say the operation of the position, that is, the gospel was what the Scripture already had promised of the Son. The gospel is not the merit of the man or, the tiny invasion by his wisdom, but was accomplished by the laws of God and the prophecy of the prophets. Luther said, “This point is the greatest power of the gospel and its perfect testimony.” (Eben darin berubt die grosste Kraft und alle, Erweise des Evangeliums. – Vorlesung uber den Romerbrief, 1965 p 18) because the gospel was revealed according to the covenant we cannot say how much we believe in it. Here, the word, the promise is related to God, it, in Paul, teaches that the truth of salvation comes



out of God and its accomplishment was settled by the power of God completely.

Paul said another thing as the core of the gospel, that is, it was of the nature of Christ. (3-4) the nature of Christ was informed that he was born out of the blood line of David and by the resurrection he became the son of powerful God. At this point Luther pointed the fact of his lowering and his exalting. ( Das Evangelium handelt aber nicht nur von der Niedrigkeit des Gottessohnes, in der er sich selbst entauserte, vielmehr auch von der Herrlichkeit und Machtvolkommenheit. – Vorlesung über den Römerbrief, 1965, p 20). That is, as the one who created all things in the heaven and the earth was born as the descendant of David means lowing state and His resurrection by all power the exaltation.

2. Paul had the deep concern to Roman church. (8-15) He prayed passionately to meet the believers of Roman church. “All true shepherds have the anxiety to his sheep. (So nämlich wird jeder treue Hirte bedrängt. – Vorlesung über den Römerbrief. 1965, p 24) And he tried to share the grace to them (verse 15) the one who belongs to the flesh use the other but the one to belong to the Spirit try to give some grace.

3. Paul said the operation of the gospel which is the center of the book of Romans. (16-17) “The word, “in it the righteousness of God is revealed“ means it. The teaching of the man reveals the righteousness of the man but the teaching of God reveals the righteousness of God (the righteousness that God gives). In other word, it reveals the method to get the righteousness before God. (Luther)

4. In the chapter verses 18-32 reveal that all mankind were set under the wrath of God. The purpose Paul said so tried to prove the fact that the righteousness of God revealed in the only gospel like the above verse 17 said. In other word, Any world except the gospel has no the

way of salvation. Calvin said that such argument is the contrasted argument.

5. The mankind under the wrath of God was dropped down into the state of destruction absolutely. (1) They rebelled on God and served the idols. (19-23), to lose God is like to lose all things. ( Denney) (2) They committed all sins. (24-32) the fact that the man commits sin is already the punishment of God. In the contrast of it if the man works the virtue, it is the reward of God.

### Interpretation

**1 Paul, a servant of Christ Jesus,** The word, “servant” in Greek is *doulos* (δοῦλος), at the time of Paul, the servant was like furniture to his owner in the world of Rome. For example like a historian testimonies there are three kinds of the furniture. The one is what not to be able to say, (like the scythe and the ho) another is half dumb (to be like a dog) and the other is the slave to speak. As Paul pointed that he himself is the servant of Jesus Christ, which means that he himself should obey Jesus absolutely. But this obedience was established by the grace. But this obedience becomes by the grace. That is, it is established by the grace that Christ saved Paul out of the horrible power of death and by his blood and made him as his possession.

**an apostle,** The original Greek text of this word is *apostolos* (ἀπόστολος). In the ancient day it means the fleet in Greek, but at the latter time it points “the one to be sent.” He has the authority to replace the sender (Strack und P. Billerback) in other word; “the Apostle” is the one to be sent as the one to replace God to establish the church in the world.

**called to be,** This is *kletos* (κλητὸς) in Greek, all true servants of God took such experience of this *kletos*. For example Abraham (Gen 12:1-

3), Moses (Ex 3:10-12) and the other all prophets (Is 6:8-10, Jer 1:4-5). Paul received this calling on the way to Damascus. (Act 9:3-5)

**the gospel,** Euangelion(εὐαγγέλιον). The Greek of this word means “the good news”. The accomplishment of the promise of the news to send the messiah and to save his own people is true good news indeed. The method to accomplish this promise was the fact that Christ Jesus was clothed by the image of the man (the descendant of David) and came into the world and was resurrected.

**set apart for,** The Greek text of this word is aporismenos (ἀφορισμένος), which means “to be separated of”(Lev 20:26). This points the fact that he was separated of as an Apostle before he was born holily. (Gal 1:15) To be established so was not by his own power and his own will. Therefore the servant of God to be appointed so and proclaim the gospel (1) cannot be arrogant (2) cannot execute with his own will for he is the servant of God, (3) he tries to sacrifice to accomplish the will of the sender (4) should depend the power of the sender without fear and anxiety. (5) Should live righteously not to be dirty the name of God that he replaced the sender.

**2 in the holy Scriptures,** This word points that the Scripture is different to the general document the letter, “ holy (ἁγίας)” means to be long to God. Therefore, the Scripture is the word of God.

**Which he promised beforehand,** the word, “to be promised” is different to the meaning, “to be permitted”, before the request of the man God promised to save them with his love voluntarily. For this “promise” gave to the saints of the Old Testament, it was given for them too. They were saved by faith to see the coming messiah. This promise was for us also of course. (15:4) the word, “already he promised” makes us thought as following, (1) it reveals how great the

love of God is to his chosen people. God prepared the more blessing in the future than the present blessing. (Ps 31:19) The gospel is not what it came to us accidentally and then soon is disappeared, but the eternal truth that in long time ago God predestinated and promised. (2) The reason that God already said and accomplished directly, as it was accomplished is to believe in God who promised, more. (Jn 13:19)

**3 according to the flesh,** This is *salks* (σάρξ) in Greek text, generally it is different to *Soma* (σώμα), the body but it points to the corrupted nature of the man, or, the human nature (the body and the soul) purely, As this word is used to Jesus does not mean the corrupted nature ( II Cor 5:21) and the weak moral nature but only the human nature to have natural weak character. Heb 4:15-16 said, “For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need“. The son-God was become into the flesh is to bear our sinful burden and replaced us to receive the mock and to become like us. (Heb 2:17) The gospel is the best news of Christ and has two elements, that is, the human nature and the divine nature. In the time that the Scripture said the qualification of the mediator, it stressed his human character. (I Tim 2:5) because his divine character reveals it to us through his divine character. But the subjective of Christ’s personality is the divine character.

**Who was descended from David,** It is obvious that the Apostle thought the prophecy of the Old testament here of Jesus Christ. The Old Testament has many prophecies that Christ will be born as the descendant of David. Among them there are two things as following. That is, Is 53:1-3 said, “Who has believed what he has heard from us? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had

no form or majesty that we should look at him, and no beauty that we should desire him. He was despised and rejected by men, a man of sorrows and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not“. Just like this prophecy Nazareth Jesus Christ was not born at the palace as the branch (kingship descendant) but at the dry land (the isolated land like the dry land)

**4 the Spirit of holiness,** This is phnuma hagioshime (πνεῦμα ἁγιωσύνης) in Greek text, which is separated of the word, Holy Spirit ( phnuma hagian (πνεῦμα ἅγιον). What does the Spirit of holiness mean? There are several views in the scholar world. (1) The theory to point the soul of Jesus, this theory is not proper. Because if we take the meaning the resurrection of Jesus that the passage says means to be accomplished by the soul of Jesus, it is not right to Rom 8:11. (2) The theory that it points the divine nature of Jesus. This theory also is not proper. Because following the fifth theory is proper. (3) The theory used as the meaning like the phnuma hagian (πνεῦμα ἅγιον). The word, phnuma hagioshines (πνεῦμα ἁγιωσύνης) was used here only one time. Then can we say that it is used by the names like many names? (4) The theory to be the name of Holy Spirit that has the divine nature to execute the creation and the transformation. (H.N Ridderbos)

(5) Phnuma hagiousshines points Holy Spirit that Jesus received and is with him together. This view is the worthy. (Greijdanus) the resurrection of Christ is not accomplished by the work of Holy Spirit out of the outside, but the result of already the Holy Spirit who abides in him worked.

**by his resurrection from the dead,** The Greek word of this word (ἐξ ἀναστάσεως νεκρῶν) means “as the resurrection of the dead” To the reason to use this word as “the dead” (1) some scholars said that here,

included the resurrection like the resurrection of Lazarus, but it is not natural. (2) The reason to use her plural the resurrection of Jesus points to the new time of resurrection included the resurrection of all believers. (Nygren, H.N. Ridderbos)

**and was declared to be the Son of God in power** What is the holy name, “the Son of God”? The son of God has the holy name of threefold meaning, (1) the eternal son of God, (2) the messianic son of God (3) the son of God related to incarnation. These three things cannot be separated one another. Only the eternal Son cannot become the messiah to come into the world to reveal the Father. (Jn 1:18) The messiah to come into the world needs the incarnation. Without incarnation how can the work of messiah for the revelation and redemption are accomplished?

**5 through whom we** here, the reason to use the personal pronoun as the plural has the following theories. (1) Lietzmann and B. Weiss said that the plural points to the authority of the author but it seem to be wrong. (2) Sunday said that this is the plural included the co-workers of Paul, For example, it is the plural to include the men like Banaba and Timothy. But for Timothy and Banaba were not the Apostles strictly speaking, this theory also cannot be trusted. Therefore (3) Like the word of Theodore Zahn, the view that this plural means even all other Apostles seem to be right. (Greijdanus)

**Have received grace and apostleship** The word, “grace” is *karis* (χάρις) in Greek, which means that although we have no the merit to receive but it is used to be help. That fact that the sinner that is destroyed received the eternal life is the great grace. The grace is the foundation of the apostolic authority. It is fact that without receiving the grace he cannot become the Apostle obviously. Jesus said, “Nevertheless, do not rejoice in this, that the spirits are subject to you,

but rejoice that your names are written in heaven. “ (Lk 10:20) That is, it means that the Apostles please for seeing the power revealed in the apostolic activity, rather they should please more for the fact of their salvation. Although the Apostleship is so precious, but the fact that the sinner that is destroyed eternally is participated into the grace of salvation is more precious. A certain theory, here, “grace” is not the basic grace of God to enter into the eternal life but the apostolic official grace.

**for the sake of his name** the name (the name of Jesus) is the revelation to Jesus. Therefore for the name of Jesus to execute the ministry of the Apostle, means that he became the one to proclaim the name of Jesus.

**to bring about the obedience of faith** The word, “the obedience of faith” does not means the separation between the faith and the obedience, but the faith is the obedience. Disobedience always is the rebellion to God. For the faith that is, obedience is the heavy burden to the man and his sacrifice but the obedience of faith is the activity to move all heavier burdens into Christ, it is not trouble but rather is rest.

**6 including you who are called to belong to Jesus Christ,** Here, the word, “to belong to Jesus Christ,” points to the chosen saints. The fact that the believers belong to Christ is the important relationship like Christ belongs to God. (I Cor 3:23) Christ loves the believers as the treasure that is, as the treasure that he bought by shedding his blood. As the believer knows this one he should think as following. (1) He should not disappoint by knowing that he himself is the object of the great love of Christ, always he should feel the value of his being in the grace of Christ. All disappointed persons and suicide persons are the men to find out their importance in them. (2) For he belongs to Christ he should be humble. I Cor 4:6-7 said, “I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us

not to go beyond what is written, that none of you may be puffed up in favor of one against another. For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it? “. (3) He should live to be holy by knowing his unity with the Lord. I Cor 6:19-20 said, “Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, for you were bought with a price. So glorify God in your body“.

### **7 To all those in Rome who are loved by God and called to be saints:**

This word means that God called for us for he loved us, by calling for us we became the saints. “Calling” is that God proclaimed the gospel and called for his own people out of the world. The reason that we became the saints is not out of ourselves but by only love of God and his election. The man cannot think of his salvation in the criteria of his own righteousness. The man has no any righteousness. (3:10). If who expects the salvation by his own work, it is foolish like the thing that he sit down in the burning house and expect to live well. The salvation of the man comes out of the outside of himself, that it, out of God.

**from God our Father.** The Old Testament has the word, Father- God but is different to the one of the New Testament. The one of the Old Testament was written as meaning the father of Israel nation. But in the New Testament God looked at the merit of Christ and then adopted us as his sons, called God for the father of the believers. Good became “Abba father” to us, the sinners. (8:15)

**Grace to you and peace** this is the special blessing to benedict to the church, which were compounded the Greek benediction (Act 23:26) and Hebrews benediction. (Judg 6:23, I Sam 25:6 Lk 10:5). The blessing of the Apostle has the authority like the one of the old patriarchs of Israel. (Gen 27:1-42, Mt 10:12-13). The grace is to bestow his love with



unconditional benevolence to the man. To get the benevolence of God is precious and necessary more than the help of all mankind. Although all mankind oppose me, if God supports me rather it is more delightful thing.

**8 First**, the Greek word of it is *proton* men. This term makes us expected the word, “second” at the below. But it has no. To this word there are three kinds of interpretation. (1) For Paul took overflown thanksgiving, he foot to mention it.( Be Weis) (2) At this point Paul did not take the logical order, but the context reveals directly. (Yodet) That is, firstly thanksgiving second, the prayer in following verse. (3) The word, “first” means above of all, the below, he cannot need to expect the word, second. (Theodore Zahn) I Thess 5:18 in his writing, like the word, “Give thanksgiving at any circumcision” he found out the condition of thanksgiving anytime and anywhere. As the primary attitude of thanksgiving is keep on, we can give thanksgiving at all circumcision. The attitude of thanksgiving of Paul was revealed at his each epistle. ( I Cor 1:4, II Cor 1:3, Eph 1:3, Phil 1:3 Col 1:3, I Thess 1:2 II Thess 1:3 II Tim 1:3 Pillemon 4)

**I thank my God through Jesus Christ.** It is possible that the thing we communicate with God by the mediator work of Christ in whatever. If the things to thank also are possible through Christ, what else can I say? The way to depend on Christ is the faith of Christ. As we have this one, the sinner can stand up before God without this one so called for, even the righteous cannot stand firmly.

**Your faith is proclaimed in the entire world. B. Weiss said that this phrase limited the fact to become the Christian** by they believe in, but it does not point their some good works. In contrast to this one F. Godet points that this means the exampled virtue work. But we, here

your faith means the life of their faith. (Faith and virtue) Paul kept on the life of their total faith in his mind as the thanksgiving title.

“Is proclaimed in the entire world. “ Then for Rome was a great city, the center of traffic the things of the church might be spread into every areas. According to a word, in the contemporary time all people in the world did not listen to the rumor of the Roman church. It is the expression to evaluate so precious because the contemporary believers treated the affair to be spread to the world. That is, although, here and there, true believers admitted them, it was a great honor like the thing that all worlds admit. (Calvin)

**9 For God is my witness, whom I serve with my spirit in the gospel** the method that Paul served God was to proclaim the gospel. As we see it, he did not proclaim the gospel did not for his development, his living expense and his hobby, but executed by pulling the heart of calling. In the activity of his all evangelism the consciousness for God ruled over him. Here, the word, “spirit” is *phnuma* (πνεύμα) in Greek that is, it means the spirit. Then what does the word, “to serve God in the spirit” mean? This points the center of the personality which means to serve God therefore these points to serve God with his mindful power and his physical power. Greijdanus said, “This service is not the external figure without offering all heart, but to offer his deepest part in his being. that is, it is the service to incline into his whole personality.”

**10 by God’s will.** To this word a certain scholar said that here the word, “the will of God” points to the religious ethical will of God. That is, Paul wanted to go to Rome, within not giving harm to interfere the church that the other established. But the original word to point to the religious metical will of God like here the text, not to be *En to telemati tu deu* (ἐν τῷ θελήματι τοῦ Θεοῦ) but it will be *katatotelema tu deu* (κατά τό θελήματι τοῦ Θεοῦ). Therefore here the will of God means

the providential volition. Although he wanted to go to Rome, for traffic issue, for the way was blocked, in the future the situation shall be solved providentially he used this word.

**I may now at last succeed in coming to you.** Here, the word “I may now at last succeed in coming to you” is Euododesomai (εὐδοθήσομαι) in Greek, generally it means the situation and benefit. (I Cor 2:16) This prayer of Paul was accomplished latter he entered into Rome. (Act 27:1-28:29) but the way that he entered into there was at a glance the good way but strangely it was the way by the prisoned state of suing issue. The way was so dangerous he was wrecked for several time and almost he might be died. (Act 26:32-27:44) that is, his journey into Rome was the afflicted way physically. This was the answer of his prayer of the way to get the benefit. In the godly believer what has benefits was not the warranted way absolutely, rather in the physical state I may be misery. Therefore we should not frustrate as we serve the Lord faithfully, sometime as we entered into the trouble way, rather we should please it for we know the mysterious benefit way.

**11 that I may impart to you some spiritual gift** Here, the word, “some” is ti (τι) in Greek, it was the word that did not receive yet (but in the future he shall be received) in thinking some spiritual grace. Paul assured that at he entered into the way to Roman believers, surely the abundant spiritual blessing poured on them. He said, “I know that when I come to you I will come in the fullness of the blessing of Christ. “(15:29) as the servant of the Lord obeys only the work that the Lord commands always he shall receive the spiritual power to overcome the work. “Spiritual gifts” was the supernatural thing and then it can be the material or, the mindful. The word, “may impart” is metado (μεταδῶ) in Greek, the one to share the grace also is participated into the grace with the other together. (Theodore Zahn). If the teaching of God comes

on the church through the servant of God, the servant of the lord himself should stand up before the judgment of the word.

**to strengthen you**— As this Greek word (εἰς τὸ στηριχθῆναι ὑμᾶς) is translated directly, is “to be strengthened you”. That is, it means that Paul himself does not strengthen them but their faith shall be strengthened by the grace of God. The one to grow up their faith is only God, (I Cor 3:5-7), here also Paul divided his work and Gods work.

**12 that is, that we may be mutually encouraged this** said the comfort in the faith. Our faith is tired one or hit to the world without ceasing. Therefore such comfort should provide daily food continuously to us. Then this comfort is but through not met by the pessimism, but by the fellowship of the saints in only the Lord. As our faith is tired, we get courage by seeing the passionate faith of the other. And essentially the strong faith also gets more power by seeing the example of the other.

**13 I in order that I may reap some harvest** Refer to Jn 15:16. The purpose that God put the believers in the world is to bear fruit spiritually. Although they are not good in the beginning time but at the latter they can be good. Saul in the New Testament was in the beginning time so corrupted, but after he repented one time, he served the Lord faithfully. Mark also in the early time followed Paul and Banaba and then was frustrated and returned to the Lord Paul took the unfaithful credit. But after that he was repented and become a precious servant, Paul admitted him as a precious servant and recommended him to several churches. (Col 4:10). In the contrast of it although some believers are good in their first time, the reason that they are not good latterly means their failure. (Ezk 18:21-24) Saul in the Old Testament received the love of God firstly; latter he was corrupted in his last day and was cursed by God. We can think two kinds of the fruit. First, it is the fruit of holiness in believer himself (2) the other is the fruit of

evangelism that leads the other into the gospel. Refer to Jn 15:1-6, Lk 13:6-9, Mk 11:11-14 20-21.

**(but thus far have been prevented)**, God does not open the way of his loved believers always but sometimes he closed it. It does not mean not to listen to their prayer. It is the mysterious providence to give the better thing to them.

**14 I am under obligation both to Greeks and to barbarians, both to the wise and to the foolish.** The gospel should be proclaimed to the barbarians and the civilians. What is the civilization? What is the wisdom and knowledge? The knowledge or, science can know the character of all things but cannot know its essence. In other word, it can know the usage of all creatures but it cannot know from where they come and how do they exist. (I Cor 1:20) The stage of knowledge in the world is like ignorant (the foolish persons) and is the blind before the truth, they need truth that is, the gospel without reason. Therefore the evangelist has the debit to the men of knowledge. The one to burden the debt of the gospel should keep two things in his mind. (1) As he does not repay the debt should be harmed. (I Cor 9:16) (2) He should not the attitude to proclaim the gospel. (I Cor 9:18-23)

**15 So I am eager** This phrase to kat' eme prodimon (τὸ κατ' ἐμὲ πρόθυμον), in its translating again, “what is hanged to me is the burning desire.” That is, it means that I wanted the burning heart after I know the will of God I will execute by his desire. The man can establish some plan for goodness. But if, without waiting for the lead of God, to do it in a hurry, rather, it may be harmful meaningless.

**to preach the gospel to you also who are in Rome.** Although this means that he will proclaim the gospel again the one had already

received the gospel it is okay. Teaching the knowledge of gospel also is a kind of evangelism.

**16 For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes,** The word, “shame” can have two kinds. That the man has the shame for his invaluable property and the other is for his weak character. (II Tim 1:8 12-18 Heb 2:11 II Cor 10:8, Phil 1:20, Lk 16:3 I Jn 2:28) But Paul (1) knew that the mission to proclaim the gospel is unchangeable glory. Therefore he was not ashamed for such precious thing. (2) Not only that he had no the reason of his shame for his weakness. Because the movement of the gospel is not his movement but belongs to God. He did not stay at the place that was worry (the anxiety arrives to the fear and the fear arrives to the shame) about the own state and the movement of the gospel. Basically he was Saul ashamed of the gospel, on the way to Damascus he was arrested by Christ. Now the one who live in him was Christ. He felt that even his death is benefit to him. (Phil 1:21)

**to the Jew first and also to the Greek.** This order is not the one of national discrimination but only the one of the sequence of God’s economy. (Refer to 3:1-2, 9:1-13, 11:1-6 9: Mt 15:24 Jn 4:22 Act 1:8 13:46) What did the gospel of salvation visit to firstly Israel? It shall be explained as following. That is, the thing that the gospel came to Israel firstly is both for Israel herself and also for the gentile. That is, it was the activity to bestow the salvation to Israel, at the same time, it was the activity to appointed the priests (Israel was the priest to the gentile) to proclaim the gospel to the gentiles. (Gen 12:3 Ex 19:5-6)

Not only that, the work God executed is not controlled by the time. He is the almighty and the righteous judger that can make the latter person into the first person. (Mt 19:30)

**17 For in it the righteousness of God is revealed** What is the righteousness of God? This righteousness points that Christ offered for our righteousness. (I Cor 1:30). There three kinds of the representative examples theologically to the issue that the man gets the righteousness before God. (1) The theory of Pelagianism party. This party said, The man does not get the righteousness by obeying the righteousness of the ceremony, but only he get the righteousness by execute the Laws. (2) The theory of Roma church. Here not to get the righteousness by the deed of the laws, but to get the righteousness by his deed through the grace. But these two theories are not biblical. (3) The opinion of Protestant church. Here they claim rightly according to the teaching of the Scripture. That is, we do not get the righteousness by what we work, but we get the righteousness this points what Christ did by the righteousness of the other (Christ). Therefore this righteousness is not ours essentially, but admits only the righteousness of Christ as our righteousness. This righteousness is revealed by the gospel to us; by the righteousness the believer receive the justification. The righteousness is the complete thing. (Hodge, Commentary on the epistle to the Romans., pp 44-47)

What the meaning of “revealed”? We think followings to this word. (1) The time of salvation God appointed was arrived (Gal 4:4) therefore the righteousness of God through Christ means that the righteousness of God makes the eschatology been present to the believer. The one to receive this righteousness does not receive the judgment at the end of the world. He received the judgment out of the death of Christ already. Like the son of man had the authority of remission on the earth (Mt 9:6), The believers already received the remission and justification in Christ. The one who does not receive the remission and the justification in this world shall be receive them in the coming world. (Jn 3:18) (2) The word, the righteousness of God was revealed included the meaning that

it was concealed in the decree of God before the eternity. (Eph 3:11) The people in the New Testament that see the revealed things out of the concealed thing should receive it thankfully. Refer to Eph 3:5, (3) the word, “revealed (ἀποκαλύπτεται) is the present tense, it is common law that the man contacts to the righteousness at the present time that he believes in the gospel. In contrast of it, 3:21 was used in the present perfect tense of “revealed” (ἀποκαλύπτεται). It reveals the historical present perfect of Christ’s event.

**from faith for faith**, Calvin said that it is the growth of the faith that arrives to the complete faith out of the incomplete faith. This interpretation is wrong. Hodge said that it means that the righteousness will be taken by only the faith. (Hodge, Commentary on the Epistle to the Romans pp 47-48)

**18 For the wrath of God** Ps 7:11-12, “God is a righteous judge, and a God who feels indignation every day. If a man does not repent, God will whet his sword; he has bent and readied his bow“. God asks the question of the reward to the good work, and the punishment to the evil, But we cannot understand the activity of God’s judgment at a glance with the physical sight. Because (1) the time that the wrath of God is revealed is not the moment that the man commits the sin, (2) The method of the wrath has more the indirect interference through the natural laws than the supernatural laws. (Gen 3:18-19, 4:12) (3) Not only that God concealed the face. The man who is not born again does not understand the wrath of God but only under the wrath their heart always feels the unrest.

**who by their unrighteousness suppress the truth.** This (1) means that for he executes the “unrighteousness” that is, the immorality, he is not controlled by the truth rather to oppress it. (2) Means that working the unrighteousness but to possess the truth (in the case, the word,



“suppress, katekonton (κατεχόντων) is interpreted to possess.) This means the religious hypocrisy. As we see the below context, this interpretation is proper. Three interpretation of the above is accord to the fact that although all knows God, he point to the man believe and to obey.

**All ungodliness and unrighteousness of men,** “ungodliness” is the wrong attitude to God (21-25) “unrighteousness” is the wrong attitude to the man. (26-32) The other is the result of the one. Firstly after to honor God, he can establish the virtue to the man.

is revealed from heaven against as the interpretation to this phrase, (1) The word, “heaven” takes the natural sky, there, revealed wrath is the plague of the natural world (For example, earthquake and flood) (2) Heaven is the symbol of holiness of God, the wrath revealed there means the reflection of his holiness against the sin. (3) Calvin said that here, “heaven” takes his incomparable greatness and the universal character of God’s wrath against the human sin that is, the meaning that all mankind is under this wrath.

**19 For what can be known about God is plain to them, because God has shown it to them.** The word, “what can be known about God” (γνωστὸν) means “the thing to be revealed”. Has shown it to them, that is, it means the surprising of the natural world that the conscience should feel. Calvin said that the natural world is the mirror to see God. But the man has many sins and become dark; before they receive the Holy Spirit they cannot know God. In other word, he cannot know God except the help of the Scripture and the Holy Spirit.

**20 For his invisible attributes, Refer** Ex 33:20, Jn 1:18, I Tim 1:16. This says the power of God and his essence. This invisible One created all things. Heb 11:3 said, “Consider him who endured from sinners such

hostility against himself, so that you may not grow weary or fainthearted“. The object of the faith is the disappeared God. Therefore it is right that God does not sufficient to our flesh sight.

**his eternal power**, “power” points the power to create all things, it is difficult that we measure that the power to keep on it, and the power of the judgment.

**and divine nature.** This is God himself that his essence, we know it through seeing all creature. That is, all creatures are established by the rule of the law. Who can say that all things are lawless? Things that seem to be lawless and accident also are no so as we see at the latter time. The extreme skeptic also that does not admit the character of the objective law but treat it an accident thing and as the mechanical thing cannot be skeptical. Then the theory is not the product of accident but the work of the personality. Therefore who can deny that the controller of the theory and the personal God exists? Because any law has the maker to practice it. Because the man commits sin and become dark, he does not know God before the natural revelation to make them known God. Therefore the man does not know God without receiving the special revelation that is, the gospel of Christ.

**21 For although they knew God, they did not honor him as God or give thanks to him,** The man can say some consciousness to know God. It is the consciousness that cannot live without God. But it is rare that the man knows God rightly and seeks him actually. For they serve the creatures, not true God as God wrongly, it makes God been mocked but does not glorify God. Just like, as a deaf blind child does not know his true father, but called for a bad guy as his father, it returns a misery mock to him.

**22 Claiming to be wise,** The human knowledge is not infinitive. It cannot overcome to the world of the creature. Because the knowledge is a creature and cannot go out to the outside of creature out of the category of the creature. Not only that, the knowledge was dark for the sin. Therefore it cannot know true God. If it gives the religious wisdom by himself, it makes only the false religion and the autonomous religion.

**They became fools,** who can claim that three is five or, seven as nine, the man is foolish. Just like that, if the one claim the creatures as the creator, the judger and savior, he is infinitive foolish.

**23 and exchanged the glory of the immortal God for images resembling mortal man and birds and animals and creeping things.** This word is similar to the word, Ps 106:20, that is, “They exchanged the glory of God for the image of an ox that eats grass“. As we see the word, we know that the man makes how false religion and then afflicts God so much. They replace the corruptible things of God as the corrupted things and also replace God as the image of the creator. A. Schlatter said, “Their religious activity is the activity of warfare to hostile to the truth and the fighting against God.” (Ja den )

Then let’s think the contrasted things of above two introduced things in detail.

(10 The uncorrupted glory and the corrupted thing. The glory of God is the uncorrupted glory. The word, “glory” comes 280 times out of the Old Testament. This points the revelation of God and revealing of the power of salvation. (Ex 16:9-12, 24:15-18, 29, 43, 40:34-35, Lev 9:6 23 Num 14:10 16:19-20 Ps 72:19 98:3 102:15-16 139:4-5) The glory of God is not the thing that the man can see with his physical sight. but with the spiritual intellect to understand God. This gives the life to the

man. But the idol is false thing, has no the living breathe and will be corrupted. (Jer 10:14). It is the thing to see by the sense. To see God with physical sight is the sin to treat God as the idol.

(2) It is the wicked activity that he makes God, the creator who made the man in the image of God at the hand of man. The purpose that God made the man with the image of God is to serve God. But now as he makes the God with his image (the image of the creature), it is the reckless, that treats God with the will of the man, contrasted to the will of God. The idolaters do not keep on the holiness and moral, but get benefits by calling the god. It is not true devotion. True devotion is the moral religious activity. Jm 1:27 said, "Religion that is pure and undefiled before God the Father is this: to visit orphans and widows in their affliction and to keep oneself unstained from the world".

## **24 Therefore God gave them up in the lusts of their hearts,**

This word reveals what things God reveals his wrath to the sinner. The wrath is to abandon the wicked activity of the man directly. For they do not serve God, by they are thrown away, they do all immoral activity. Therefore Grosheide (F.W. Grosheide) said as followings, "The sin begets the sin because God abandoned them it is the result of God's justice that was appeared in the world of unbelief. This is the example that the pagan brings up. That is, the idolatry accompanies horrible sins. The judgment of God so is begun with the judgment of the nature."(De Openbaring Gods in Het Nieuwe Testament, p 169)

The fact not to have the right religion is the source of all sins. From the time that the man was abandoned by God he committed the sin. Therefore Ridderbos said, "The sin is power, The man were protected from the sin only by God. "( De gedeelte isdaarbij, dat zoned een macht is, waarvoor de mems door God bewaard moet worden. – Aan De

Romeinen, p 46). The men that were abandoned out of God are dropped down into the immorality. It was explained again at the next verse. The body is the temple of God (I Cor 6:19), as God abide in it, the body will be cleaned, but as God left it from the time it cannot help but to be dirty.

**25 This passage contrasts the truth of God to the false of the idol because they exchanged.** “The truth about God” points the faithfulness of God himself. That is, God means true, Greijdanus also thought so. (Romeinen p 116) God, among he reveals several attributes, reveals his faithfulness powerfully. Num 23:19 said, “God is not man, that he should lie, or a son of man, that he should change his mind. Has he said, and will he not do it? Or has he spoken, and will he not fulfill it? “. Therefore according to the Scripture the believers enjoy all spiritual happiness for the faithful character of God. [1] Our calling comes out of his faithfulness. I Cor 1:8, “God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord“. [2] The affirmation of sanctification of the believer is depended on the faithful character of God. [3] Our faith is depended on his faithfulness. “By faith Sarah herself received power to conceive, even when she was past the age, since she considered him faithful who had promised. “(Heb 11:11) [4] The faithfulness of God is the comfort for the weak believers. “If we are faithless, he remains faithful— for he cannot deny himself. “ (II Tim 2:13) [5] For His faithfulness, God does not lead the believers into the difficult temptation. “No temptation has overtaken you that are not common to man. God is faithful, and he will not let you be tempted beyond your ability, but with the temptation he will also provide the way of escape, that you may be able to endure it.“ (I Cor 10:13) [6] For God is faithful, he forgives the sin that confesses his sin. “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. “(I Jn 1:9) (2) “The idol

belongs to the false. The reason that the idol belongs to the false is that the idolatry tries to give the contents to the demand of the soul by the sensationalism. The idolatry seeks the object of the worship to give the contents to the sensationalism. The sensationalism enjoys the contrasted things to the demand of the soul, that is, it enjoys limited visible things. But the man longs for the eternity, (Ecc 3:11) he cannot live in the world of limited material. The religion that tries to give the contents to the soul with the materials has controversy.

**26-27 For this reason God gave them up to dishonorable passions. For their women exchanged natural relations for those that are contrary to nature;** The body is the temple of God ( I Cor 6:19), for it does not glorify God, God leave out of it and the sin get the power in the body and first of all the immorality is revealed.

The Scripture said that the sexual sin to the body. That is, “Flee from sexual immorality. Every other sine a person commits is outside the body, but the sexually immoral person sins against his own body. “(I Cor 6:18) The meaning of the word is the sexual sin commits the holiness of the body to be the temple of the Lord. The other sin gives harm to the other. But the sexual sin above of all it harms to himself. Especially the religious thing is greater than the loss. This sin belongs to the moral aspect but still is religious sin. The Scripture said as followings, That is, “(I Cor 6:15-17). Therefore the man commits the immorality with his body, it is the son to commit the holiness, and is the sin to destroy the self-control not to keep on his faithfulness. Therefore the Scripture said that the idolatry man.is called for the immorality man. (Ps 50:18 Jer 3:8, 5:7 , 7:9, 9:2, 13:27, 23:14, 29:23 Ezk 23:43, Hos 7:4 Mal 3:5) Just like that the immorality sin is the double sin. That is, in the ethic aspect, it is the sin to confuse the human laws and in religiously, it is the sin to destroy the self-control to commit the sin to holiness of God.

Anselm said, “We can overcome the other sins by confronting to them, but the immorality sin can overcome by escaping it. “( Alia vitia pugnando I dido fugiendo vincitur). Refer to I Cor 6:18, II Tim 2:22). The method that Joseph overcomes also was this way. (Gen 39:1-18) Among many kinds of sins, the thing that tempts with the charming points, the immorality sin belongs to it. The sexual sin is wicked that tempts the man with the external beauty. It is like the killer poison to come out of the venomous snake. As the killer poison is examined by the microscope, it is informed as the unspeakable beautiful thing. (Life of Frank Buckland) And it is like the grass hill of the mount Alps. As many travelers trusts in the green field and steps on it strongly, they are dropped down into the death, it is informed. The scripture said to pull this sin is like, “All at once he follows her, as an ox goes to the slaughter, or as a stag is caught fast till an arrow pierces its liver; as a bird rushes into a snare; he does not know that it will cost him his life.” (Prov 7:22-23). And to the house to commit such sin said, “Her house is the way to Sheol, going down to the chambers of death“ (Prov 7:27).

**28** The sin takes the power to spreading like famine rapidly and occupies the man completely and kills them. The sin that does not glorify God (21-23) arrives into the slough of the horrible sin, which is revealed at verses 29-33.

**And since they did not see fit to acknowledge God, This** means that knowing God has no the value as the used knowledge (ἐπιγνώσει).

**God gave them up to a debased mind, This** means that their wrong heart (ἁδόκιμον νοῦν) that they do not need the knowledge to know God is abandoned by God.

**to do what ought not to be done.** That is, it means the deed to be proper to the responsibility of human and his responsibility. The fear of God is the core of the man as well as to him it means the whole value. (Ecc 12:13)

Here the list of the sins is classified as five parts. (1) Unrighteousness, evil, covetousness, malice are the sins to be treat himself wrongly. (2) Envy, murder, strife, deceit, maliciousness are the sins to come out of the relationship of contest (3) gossips, slanderers are the sins to harm the others by his speaking, (4) haters of God, insolent, haughty, boastful are the sins that the man lifts up himself. (5) Disobedient to parents, foolish, faithless, heartless, ruthless are the sins to rebel the righteousness.

**29 They were filled with all manner of unrighteousness, evil, covetousness, malice.** “Unrighteousness” is atikia (ἀδικία) in Greek, which it seems to the following appointed nouns, all immoral deed personally. But this noun is the name of a sin. Then it may be the egoistic deed taken illegally. The one who does the unrighteousness executes for his own benefit, but really it does not make him been benefit rather harm himself. Prov 21:7 said, “The violence of the wicked will sweep them away,

Because they refuse to do what is just “, Prov 10:2 said, “Treasures gained by wickedness do not profit,

But righteousness delivers from death “. Evil is poneria (πονηρία), which means the harmful poison of moral corruption. This is, as the different word to the malice, wicked result and it’s evil. At some manuscript reveals to follow at the next of this word, the word, “porneia” (πορνεία), which is not the life of the right marriage, but the unclean relationship of the male and the female. For some important



manuscripts have no this word, Meyer removed it. The word, “covet” is the compound noun of the word, pleon (the meaning of to add) and the word, Eko (εχω) (the meaning of to take), that means to take more. Then the covet, not mean the other, means the psychological heart that for the desire of materials for the unrighteousness, fills more. For the covet makes the man concentrated on the materials, it makes him concentrated on the word of God and the heaven (Ps 119:36) is the sin like the idolatry. (Col 3:5). Although the covetous man tries to succeed, finally he returns to the failure. Prov 10:2 said, “Treasures gained by wickedness do not profit, but righteousness delivers from death. “. And Prov 21:6 said, “The getting of treasures by a lying tongue is a fleeting vapor and a snare of death. “. Prov 20:21 said, “An inheritance gained hastily in the beginning will not be blessed in the end. “. Prov 23:5 said, “When your eyes light on it, it is gone, for suddenly it sprouts wings, flying like an eagle toward heaven“. The word, “malice” is kakia (κακία) in Greek, which points to the corrupted character to bend the heart, which rebels the good teaching and without causing, and interrupts even the alms of the other ( although he himself does not work) like the cruel character. In summary it is the rebellion without cause to the goodness. This rebellion is the actual atrocious psychological mind, which the one to persist on it is punished more obviously. Because such wicked heart does not come out of the ignorance and weakness, but comes out of the intend.

**They are full of envy, murder, strife, deceit, maliciousness.** “envy” is pdonos (φθόνος) in Greek, which is the wicked heart that as he see the thing that the other did well, he himself takes the lamented feeling, if it is possible he tries to harm the other. Prov 14:30, “A tranquil heart gives life to the flesh, but envy makes the bones rot. “ Prov 27: 4 said, “Wrath is cruel, anger is overwhelming, but who can stand before jealousy? “ Clarke introduced following illustration to this proverb

word. That is, “There are two persons, one is the covetous man the other is the man of envy. Who said to two persons, “You request whatever you want to me then the man that requests firstly will receive it but the one that requests at the next time shall be double.” Then the one who has the covetous heart did not request to get more and be calm down. And the envy person calmed down also to get more than the covetous person and said, “Pick out my one eye” Because the covetous person wants to pick out two eyes. “Envy” is the wicked heart to harm both the other and him, finally he himself is destroyed and the other also is destroyed. The method to remove the envy is

In replace of the envy to the other, to know him my example and my role model and to please him. Because [1] for the superior one than me is my teacher as I know him as my teacher

It is my delight. The man without the teacher is the blind man without the guider. (2) This world has much work that we should do. To accomplish them completely, there should be more superior persons than me.

As we see the church history, there was the fact that the sin of “envy” harmed the church greatly. Chrysostom was driven out by the envy of the bishop, Theophilo unfairly, which he went to exile in the desert and lived for remained life; Samuel Rutherford also was prisoned and suffered by the envy of the ecclesiastic authority, Sidesenp. Jesus was arrested by the envy of the high priests and finally was crucified.

**“Murder”** is ponos (φόνος) in Greek, which is so horrible sin, even all natures shall fury. (Gen 4:10, 23, and 24) The reason that the murder is treated so extreme evil is to commit the image of God (The man is the image of God) (Gen 9:6) According to I Jn 3:15, to hate the other is to commit murder. The hatred is same to the murder, at the place of hatred,

the meaning of the life is disappeared. Therefore Prov 15:17 said, “Better is a dinner of herbs where love is than a fattened ox and hatred with it. “

“Strife” is elidos (ἔριδος) in the Greek, which is the sin to cut off the life of the community. Therefore Prov 17:1 said, “Better is a dry morsel with quiet than a house full of feasting with strife. “ And it always is wise to block the sin at the early time. Because it is dangerous to enlarge it, as it is enlarged, it is trouble to calm down it. Therefore the Prov 17:14 said, “Better is a dry morsel with quiet than a house full of feasting with strife. “, Prov 18:19 said, “A brother offended is more unyielding than a strong city, and quarreling is like the bars of a castle. “ Then how is the strife happened? (1) It is happened as each say without the wisdom. (2) At the part to like to commit sin it is happened. “Whoever loves transgression loves strife; he who makes his door high seeks destruction. “(Prov 17:19) (3) It is happened by the violent words. “A soft answer turns away wrath, but a harsh word stirs up anger. “(Prov 15:1) (4) It is happened by the stupid. “It is an honor for a man to keep aloof from strife,

But every fool will be quarreling. “(Prov 20:3) (5) It is happened by arrogance. “Drive out a scoffer, and strife will go out, and quarreling and abuse will cease. “(Prov 22:10) 6) It is happened by the punter. “For lack of wood the fire goes out, and where there is no whisperer, quarreling ceases“. (Prov 26:20) (7) It is happened by the covet. “(Prov 28:35)

The word, “deceit,” is doros (δόλος) in Greek; the deceit is the leader of all sins and executes the role of the cover. As the devil led Adam and Eve into the sin used the deceit. (Gen 3:1-7) As the sin is covered by the deceit can be activated. Who can execute by announcing it as evil? Unfiltered, saying goodness he executes the evil. (Prov 12:20) “Deceit”

deceives us much for it is rooted in our heart deeply. It makes us committed sin by deceiving the other much, and makes us gone into the destruction by him by deceiving himself. Therefore Jer 17:9 said, “The heart is deceitful above all things, and desperately sick; who can understand it? “. Both deceiving the other and deceiving me are the heart of the man. , it is false. Therefore we should not deceive the other and me by keeping on my heart well. The thing that deceiving the other also is to deceive myself already because to get some benefit by deceiving the other harms finally me.

“Maliciousness” is *kakoedeia* (κακοηθείας) in Greek, the meaning points “wickedness”. Kuhl interpreted that it means to harm the other by cunning and deceit. Such person tries to help the other in external figure by this own best in the other hand by double check and the real part he himself sacrifice to harm the other. Therefore such man shall receive the heavy punishment in the above of the one to harm the other directly obviously.

**They are gossips, such** man is the one to blasphemy the other in secret unknown to the public. This is the wicked person more than the venomous snake. The venomous snake bites only the approached person and harms him, but such man (the one to be gossips) can harm the person that is in the distance of few thousands.

**30-31 slanderers, this** is the one to critic the others publicly. Jer 19:16 said, “therefore, behold, days are coming, declares the LORD, when this place shall no more be called Topheth, or the Valley of the Son of Hinnom, but the Valley of Slaughter.” The thing to destroy the others with the word is one of the cruel things. The one to commit such thing shall be punished for he himself shall receive the wicked critic. Jesus said, “Judge not, that you be not judged. “ (Mt 7:1)

**haters of God, insolent, haughty, boastful,** These sins are to despise the others by the thought that he himself is arrogant. “The haters of God” is Theostugeis (θεοστυγεῖς) in Greek shall be translated into the one to hate God. “Insolent” points the one to despise the judgment of God. “Haughty” is huperepanos (ὑπερηφάνους) in Greek which means the one who are revealed highly. Although he has no real contents, the one revealed himself by pretending himself as highly person, or the other to do so with the real contents. The one who does is so without having the real contents commits with the sin of hypocrisy. Prov 16:18 said, “Pride goes before destruction,

and a haughty spirit before a fall. “As the person and the public commit the arrogant they shall be punished surely by God. Prov 19:29 said, “Condemnation is ready for scoffers, and beating for the backs of fools. “ We can know how great the sin to be arrogant (haughty) is. For the one to be boastful is to be proud of himself he is the opposed to the one that boasts Jesus. The one that boasts Jesus completely should treat himself as the clay miserly. (Phil 3:7-9), because the thing to depends to himself is the element to hostile to believe Jesus.

**Inventors of evil,** This points the one to make the wicked thing. Such man does not execute the evil for only one person but to make the way of the wicked for many people. How bad is it? Antiochus Epiphanes in Syria was afflicted the Jews, he was named for “the one to invent all evils”

**Disobedient to parents, foolish, faithless, heartless, and ruthless** these sins belong to the kinds of sin to rebel the affection and the righteousness. The affection is the best one that the people like, the one to rebel to it is the extreme wicked one. Therefore “the one to disobey to parents” is the great sinner. In the day of the Old Testament, such disobedient persons should be judged and should be killed by stoning.

(Duet 21:18-21), although the New Testament does not so it is sure that the disobedient deed must be the great sin. (I Tim 5:8) As the destroyed one begs the help of the other, if he was despised, his heart is painful. But at the one to bestow the grace to the other see the rebellious attitude to the bestowed person, it is more misery feeling. “Faithless, “The Scripture teaches “A gentle tongue is a tree of life,

But perverseness in it breaks the spirit. “ (Ps 15:4), , “heartless,” Some scholars said that here, “ heartless” the lower person takes the heartless to the high person, we cannot think it with the limited state, The philanthropies gives the comfort, the courage and the hope to the man. As the phalaropes works, the valley of weeping also shall be changed into the paradise of delight. “Ruthless”, although a certain man became into the misery state for his committed sin, if he was not taken of, it may be ruthless. The Christian mercy is not to give the mercy to only the external figure of the victim, but until to the state of his soul.

**32 they not only do them but give approval to those who practice them.** The one to commit sin and to shame it has the possibility to be cured but the one who considers the sin rightly has no the hope to be healed.

### **Criticized Note**

In the expression of Barth’s theological thought the commentary of his Romans was revealed as the thickest line. Here, his revealed thought reveals his identification very sharply. Therefore to know his thought, it is the short way to read his commentary of the Romans.

**Paul, a servant of Christ Jesus, called to be an apostle, set apart for the gospel of God, (verse 1)** K. Barth said that the event was called for the Apostle did not belong to a part of his whole life. (eines Momentes seiner eigenen Lebensentwicklung). In other word, the fact

that Paul was called for did not have the value through the historical character but through the original historical character. He quoted Kierkegaard and said as followings. That is, “The fact to be called for as the Apostle was a paradoxical situation, which was set on the state beyond the state of Paul himself.”(Der Apostelberuf ist ein Paradoxes Faktum, das im ersten und letzten Augenblick seines Lebens ausserhalb seiner personlichen Identitat mit ihm selbst steht.- Rombrief , p 3).

K. Barth did not set the value of the fact called for on its historical character. Then did Paul deny the historical existence of Paul of the fact to be called for him? Really it was not so. But it is fact to despise its important character. Because he admitted that the only original history (the transcendent history) is the real it itself.. The original history is translated out of the Germany Urgeschichte, the definition of Brunner reveals the meaning well. This is it. That is, “ the original history is the seed of all history, the one to say the history is only say the expression of the time and the space. As Goethe said, like the pure ideal plant that the original plant (Urpflanze) did not receive the classification and the development that revealed in the world of the time and the space, the original history is the original text that the ideal history. The history of its ideal expression that is, the history of the sensitive world already shall be escaped out of the mixture transformed. ( Brunner, The Philosophy of Religion, pp 123-124)

Then, what Barth and Brunner said, the history points to the world of phenomena. Then the original history means that it was existed before some events and the state were expressed into the world of the time and the space. Karl Barth thought that the fact that Paul was called for is not important as the state that expressed by the world of the time and the space, but admitted that it is important as only the existence of the original history. He stressed three times the called fact of himself that

was happened on the way to Damascus.. ( Act 9:6-15, 22:2-21, 26:16-18).

**which he promised beforehand through his prophets in the holy Scriptures, (verse 2)** For K. Barth said that the gospel is the word of the original text of all things expressed always in the renewal (immer neu gesprochene Wort des Ursprungs aller Dinge – Eomerbrief, p.4), “the original text” pointed the original history (Urgeschichte) or, his recent corrected terminology, mystery ( Das geheimnis) . In other word, the gospel is not the historical fact that was invaded into the word of the time and the space. . But the gospel itself cannot be related to the world of the time and the space is not different to the thought of Paul. The feature of the gospel that Paul stressed is the human nature of Jesus that is, he is the descendant of David. ( Refer to Rom 1:3 II Tim 2:7 I Jn 4:2).

**concerning his Son, who was descended from David according to the flesh (verse 3)** K Barth thought of this point that for the life of Jesus on the earth belonged to the world of the time and the space, it was not included into that world. (So called for, the world of the original history) He said that it means that only the life of Jesus was connected to that world as the ended station of this world. (Romerbrief, p 6), But it is not philosophical guess of K. Barth but is not the Scripture. In the scripture Jesus said, “Jesus said to him, “Have I been with you so long, and you still do not know me, Philip? Whoever has seen me has seen the Father. How can you say, ‘Show us the Father’?” (Jn 14:9) . The life of Jesus on the earth was Immanuel that is, the presence of God. It is the consistent testimony of the Scripture. ( Mt 2:23, Jn 1:14)

**and was declared to be the Son of God in power according to the Spirit of holiness by his resurrection from the dead, Jesus Christ**



**our Lord, (verse 4)** K. Barth said, at this point, that the new world of the Holy Spirit is contacted with the old world, it was the revelation by the resurrection of Jesus. But the passive contact was not interrelated with like not contacted to the one point of disconnected line but was separated of it. (In der Auterstehung berührt die neue Welt des Heiligen zgestes die alte Welt des Fleische. Aber sie beruhurt sie wie die Tangente einen Kreis, ohne sie zu berühren – Romerbrief, p, 6). The meaning of this interpretation is this one. That is, it is impossible that we understand the original text of resurrection. In other word, the resurrection that apostles saw is not the original resurrection that is, is not the resurrection of the transcendent time and space resurrection but it is the expression of the time and the space. But this is the philosophical view of K. Barth, which is not what Christian believers should accept. The resurrection that the people saw was accomplished in the world of the time and the space. (Refer to Act 2:23, 24, 31 I Cor 15:1-8).

**through whom we have received grace and apostleship (verse 5)**

At this point, K. Barth said, “ the grace provided the authority of Apostle, because the grace breaks out the men.” ( Gnade gibt vollmacht, es zu tun, weil Guade selber Gebrochenheit ist, - Romerbrief. P. 7). In other word, Grace is not the possession accepted to the man but only the disconnected line of the coming world to declare no mercy of the man. But as we see the Scripture, we are thought that the grace is the possession that the man received by God. (Refer to Rom 8:32, Eph 2:8 I Cor 12:3, 30)

**Grace to you and peace from God our Father and the Lord Jesus Christ. (verse 7)** K. Barth Interpreted this precious word wrongly by the dialectical speculation again. He said, “ Their peace should be their peace, their anxiety become into their peace, always they interchanged

each other. “ (Gnade gibt Vollmacht, es zu tun, well Gnade selber gebrochenheit ist – Romerbrief, p.7). But Biblical meaning to the word, the peace points to only the peace in the spirit by the Holy Spirit, but does not mean the method to get the peace by getting through the speculative psychological sacrifice.

**For I long to see you, that I may impart to you some spiritual gift (verse 11)** K. Barth thought to this point that for the purpose that the Apostle tried to visit to Roman believers to give the grace to them, it was not to bestow the spiritual grace dwelt in him. He says as followings. That is, “ The Apostle can become the necessary object to the other as he was revealed as the emptiness. The importance of the Apostle is not positive but the negative. The Apostles saw the emptiness. In this meaning he executes some role to the others.” (Mochte diese Voraussetzung immer neu ge sehen! Mochte ihre Ruhe ihre Unruhe sein und ihre Uuruhe ihre Ruhe! – Romerbrief, p 7). But this view of K. Barth may be the human philosophy but it is not Biblical. The Scripture admitted that the Apostle had some unique role than the general believers. They received the spiritual power come out of God according to the time. ( II Cor 2:17, 6:1)

**So I am eager to preach the gospel to you also who are in Rome. (verse 15)** This word does not deny the permanent effective of the fact that the believer was born again once of all and became a believer. This word means that he taught the word of God to roman believers to strengthen them. But K. Barth thought the differently to this one. That is, the Christian believers in Rome had the experience that listened to the gospel and they needed again that they listen to it and obeyed them. He said, “Whoever cannot say, “I have already listened to the gospel and obeyed it. “ (Denn wer konnte letztlich sagen, dass er die Heilsbotschaft schon gehort hat? – Romebrief, p. 10). This word of K.

Barth (1) opposed the doctrine of the ultimate salvation of the saints thought differently than this one.

God keeps and saves the men that listens to the gospel in once time and believes in it and obeys it eternally. The man believed in the gospel truly and also become the children of God, How it shall be happened repeatedly? To become the children of God, does not it mean to enjoy the eternal heritage of the heaven? Refer to Jn 8:35. (2) According to the view of K. Barth, after the believer was born again, he should become the children of God repeatedly; it is not accord to the Scripture. ( Jn 5:24, 6:47, 10:28-29 Lk 10:20, Rom 8:35-39 11:29, Eph 4:30, Phil 1:6, 3:20, II Thess 3:3, Heb 10:14 I Pet 1:5, rev 3:5 13:8, 20:12, 21, 21:27, Ps 138:8, Jer 31:3 32:40)

**For I am not ashamed of the gospel, (verse 16)** K Barth exposted this word, “The gospel does not demand that the men served the religious fighting and the philosophical argument and also the tendency of unconcern to the fighting. (Die Heilsbotschaft braucht den Streit der Weltregionen und Weltanschauungen weder aufzusuchen noch zu fliehen – Römerbrief p 11). That is, the gospel itself does not request that the people take the right attitude to the gospel and to have some tendency. In other word, the gospel is not what it is proclaimed through the means, the world of the time and the space. (Although it is good thing). But K. Barth despised the innate nature of God for he stressed the transcendent nature of God, the main one of the gospel in this point. The transcendent nature of God should not be despised his innate nature rather it is established by including it. Accordingly the world of the time and the space is not contrasted issue as the dualism... Accordingly as God proclaim the gospel, using the human system and his institute does not mean to trust in it but means that he, as the ruler uses it by discerning it. And also in the world of time and space cannot the right gospel exist as the exact gospel that God distinguishes? Is not the

means that God pleased to use in proclaiming the gospel, the co-existence of the weak time and space? The Apostle Paul said, “But we have this treasure in jars of clay, to show that the surpassing power belongs to God and not to us. “(II Cor 4:7). Therefore the world of the time and the space takes the line of the right distinguished gospel, ( Gal 1:8-9) and also there cannot help but to have the argument to protest it But this argument is not happened by the object of the flesh (Eph 6:12) but by discerning the spirits. (Refer to I Jn 4:1, 2 Rev 2:3, 6, 24) II Cor 6:14-18, II Jn 7-11)

**to everyone who believes, (verse 16)** K. Barth said of the faith as followings. That is, the faith is the object not to know completely. That is, he claimed that as the believer and the unbeliever cannot know, it has more reliable character. (Damit also Gelegenhelt fur den Glaubenn ist , miuss alles, was geglaubt wird, verborgen sein. – Romer brief p 14). As he said here what the man never know points the controversy to the human intellectual experience. We here in contrasting the doctrine of Barth to the reformed doctrine and then let’s know it by returning to the teaching of the Scripture. Really does the object of the faith make the conflict in the human intellectual experience completely? First, in the believers, the object of their faith , God does not conflict to the regenerated intellect. For the intellect of the believers comes out of God and is depended on Him, the intellect can know God as to some degree. ( C. Van Til, Prolegomena P 11) Therefore God is not the being that takes the controversy to the intellect of true believer. Accordingly in the believer, the reformed scholars affirm commonly that the faith and the intellect are not conflict each other. B. B Whitefield said, “No true faith has arisen unless there has been a perception of the object to be believed in. (Studies in Theology, p 341) Not only that., What the Scripture say the relationship between the faith and the intellect?

“The word that the resurrected Lord said to his disciples to affirm his resurrection, was “And he said to them, “Why are you troubled, and why do doubts arise in your hearts? See my hands and my feet, that it is I myself. Touch me, and see. For a spirit does not have flesh and bones as you see that I have.” And when he had said this, he showed them his hands and his feet..” (Lk 24:38-40) This is the word that gave the criteria of their faith on their intellect without doubting.

**is revealed from faith for faith, (verse 17)** K. Barth thought that here, the righteousness of God revealed” is not related to the man. He said, “ The fact that the men called for God at the other position of the resurrection are not God mostly.“ (Was der Mensch diesseits der Auferstehung Gott nennt, das ist in charakteristischer Weise Nicht Gott – Romerbrief, p. 15-16). Just like that K. Barth saw that the word of God’s righteousness means that God is not one that the man knows, but always as to God who exists by himself. It is the wrong interpretation. He in the interpretation on the above said as followings. That is, “ By the fact that God created the distance with and keeps it he admits our God. By keeping himself as right one he justified us.”(Er bekennt sich zu uns, indem er die Distanzen zwischen uns und ihm schafft und wahr, ... Er,, rechtfertigt”uns, indem er sich selbst rechtfertigt. – Romerbrief, p. 16).

**is revealed from faith for faith, (verse 17)** To this word, K Barth interpreted wrongly And also he thought the word dialectically, saw that the word, “by faith” means the faithfulness of God and said as followings. That is, “True God does not forget the man. Although the secret is the still the mystery through all generation eternally God’s faithfulness to the man still stays. “(‘Aus Treue”... Der wahre Gott hat des Menschen nicht vergessen. Der Schöpfer hat die Schöpfung nicht aufgegeben. Mag das geheimnis “durch Weltalter hindurch versch

wiegen”gewesen sein und vrtsch wiegen warden,...es beharrt doch die Treue Gottes zum Menschen – Romerbrief . p 16).

He considered that only the word, “to faith” is the faith of the man said to this one as followings, that is, “ The men to throw away the direct communication, the communication shall be opened. The bearers the negative in the hand of God shall be bore the positive in the hand of God”. (Jenen, die verzichtet haben auf direkte Mittlung, wird es mitgeteilt... Die die Last des gottlichen Nein auf sich nehmen warden getragen von dem grosseren gottlichen – romerbrief – p 18). Therefore here, the fact that the word,” the faith” was attached to God and man each one is not natural. These two expression are related to the believer.

**“The righteous shall live by faith.” (verse 17)** Of this phrase, K. Barth interpreted wrongly by the dialectical speculation habitually. He said as followings, That is, “the righteous is the one that the prisoner becomes into the guard. He is the doorkeeper to stand up at the door of divine reality. Except the one that set him under the judgment and except the one that awaked and expected nobody can be the righteous. (Der “Gerechte”ist der zum Wachter bewordene Gefangene, der Huter an der Schwelle der gottlichen Wirklichkeit. Eine andere Gerechtigkeit gibt es nicht als die des Mannes, der sih in das Gericht Gottes stellt, des Erschrockenen und Hoffendem – Romerbrief p 17). This word of Barth see that the faith is only existent speculation without the positive contents fighting between the possibility and impossibility always, it is the crisis speculation removes the positive historical fact that Christ executed for me. To see the faith like vacuum is not biblical.

**For the wrath of God ( verse 18)** K. Barth observed it as the philosophical meaning. The contents are this. That is, “ this is the negative one, as we do not admit it comes to us.” ( Das Nein, das uns entgegengestellt ist, sofern wire s nicht bejahen – Romerbrief p 18).

This in K Barth, it may mean the disconnected contact line of the eternal world to the world of the time and the space. He sees the disconnected contact point as the revelation and also as the identified to the wrath of God. the fact that in him, the eternal world is revealed into the world of the time and the space comes out of the revelation of the negative. But did not it treat the Christian truth as the one to possess the negative effective? The fact that the wrath of God comes on the world is not for it is the creature of the world but the human sin, the Scripture said. Especially among the Romans this part reveals it obviously. That is, “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth.” (Rom 1:18) God does not condemn this world for not the creature. God said that as he saw the creature he made, he said it is good., the Scripture said, (Gen 1:4, 10, 12, 17, 21, 25, 31)

**all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth. (verse 18)** K. Barth pointed that here the recorded sin belongs to the character that the man confused the eternity and time and space. ( *Wir verwechseln die Ewigkeit mit der Zeit, Das ist das Ehrfurchtslose unsres Gottesverhältnisses. – Römerbrief p 20*). All religious activity that can know to take the eternal God as the intellect of the time and the space, rather the most godly things in the Christianity, the most orthodoxy thing is to worship God as the idolatry, Barth thought. Because God can be consisted of the thought of the world of the time and the space. K. Barth claimed that although the true creed of the Christianity comes out of God and also entered into the world of the time and the space it cannot be the revelation itself. Does not the theory of Barth close to here dualism? Why cannot the absolute Sovereignty God control the innate world of the time and the space effectively? Does not the almighty God have the

power to control until the inside in the insides? Does God of love have the short mercy to dwell in our innate part ? In right evangelicals calling God for “ our God” means the confession to trust in God of the eternal covenant. (Jer 20:17, 31:33) Or, As we confessed that “God is our heritage”, it does not mean that the blasphemy thought that God is our possession. It actually means that because we belong to God, God himself is our hope. Therefore this word is biblical and the word to please God. Refer to Josh 13:33, Ps 16:5.

**For what can be known about God is plain to them, (verse 19) K.** Barth explained the verse as following, That is, “The personality not our personality is god. The personality not our personality breaks out us and constructs us. To admit the passive person on the above us is to admit our autonomous.” (Wir wissen, dass Gott die Personlichkeit ist, die wir nicht sind, und dass eben iesen unser Nicht Sein unsre Personlichkeit aufhebt und begründet. Dieser Gottesgedanke, die Einsicht in die absolute Heteronomis, under der wir stehen, ist autonomy. - Römerbrief p 21). This is the thought to belong to the limited concept.( grenzbegriff). The limited concept is the regulative concept supposed the contrasted concept. The knowledge of the man tries to know towards it but they do not know it. This is the opposed concept that knows God as the constitutive creator and interpreter of the facts of the universe. This is the thought of Kant. The men that were not sufficient to the speculation of Butler tried to reconstruct at the position of faith at the thought of Kant, it was impossible. Ass the thought of Kant, The speculated system that separates the world of science of the world of faith is called for the phenomenalism, in other word. Such speculative system does not believe in true God. . Because the regulative concept Kant made that is, nonemprical concept ( Noumenon) is the work of would-be- autonomous man, So it is an



irrational. True God is rational one. Of course, his rational is the one to transcend of human rational.

Then the limited concept set the limitation without compromising between the sensitive world and influential world, the limitation does not overcome the human rationalism. The human ration can treat things in the only the sensitive concept that is the in the world of time and space. Barth imagined God by the limited concept and defined, “The personality not out personality” (The being beyond the extreme state of sensitive world). This includes the thought that the sensitive world exists beyond that thought independently out of God, it is mistake to despise the providence of God and his dominion. The sensitive world is not independent out of God but depends on his creation and his providence. Therefore the Apostle Paul also testimonies this part, and said that the power of God is reveled in all creatures God created obviously. (Rom 1:20). The innate rule to the sensitive world is revealed much by the Scripture. (Refer to Act 14:7, 17: 24-28, Mt 10:29-30)

## Sermons

### **Sermon 1 The one to take the debt of gospel (Rom 1:14-17)**

Paul said that he is the one who takes the debt of gospel it is not the word that only Paul did so but whoever should say so.

1. The man takes the responsibility to connect with the others.

Whoever is the man was created by the image of God. Therefore he has the responsibility to love the others that were created by the image of God like himself. If the man lives by himself in the earth he does not get the meaning of the man. The different points that the man is different to the animal are first, the man have the fear of God second, he loves the other like himself. As Robinson Crosse stays in the island without the man, what he longed for was just the man.

2. The gospel is not personal possession but the common possession of all people.

Whoever uses the common possession for him, he is a thief. The gospel is not given to a person but to all people in the world. As we see John 3:16 it is obvious. Therefore when we the history of mission, the missionaries were offered their lives for the other nations. As Judson was sent to Bummer and served the mission for them. It was so difficult that after 7 years finally he got a Christian, but he endured and preached the gospel to them. When he stayed there, because he did not get any believer, the American mission department was frustrated. But Judson requested to wait for 30 years more. Gospel is the common present that is given to the pagan, the civilians, good man and bad man. Therefore the one to proclaim the gospel should not only discriminate the nations but also should not discriminate by the external figure. The evangelists should enter into the wicked people without any discrimination.

3. We have responsibility to the gospel to our neighbors for we received it without the price.

Jesus said, "You received without paying; give without pay". The grace of the gospel is the present to give it without price. Isaiah 55:1 said, "'Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price". The gospel is the thing to save the people who are destroyed, if we make the price, there is not able to count it. The man cannot pay the price. Therefore god gives it without price. Therefore the one who proclaims it to the other they take responsibility to proclaim it to the other without price. If we received it without price if we do not give it without price, it is the rebellious sin. The scripture said, "For the laborer deserves his food." (Mt 10:10) but it does not mean that the evangelist should demand the salary. This means that as he received the salary, it is worthy.

## **Sermon 2 Arriving from faith to faith (Rom 1:17)**

The word, “from faith to faith” stressed the fact that we are saved by faith. What is the reason that gets the salvation by faith?

The man cannot stand up before God for the man is the sinner.

We cannot deny that the man is the sinner. In the world so is called, the ethic persons also confessed that they were the sinners. Confucius said, “As I arrive to the age of fifty years old, I understand the fault of 49 years old. (osibjibisabgunynbi) ” Moreover as we stand up before the complete laws of God, who can say that he has no sin? “

As a person if he says that he has no sin, (1) he gets one more sin because he claims that he has no sin. (2) He does not know how great his sin in him is. Luther said that, although he understands our sin in us completely, yet we do not understand it completely. If we understand all sin in us, it makes us felt the hades then we cannot live. The fact that we cannot understand all sins is the grace of God. “. We do not know our sins, but it does not mean that we have no sin. Such sinner cannot stand up before God by himself; he cannot be saved by himself. He can be saved by only believing in the righteousness of Christ.

After he becomes the believer he cannot save by his work.

The man does not need the faith at only the time that he decided to believe in but as he got the faith in his whole life he can be saved. We should not think that after we believe in any time, our work is the merit of salvation.

Maclaren, the preacher burnt his sermon manuscripts, and then he said that I do not trust my work but only the merit of Christ. “Although we work goodness in the world, it is incomplete and has faults. Therefore Isaiah said, “We have all become like one who is unclean, and all our righteous deeds are like a polluted garment.

We all fade like a leaf, and our iniquities, like the wind, take us away. “(Is 64:6).

Only Christ accomplished the merit of our salvation.

Luther said as followings, “Faith is to believe is the righteousness of Christ as his but does not attribute his sin to himself but to Christ. Paul said, “O death, where is your victory? O death, where is your sting?” The sting of death is sin, and the power of sin is the law. But thanks are to God, who gives us the victory through our Lord Jesus Christ. “(ICor 15:55-57)

Because God saved us in grace, we only believe in him. As we think of our past time, we know the fact that we received the salvation out of dangerous seat by the grace of God is that well. Augustine said, “if you are requested to choose one among two things: do you want to die? Or, do you want to meet the difficult things in the past?” he shall wish to give. Because he came out of so difficult dangerous environment.” We are saved out of all difficult environments in the past by only the grace of God. God always helps us by his grace. Therefore we should believe in the Lord and depend on him. The man cannot be saved by himself out of the death, the tribulation and the death.

### **Sermon 3 the wrath of God (Rom 1:18-32)**

God gives the wrath to the sinner. The wrath is not the bloody anger but the one of justice and severity. The word, “wrath” comes 12 times out of Romans, they are used in relating to God. God gives the wrath to the sin of the man (Ex 34:14, Deut 29:19-20, Nah 1:2-8, Rom 12:19, Heb 10:31 Ezek 22:14) Of course it is true that his love is greater than his wrath. But the one who does not think of the wrath of God but only the love of God indeed he said it because he do not know the value of his love. As we think of his love only in the light of his wrath, His wonderful love informs us. Then how does the love of God reveal to the sinner?

the sinners are dark (21-23)

It is the punishment that he received before God. If a certain man breaks out the national law and then he was punished by picking out his eyes, it is the great punishment. If the man cannot see all creatures for his blinding issue, we may say that he is miserable. If we say that the blind man not to see all things is miserable, how miserable is the blind man not to see God? It is the greater punishment. Because the man cannot see God for his darkness in his spirit, it is so great misery above of all. The man does not know God because he has dark sight for his dark sight. (21-22)

The sinners are abandoned

Another wrath of God to the sinner is to abandon him to commit sin. Here is three times of the word, “to abandon them” (24, 26, and 28). If we are abandoned by the devil we can say that it is a great happiness. But if we was abandoned by God, we can say that it is so the great happiness. Because God is the sovereignty Lord and the source of blessing, the one who is abandoned by him become the eternal misery. The sin gives him the temporary delight but latter it brings about all sorrow and unhappiness to him.

#### **Sermon 4 Two kinds of Sin (Rom 1:18-32)**

As the text tells us, the wrath of God reveals to two kinds of the wrath of God. The one is religious sin and another is moral sin.

Religious sin

This says the sin to worship the idols, not to worship God. (19-23) the purpose God created the man is to worship God Himself. Then what we worship God is not the worship the visible image. Because the visible thing is the feature of the creature but is not the feature of creator. The activity to admit the creatures as the creator is the activity to mock the

creator. Serving all the visible images is the idolatry. It is the sin that mocks that God is the pure spirit of God, that is, the divine nature and despises his infinitive nature. The one who does not believe in the word of God that is, the one who does not believe in the Scripture had the thought of idolatry. The scientists claim that if they see God with his physical eyes, they can n believe in it. It is not the word that they said because they do not know who God is. It is the depraved attitude that treats God as the idol. Gandhi who was the great ma in India also did not know Good with his wisdom. He made the idols in the ship that entered into the India out of British. We should believe in God by knowing the fact that we cannot see God.

### Moral sin

When the religion is not true, all moral sin come out of it. The one who serves the idols can commit the moral sin, whatever his wants. The fact that they commit the sin as they want is the punishment they receive. To commit sin is not happiness but the misery. The sin makes the man become miserable and also in the coming world it destroys him. Just like that the wage of the sin does not terminate. The devil exhorts the people to commit sin however much; finally he bound with the sin and made him destroyed.

Not only that this horrible sin spread into the great area from the little area. It is like the river; it begins with the source of little water and makes the great ocean. It is innumerable to commit sin by ignoring and also by knowing. The sin to commit by knowing is more dangerous. Because our knowing sin and our ignoring sin is much, we are surrounded by the danger. The one who does not feel this one is more dangerous. Therefore we should kill the source of our sin first of all, the source of sin, like the text said (verse 21) is our character not to glorify God. Because our character is wicked, it should be killed. It cannot be

trained. It cannot help but to kill it. For our nature is wicked if likes the sin and it invites for the sin.

### **Sermon 5 The Woe of the one that do not have God in his Heart (Rom 1:28-32)**

Not to have God in the heart means to hate to know God. The man, for loving the sin, he arrived to hate God. Because the sin and God contrasts to the sin each other. This is like the man who likes playing hates the working. The one who hates to know God is dropped down into the several sins.

He was controlled by the wicked egoism

The verse 29 in the text said, “They were filled with all manner of unrighteousness, evil, covetousness, malice. They are full of envy, murder, strife, deceit, maliciousness. They are gossips, “which means the attitude of the extreme wicked egoism. That is, this sin is unfair to the others and fills his desire with the other. Egoism actually does not give the benefits to himself but rather it harms himself. It brings the unsafely in his heart. The peace of heart is established by filling my will but by filling the will of God. Jesus said, “Blessed are the meek, for they shall inherit the earth“.

He gushes all wicked to harm the others

In the text “envy, murder, strife, deceit, maliciousness “means the wicked things to harm the other. The jealous man was rotten his bone before he harms to others. (Prov 14:30), the murder kills his soul before he kills the other souls. Not only that the one to dispute does not control the order rather makes confusion, the deceiver deceives his soul firstly, the on

He says the word to harm the others

In our text, “gossips, slanderers,” means the great sin to harm the other.

(1) If we have some advice to the other, after we meet him as we tell to face to face of the other, it is the love of advice. But

Gossips are not to love the other but the sin to harm the other. We do not need to have the unpleasant heart with heating state because of fault of the others. (2) As we slander the other we executes to avenge for we received some slander. But it is wrong. We do not need to think as the great issue to receive praise or insult. Our personality does not be transformed according to his word.

4. The arrogant sin our text said, “Haters of God, insolent, haughty, boastful, “It points to the arrogant sin. (1) For the arrogant action points to the fact that a person hates to the other, it is foolish. (2) The son of God also came into the world and was dropped at the lowly seat until his death to save the men. Despite it is so, if the man despises the other he got the ignorance for he despises the value of the man.

5. The rebellious sin

In the text verses 30, 31 points to the sin of rebellious sin. This sin is revealed as the unmerciful attitude. “The giraffe in the animals does not step on the worm.” That is, the animal is called for the good character. Just like that even the animal reveals so affection according to the essential character. The affection is revealed in the all creatures in the universe. If the man has no affection, he cannot become a person. The rebellion has no the response to thanksgiving to the love, rather it is to despise coldly and reject it. So it is the wicked heartless.



## Chapter 2

1Therefore you have no excuse, O man, every one of you who judges. For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things. 2We know that the judgment of God rightly falls on those who practice such things. 3Do you suppose, O man—you who judge those who practice such things and yet do they yourself—that you will escape the judgment of God? 4Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance? 5But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God’s righteous judgment will be revealed.

6He will render to each one according to his works: 7to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; 8but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. 9There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, 10but glory and honor and peace for everyone who does well, the Jew first and also the Greek. 11For God shows no partiality. 12For all who have sinned without the law will also perish without the law, and all who have sinned under the law will be judged by the law. 13For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified. 14For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. 15They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them 16on that day when, according to my gospel, God judges the secrets of men by Christ Jesus. 17But if you call yourself a Jew and rely on the law and boast in God 18and know

his will and approve what is excellent, because you are instructed from the law; 19and if you are sure that you yourself are a guide to the blind, a light to those who are in darkness, 20an instructor of the foolish, a teacher of children, having in the law the embodiment of knowledge and truth— 21you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? 22You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? 23You who boast in the law dishonor God by breaking the law. 24For, as it is written, “The name of God is blasphemed among the Gentiles because of you.” 25For circumcision indeed is of value if you obey the law, but if you break the law, your circumcision becomes uncircumcision. 26So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision? 27Then he who is physically uncircumcised but keeps the law will condemn you who have the written code and circumcision but break the law. 28For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. 29But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God.

### **The Analysis of Contents**

1. The mistake of the Jews to criticize the other (1-5)
2. The contents of God’s judgment ( 6-16)
3. Attacking the arrogance of the Jews (17-23)

### **Exposition**

1. The Apostle Paul rebuked the men that were arrogant religiously and criticized the others. (1-5) the arrogant man always does not see his spot but see only the spot of the other for his darkness. Then among the Jews, some leaders omitted such sin. (1) They thought that

although they criticize the others but they did not know that they themselves were the objects that the others criticize. The fact that they thought that they themselves were not the objects of the judgment by the others was the most wicked sin. Because Paul treated it as so wicked sin, he said that they should be judged by God. (verse 2) (2) They used the chance that God endured for the long time by the mercy of God, rather they installed the sins. (4-5) At this point Luther said as following. That is, “the wicked man is so dark, that is, they use the present of God for their greatest benefit for the evil to destroy themselves. On the other hand, the devotional men apply their come disaster to make them been the best benefit. The reason he did so is that God destroys firstly and saves them, after he killed them and then makes them resurrected.” ( So gross ist die Verblendung im Sunder, dass er, was ihm zu seinem Besten geschenkt wird, zu seinem Vederben missbraucht. Und wiederum, so hell ist das Licht im gerechten und frommen Menschen, dass er was zu seunem Schaden dienen sollte, doch zu seinem Besten braucht. So Weiss der Gottlose nicht, dass Gottes Gute ihn zur Busse leiten will: der Gerechte aber begreift, dass auch die gottliche Strenge ihm das Heil wirkt. Denn er zerstosst und heilt,”er totet und macht wieder lebendig”, 1 Sam 2:6 – Vorlesung uber den Rommer brief 1965 pp 54-55).

2. The Apostle Paul declared the judgment of God to the man of harden heart religiously. (6-16) although he believe in the religion of God, he that has the harden heart, cannot help but to judge him. The standard of judgment has two kinds, (1) the man to receive the laws are judged by the criteria of the laws. ( verse 12) As he was judged by the laws, he is not justified by the condition that before he listened to the laws. The Jews knew that they were justified for themselves only by listening to it. (Verse 23). They cannot help but to destroy themselves because whoever does not obey all things that the book of the laws wrote stay under the curse. ( Gal 3:10) (2) He is judged by the

conscience (14-15) the gentiles not to receive the laws are judged by the conscience. The man has the conscience that God gave. The conscience is set to respond the word of God although the external figure, after the mankind was depravities. Therefore in the issue of deed, it has the authority to command to them. What the text points asks the responsibility of conscience that the mankind received essentially out of God. The mankind should take responsibility for their consciences are vague after their depravity. Therefore in the judgment of conscience also the mankind has no the other way of salvation except Christ. To the issue of conscience, refer to the interpretation of verses 14-15.

3. Paul attacks to the arrogance of the Jews. (17-29) Then the Jews were the example that claimed to be justified themselves religiously. The man to be justified for him is the greatest enemy in the heaven. Therefore in the issue of salvation we should destroy the thought to be justified for him above of all. Luther said at the introduction of his exposition of romans said rightly, “ in the epistle of the apostle the total main point is to crush the righteousness of human himself and his wisdom completely. “ (Die Summe Dieses Briefes ist: zu zerstören au ssurotten und zu vernichten alle Weisheit und Gerechtigkeit des Fleisches – Verlesung uber den Romerbrief, 1965, p 9).

### Interpretation

**1 O man, every one of you who judges.** Here, “ judges” points the condemnation without forgiveness, not the simple discernment to the goodness and the evil. The attitude without relationship that condemns by seeing the in the brothers but ignore his pillar in his eye is human hypocrite activity. ( Mt 7:1-5) Then the Jews were tended to treat the gentile as the sinner, but himself as the righteous.

**2 We know that the judgment of God rightly falls on those who practice such things.** This is the second reason that the man to judge the other cannot escape the condemnation. The first reason as the above verse said, is to condemn the evil of the other in executing the same evil in him. It is to settle his sin. And the second reason to come in this one phrase is the fact that God's judgment is established by the truth. The one to condemn the other received the double condemnation (that is self-condemnation and God's condemnation) without escaping the self-condemnation.

The word, "such things" point to all sins written below verse 1:18. The word, "the judgment of God rightly" means that God judges by his justice. The Jews knew that they themselves shall not be judged by excusing not receiving the judgment before God by them. But although they is so, at the time of judgment they cannot be treated especially. God searches for much out of the one to be given much.(Lk 12:48, Jm 3:1) Greijdanus said, "God's judgment hit to the essence of the object rightly.

**3 Do you suppose, O man—you who judge those who practice such things and yet do them yourself—that you will escape the judgment of God?** Here, "suppose," is *rogizomai* (λογίζομαι) in Greek, which means, "to disregard" or, "to reckon". It is not only imagination but the detailed decision. It is a great misery to have the harden conscience to the judgment of God. The conscience has no the heart to fear God. The life of faith has the rest, but the liberty should be prohibited. The rest produces all beautiful moral in joy, the liberty reveals all dirty wicked activity. Then the man gets the rest through the repentance and the faith. The repentance and the faith come out of the fear of God.

**4-5 Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness meant**

**to lead you to repentance? But because of your hard and impenitent heart you are storing up wrath for yourself on the day of wrath when God's righteous judgment will be revealed.**

God does not destroy the sinners soon but endure their repentance for long time. Then among the men, rather there is the man to commit sin more. The Apostle Paul said here in keep in the people in his mind. They do not receive the grace as the grace rather they used the grace wickedly. Just like that although the good rain comes down on the earth, the dead plants are rotten more. The sin to use the grace of God wickedly is greater. As they commits sin more the wage of the sin was installed and installed more finally at the day of judgment the one share of the grate punishment shall be come. Starke said, "Like a pig eats the arcon but it does not know that the tree of acorn is precious, although the unrighteous men enjoy the mercy of God, they do not think of God that gives it."

**6 He will render to each one according to his works:** Here, the word, "work" is erga (ἔργα) in the Greek which is not only the external type but the invisible essence for it stays in inside.

The issue in the word of this part seems to be conflict with Paul's view of salvation. The explanation of this issue is like following.

(1) The salvation receives by faith but for the work is the evidence to know true fact of the faith, The believer also can receive the judgment according to the evidence of the faith. Not only that, At the time of judgment for the reward is given by the goodness of the believer, it itself is a kind of judgment activity. What God gives the reward by their good works is not to give it by the price of his good work, but by also the principle of grace. Because the good work is executed by the self-power of the believer by the help of God. ( Calvin, Bernard)

(2) But rather than the interpretation of the above interpretation, I think just like it. Here Paul said without thinking the laws of grace yet. It comes out of 3:21. In this part Paul said with the issue of work and the character of the laws. The laws said only that the man repay by his deed. Charles Hodge said, “ Paul explains here the laws, but does not aim on say of the gospel.” (Commentary on the Epistle to the Romans.)

**7 to those who by patience in well-doing seek** Here the word, “patience” is *whipophonēn* (ὕπομονήν) in Greek, which does not mean to receive the suffering negatively. This is to execute the righteousness positively by enduring the suffering. The patience is the power to accomplish all goodness. Because to do good work is not easy but through each temptation and the adversity we can see the result, the patience should be needed by us absolutely. Therefore the patience is the womb of all good work.

**for glory and honor and immortality,** The word, “glory” is *doksa* (δόξα) Greek, (1) it points the honorable character of God (1:23, 6:4) and it means also that This attribute (the honorable character) of God is glorified (the devotional life). Here, “the one to seek the glory” points to live devotionally to know God to glorify God. (1 Cor 6:20) The word, “honor” is *time* (τίμη) in Greek, which points to be precious (9:21, 12:10, 13:7) or, “treasure” (1 Pet 2:7). Then to seek the honor is to find out infinite honorable God, “immortality” means is not the worldly, (2 Cor 4:18) that points the thing that exists temporarily but soon disappeared but means to belong to the heaven that is, the above things. (Col 3:1-14, Eph 4:22-24). (2) But at this explanation, this word is interpreted as following, that is, “glory” points the splendor of blessing, “honor” means the value of the blessing. The eternal life and blessing in the coming world is precious to be comparable to the others in the world. therefore the martyrs abandoned their life as the dung.

“ immorality” points that the coming blessing that the saints should receive has the uncorrupted character.

**8 but for those who are self-seeking and do not obey the truth,**

The word, “ self- seeking” is elideias (ἐπιθείας) in the Greek which comes out of elidos (ἐπιθοος= the man of self-seeking). Then the word, “ self-seeking” rather, “to become the self-seeking” reveals the original meaning better. The reason that the people contrasted to the kingdom of God and accomplished the secular party and supported it is to be tempted by the some compensation. Because they are tempted in the world the thought to crush the sweet dream they has no anything, or, although the world (heaven) is right, they belongs to the secularism and executed. Juts this is the activity to rebel the truth. The unity by the Holy Spirit for the truth is not to establish the party whether it is great one or, little one.

In the ancient time the council of Ephesians was controlled by the evil man of the party, Dioscorus, The council drove out the godly Flavianus in emergency, but the heresy, Yutuche was accepted. Calvin said, “ this council was not controlled by the Holy spirit. I think that it is not the church”. ( Institutes of Christian religion, B. K. IV. Chap. 9.13)

As revealing in the history of church, after XI pope Gregory was passed away (1387, A. D), fighting to get the authority of Pope was happened, Urban IV atrome, Cement VII at Abignon in France, each have the authority of the ecclesiastic authority, and the separated for about 30 years each other. This one was the party fighting for pure right.

**but obey unrighteousness,** The thing executed as the result that does not pursue the truth is only the unrighteousness ( the total term of all sins)



**there will be wrath and fury.** “wrath” is the expression of the external area, that is, the realization of the wrath, “fury” is as the thing in the heart, to point what does not yet reveal. Stoic scholar party also said, that fury is the beginning of wrath (ὀργή ἀρχομένη). God does not reveal the wrath and fury carelessly and reveals it to compromise with the secularism against God ( the interpretation in the beginning of verse 8) and to rebel to the truth until the end. Is 45:9-10 said, “Woe to him who strives with him who formed him, a pot among earthen pots! Does the clay say to him who forms it, ‘What are you making?’ or ‘Your work has no handles’? Woe to him who says to a father, ‘What are you begetting?’ or to a woman, ‘With what are you in labor?’“. Refer to Heb 10:26-31.

**9 for every human being who does evil,** This is same to the word “the one not to pursue and the one to pursue the unrighteousness” The word, spirit” points to the man that does not see in the external view but see in human essence, that is, in the meaning transcended the discrimination of some blood and the one of his position, it means the essential man. In the phrase written the issue of judgment the reason to use this noun is for keeping that both the Jews and the Greek are under the wrath of God in his mind.

**There will be tribulation and distress** The word, “tribulation” is dipsis (θλίψις) in Greek means pressing down. The punishment of God comes on one time, we cannot escape it. It seems to be oppressed out of heaven anywhere., “distress” means the sacrifice, which is the result of to receive the punishment of God is the necessary fact.

**the Jew first and also the Greek,** For the Jews was at the position that received the gospel firstly ( refer to the interpretation of 1:16), in

some meaning they received the special grace. Therefore it is natural that they firstly are judged. Lk 12:48 said “”. This is the judgment of righteousness.

**10-11 for everyone who does well,** The word, “good” points to the legal goodness.

**but glory and honor and peace** “glory” and “honor” is the attributes of the eternal life”(refer to the interpretation of verse 7), And also “peace” is so.

**the Jew first and also the Greek.** Refer to the interpretation of the above verse 9.

**For God shows no partiality.** Duet 10:17, Eph 6:9 Col 3:25, Jm 2:9, Act 10:34. This means that the external state that is, to treat the other unfairly and to judge him by the prejudice like poverty and richness, nobility and misery. God does not discriminate the Jews and the Greek but judge the activity of each man.(refer to 6-10 ). God prohibited his loved Moses not to enter into Canaan because of the sin of one time. And David also worked good work so much before God, because he snatched the wife of Uriah he was punished by God. Such things reveal many in the Scripture.

**12** The below this phrase said that whoever receives the just judgment whether there is a law or not, of course.

**For all who have sinned without the law** This points to the one to break out the laws of the conscience, The word, “ have sinned” is hemalton (ἥμαρτον) in Greek, is the past event recalled in the perspective of judgment at the ending time of the world. This verb makes us thought the judgment of the ended day obviously.

**will also perish without the law,** The Greek text of this word (ἀπολλυμι) means not to destroy the existence, but the state of the misery separated out of the blessed relationship to God. Mt 10:28 also said, the word “to destroy in the hell”, which is that the unrepentant sinner was suffered at the hell in coming world.

**and all who have sinned under the law will be judged by the law.**

This is not the word that is judged for the laws but is judged by the criteria of the laws. “the word, “will be judged” is kridesontai (κριθήσονται) in the Greek which is the future event. This in the general providential judgment but the judgment of the ending time. As we see this word, it reveals that the soul of the man should be destroyed. The reason is as following. That is, to be judged in our text, is not to receive only one day but to do everybody in any days. The living people and the dead people, whoever shall be participated into this judgment. Therefore this word means that the dead men are disappeared but their soul sustain eternally, we can know.

**13 For it is not the hearers of the law who are righteous before God, but the doers of the law who will be justified.** This phrase does not mean that the man can be saved by his own power. This only said that the standard that the laws demands to the man. Of the doctrine that is saved by the grace and the faith is taught from 3:21 separately.

“before God.” This said that the judgment is not done by the standard of the man but by the standard of God. “For it is not the hearers of the law who are righteous” This does not mean that they listened to the laws only one time, but listened to it habitually. Always the things that listened to the laws but do not obey it habitually are in the religious people to believe in God. For example, the Jews in the Old Testament (Especially the day of the prophets) were so, and also in the day of Jesus and the Apostle did so.

Listening is for doing. Whoever listens to it and then as he has no doing rather, he bears the debit of the deed to what he listened to (1) Therefore Lk 12:48 said, “But the one who did not know, and did what deserved a beating, will receive a light beating. Everyone to whom much was given, of him much will be required, and from him to whom they entrusted much, they will demand the more“, Heb 2:1 said, “Therefore we must pay much closer attention to what we have heard, lest we drift away from it “. (2) The one to listen to take the loss to deceive himself. Jm 1:22 said, “But be doers of the word, and not hearers only, deceiving yourselves “. Generally the people listened to the doctrine they take rest. It is to receive the false rest by him. (3) The one to listen to the doctrine and also obey it gets the joy and the amazement, but the one to listen to it but not to obey it has no joy because what he listens to become burden.

“But the doers of the law who will be justified”, Here the word, “the doers of the laws” (ποιηταί) does not point to do only one time but does always. It is impossible to do the laws always to the man. (Gal 3:10) but if the man is justified before Good he should do so. The word, “will be justified” in dikaiodensontai (δικαιωθήσονται) in Greek, here the expression of the future tense points that at the judgment of the ending time in the world he will be justified.

**14-15 by nature** This is phusei (φύσει) in the Greek, which is taken by the train and the experience, but the native essence. This points the conscience in the below.

**while their conscience also bears witness.** The word, “conscience” is sheidesis (συνειδήσις) in Greek, which knows together. The conscience is not the itself voice of God. Then what is the conscience? The man created in the image of God has the operation of psychology to responds and obeys the world of God. It is the conscience. The

conscience is to operate essentially, and contrasts to our will and our thought. As the volition disobeys it, it shall be weak and shall be died finally. The Holy Spirit rebukes our sin through our conscience and gives us the faith. (Jn 16:8) If the believer become weak by committing the sin his faith was crushed. I Tim 1:19 said, "Holding faith and a good conscience. By rejecting this, some have made shipwreck of their faith, "The conscience became into several figures after committing sin. that is, (1) the dirty conscience ( I Cor 8:7 tit 1:15) , this is the conscience of the unbeliever, (2) the fired conscience ( I Tim 4:2) this is the harden conscience of the corrupted believer. (3) The good conscience and cleaned conscience (I Tim 1:19, 3:9) this is the conscience of the true believer.

Then does this phrase claim that the gentiles can be saved by the conscience? No, for they received the testimony of the conscience but did not execute the righteousness, it means that only they cannot excuse it. A certain man misunderstands this phrase and claims the possibility of the one not to receive the gospel. But really this phrase does not mean it. It means that the men not to do according to the testimony of the conscience shall be destroyed. The people take the quilt of the sin because of the external deed, and also they cannot help but to take quilt to the corruption of the conscience itself. Therefore he cannot help but to receive only the condemnation except the salvation of grace. Just like they practice all things according to their conscience, the Jews to have the laws do not all the laws. Therefore this phrase does not say the impossibility of salvation in the people to be outside of special revelation Act 17:30 said, "The times of ignorance God overlooked, but now he commands all people everywhere to repent, ". According to this word also, the certain men discusses the possibility of the people to be at the outside of the special revelation

**and their conflicting thoughts.** The word is *metaku arreron* (μεταξὺ ἀλλήλων) in the Greek, which is translated directly into “the thought each other” It points to the phenomena that a thought is happened to a certain thought and some activity. That is, it points the psychology to criticize to a certain thought and some activity.

16 The meaning of this verse is not connected to the above verse well. The above word means that anytime, the conscience of the man (the unbelievers) has the law of the work. And this word points to have the judgment at the end day of this world. Therefore these two verses have no connection each other. This verse does not say in connecting to the above verse and returns to the thought of verse 12 and concludes it. Therefore a verse 13-15 is put into the blank and think of it separately.

**17 a Jew and rely on the law and boast in God** the Jews received the laws out of God especially. It is the mark that the Jews have the special relationship to God. Therefore they boasted themselves that they think to have the special relationship with God. But their boasting is their arrogance for it is the expression of a sense of superiority over the others. As the believer can boast of two types, the one is “But let each one test his own work, and then his reason to boast will be in himself alone and not in his neighbor. “ (Gal 6:4), this is not the arrogance but the thought and the thanksgiving to admit the received grace as the glorious thing. The other is boasting by the Lord. (I Cor 1:31). This is different to the superiority of the Jews that this verse says. Boasting by the Lord is not boasting but is the thought to despise him and to lift up the Lord.

18 and know his will and approve what is excellent, because you are instructed from the law; the word, “from the law” (ἐκ τοῦ νόμου) should be translated into “at the laws”. Who can be mastered to the

word of God? We know the word of God but cannot know all, and we cannot obey all things. Therefore we should be humble in knowing them. But the Jews were arrogant like knowing the laws totally.

19-20 you yourself are a guide to the blind ... having in the law the embodiment of knowledge and truth—

The one to lead the other is not the one that leads “a guide to the blind” by himself. The one who he himself claims to be a blind believes in the world he cannot see by the word of God and at the same time, and teaches it to the other. But the Jews claimed as the leader to know the truth for him. (Jn 9:39-41)

21you then who teach others, do you not teach yourself? The lesson of such man is not to come out of the motive of his mercy but out of the insult. Such teaching does not give the impression to the educated but happens the opposed feeling. Not only that, such educator concealed his spot and is the hypocrite person that pretends to be righteous by himself. Therefore such educator receives the great punishment before God. (Jm 3:1)

**While you preach against stealing, do you steal?** Stealing” means to take benefit uprightly, which are financial benefit, honor benefit, right benefit etc. Among the teachers the men to steal the financial benefit are not little, but especially there are many people to steal the honor and right. There are two methods of stealing, one is the thief, which there are the stealing one that the other does not know, and steals in the state not to know by himself, that is, it is the case that for his conscience is dark he does not know that stealing is the unrighteousness. , And another is the robbery, which is the robbing activity the other knows. There is the thief to the man but the thief to God that is it means not to offer what he should offer to God. Although in stealing the possession

of the man, he feels shame, but there are many men not to feel shame after stealing the possession of God.

**22 You who say that one must not commit adultery, do you commit adultery?** The improper thing of the word and work each other comes out of the liar. The people not only listen to such arrogant word, but also they treat even his right teaching as the void word. Therefore the teacher of the truth should be the practicing person.

**You who abhor idols,** As we read the below of this phrase, their hatred to the idols does not come out of the motive to love God but comes out of the external figure of devotion to reveal to the men. Then they are not for God but the religious businessman for themselves.

**do you rob temples?** The interpretation to this word has several things. (1) It is to point the make the temple of God been unclean, (Mt 21:13) (2) it points that he does not offer what he should offer to God naturally. (Mal 3:8) to steal the public money in the synagogue. (4) But it points to steal the property of the pagan temple, which is the best interpretation. In the ancient time stealing the property of pagan temple was prohibited. ( Duet 7:25, Act 19:37,) Refer to Maccabee 2 4:42, Josephus ancient history book 4:10.

23-24 You who boast in the law dishonor God by breaking the law. The Jews themselves claim the laws out of God and honors god by it. But they break out the laws, and claim such thing, the mocking returned to God. As we commits sin by using the name of God he cannot help but to do it. God is mocked more not by the people not to know completely but by the hypocrite men to claim to know God.

**For, as it is written, “The name of God is blasphemed among the Gentiles because of you.”** This precious word is the quotation of Is



52:5. As the Jews honors Jehovah god as they do not live as to the laws the gentiles mocked God. In this case the sin of the gentiles is great; we think that the sin of the Jews is greater. The people under the name of God should be faithful to glorify God until the death.

**25 circumcision** is executed in only 8 days after begetting the baby in the Old Testament. This points that the man has the sin out of the birth. This ceremony is not to establish the qualification of God's children by itself. This is only the ceremony. It means that the people of God should leave the uncleanness spiritually and morally. Therefore it is prophecy that the people of God should regenerate. (Vos, Biblical theology) p 105) Refer to Duet 10:16, 30:6 Jer 4:4 6:10 9:25 Ezk 44:7.

Then the Jews knew to get the salvation for their circumcision. Rabbi Menachem said, "Our rabbis teach that the one to receive the circumcision do not enter to the hell. " (Commentary on the books Moses dol 43, col 3) Therefore Paul opposed the wrong thought.

**26-27 So, if a man who is uncircumcised keeps the precepts of the law, will not his uncircumcision be regarded as circumcision?**

This word treats the reality as the best lesson. The man has the wicked essence to have enough by good name. The Jews without doing the laws that the circumcised demands, if he has only the name of "the circumcised" know okay. Paul rebuked the point. Just like that the contemporary pastors has the orthodoxy faith, they try to keep on the only name of the orthodoxy denomination pastor. If he is the orthodoxy pastor, he should know what the orthodoxy is and live directly. And also he should take the burning heart that if I do not proclaim it to the other" I shall be cursed ". Today we do not need the people to have only the name really but the one who proclaim the gospel of the orthodoxy faithfully. The communism to be the thought of anti- Christ devoted them to spread to the other in maximum. On 1965 Moscova

established the budget, 800 million dollars to spread the booklet of communism to 68 countries. What shall we do?

**but keeps the law will condemn you.** This should be revised into “it will judge you” Especially Greijdanus points that it has no negative, rightly. (Romeinen, 1. P. 157)

**28 For no one is a Jew who is merely one outwardly.** We do not warrant receiving the grace of God surely by only the membership of the church. To be the people of God in calling gives the harm to the others and to themselves. (22-24) the religion and religious service comes out of the heart and become the joy of God. the Christian believers should remember that they themselves are the letters of Jesus Christ. In other word, they should become the holy persons that many people read and make them known God.

**29 His praise is not from man but from God.** That is, the men to concentrate on the physical and external life, long for admitting of the others and their compliment. But the spiritual man seeks to the admitting of God his compliment. He considers the circumcision of heart that is, the fact to be regenerated preciously.

<b>Criticized Note</b>
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**Therefore you have no excuse, (verse 1)** to this word, BK. Barth said as following, that, “The people that do not know God who they cannot know also have no the chance and the possibility that can see themselves. And also the others that know God are doing so. Because they also are the men and belong to the world of the time.” (Kein Grund und keine Moglichkeit , sich aufzungen, weder fur die Nicht-Wisser des unbekannten Gottes (1:18f) – noch fur die Wissenden ! Auch die Wissenden gehoren der Zeit an, auch sie ind Menschen. –

Romerbrief , p 31). This is the mistake that K. Barth confused the religious ethic and the world of the time. As Paul said that the one to condemn the other “cannot be excuse”, it does not mean that in the view of religious ethic, for he himself (himself to condemn the other) is a sinner, he does not excuse and for he himself is the existence to belong to the world of the time, he cannot excuse. Luther here saw the word of this phrase in the view of religious ethic rightly, said as following. That is, “this bad point (to condemn the other and to excuse) is the thing that all men of the outside of Christ have. On the other hand that the righteous permits him to criticize as his mouth, his deed and his heart, but the unrighteous always at least criticize the other.” (Vorlesung uber den Romerbrief, p 49)

### **Because you, the judge, practice the very same things. (Verse 1)**

Of this word, also K Barth thinks of the other thing that the text does not mean. He said as following, that is, “the history of the Old Testament is not one event among the other events. It is the crisis to all history. There are no the saints among the multitude of the sinners. The saints that the men claim are not the saints. So called for, the accusation of the saints does not come out of the space to help the others, but comes out of the position that they cannot help but to do. It is applied to Paul, the prophet, the apostle of the heaven, Jeremiah, Luther, Kierkegor and Blumhalt.”( Es gibt Keine besondere Gottesgeschichte als Partikel, als Quantitat in der allgemeinen Geschichte.... Die sog. “Heilsgeschichte in oder neben der Geschichte. Es gibt keine Heigen unter Unheiligen.... Innerweltlich ist diese Anklage, aus der not kommt sie, nicht aus der Hilfe, ... Gilt auch von Paulus, dem Propheten und Apostel des Gottessreiches! Gilt von Jeremia wie von Luther wie von Kierkegaard wie von Blumhardt Gilt auch om hl. Franziskus, de an. “Liebe”, Kindlichkeit und Strenge Jesus weit unbertrifft. – Romerbrief p 32). Barth had the dialectical

speculation again here. He claimed that the history always has no the holy things. Is not it the wrong theory to claim the existence of the time and the space that God created as goodness is evil? Cannot God make them been holy, if he wanted to make his creature been holy? We can say that something is not holy but some part of them and its aspects can be holy.

And among things that Barth said on the above, he said that Francis is superior of Jesus in “love”, although he might think in the meaning of mocking the love of Francis, it was the word to misunderstand Jesus. The reason that K. Barth had the strange speculation is to the fact that he firstly believed the existential speculation more than the Scripture. What is the existential speculation? (1) It is the speculation that it is impossible some orderly system speculation to know the original being, accordingly understanding it is the speculation it to take as only the kind of the meaning. (2) Although the understanding of the original existential being is different by the every person, it is the speculation not to take some issue. Such speculation is not biblical. According to the Scripture it is not the degree of understanding the meaning of knowledge of truth, it is a part of knowledge but it is true.

**O man—you who judge those who practice such things (verse 3).**

The word of this rebuke point the person that, although he is called for the believer, but his deed is not right but considers the other as the lower person than himself. The believers that his faith is faithful, the humble true believers to the others is not the object of the reproof. But K. Barth put any consciousness of discernment into this reproof. He said, “Even to deny this world, the conflict life, the obedience to the judgment, to wait and to see God, crush, and the virtue of biblical men come out of the system of a certain even meaning and, method and the system, it shall be only the human righteousness.” (Auch das Neinsagen, die Einsicht in das Paradox des Lebens, die Beugung unter

Gottes Gericht ist's nicht, auch das Warten auf Gott, auch die "Gebrochenheit", auch die Haltung des biblischen Menschen" ist's nicht, sofern sie Haltung, Standpunkt, Methode, System, Sachesein, sofern der Mensch sich damit von andern Menschen abheben will. – Römerbrief p 32). This word of K. Barth means that even the biblical claim may have the absolute value. In the world, human concept cannot be existed as the settled format, even biblical concept. In other words, as the even concept, the system of truth cannot be established. That is, if the truth is conceptualized and systemized, it already is the non-truth. Therefore it is difficult that we cannot agree with this word of Barth. God will give the world in contrast of this worldly. In the point K. Barth shall answer as following. That is, because whatever, even the Scripture, in the world of the time and the space is relative, if the man establishes the exact system of the right evangelical concept and knows it as the absolute truth, it is controversy."

But this thought of K. Barth underestimated the Scripture, if the almighty God try to do it, cannot he provide his word to the man directly? He himself became Immanuel (to be with us) in Christ Jesus. (Mt 1:23). Jesus said, "'Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. " (Mt 5:18) This is the word to inform that the word of God was written exactly. We can have the biblicalism that like Jesus, we know the Scripture as the absolute authority. Therefore it is worthy that we understand the truth of the Scripture without adding and reducing and systemize it rightly. It is not blasphemy that the system limits the spirit of God. It is difficult that we measure the transcendent character of God's Spirit, his independent character and his intended activity by depending on our opinion. But his word to reveals in us (the word of the Scripture) is given us by him we can treat to it. (Duet 3:11-14, Rom 10:5-8) Duet 29:29 said, "The secret things belong to the LORD our God, but the

things that are revealed belong to us and to our children forever, that we may do all the words of this law“.

**You are storing up wrath for yourself on the day of wrath (verse 5)**

K. Barth interpreted this word wrongly. He said, “misunderstanding clumps and hardens and is determined as a lump of misunderstanding” ( Dieses missvestehen, verdichtet, verdickt und verhartet sich namlich sofort zu einem Klumpen von Missverstand. – Romerbrief p 35). He did not see that the word, “wrath for yourself on the day of wrath “ as the meaning of judgment happened at the day of the end of the world, only the meaning of the installation of human misunderstanding to God. This is his mistake that the meaning of this text was misunderstood in his wrong theological view. He reduced the words of the Scripture by his crisis etymology but tried to see only the meaning. This is not the humanistic philosophical speculation that we cannot believe in, but is not the speculation to depend on the revelation.

**He will render to each one according to his works: (verse 6).** To this one K. Barth said as following. That is, “Our deed that our non- work has the meaning of historical belong. Although our deed is great, we cannot overestimate. We cannot lift them up the eternal world. Only God is the standard of the eternal world and them he can evaluate our deed.” (Die “Werke”, unser Tun Lassen als Menschen, unsre Haltung und Verfassung in ihrer seelischen Bedeutung. Mag ddies so hoch sein als sie will, wir durfen sie nicht uberschutzen, nicht ins Ewig wertet, ist Gott und immer wieder Gott. – Romerbrief p 37) K. Barth said that although the deed of the believer is good, the man cannot evaluate it as goodness. This is the transcend speculation that the goodness in the world of the time disconnects out of the goodness in the eternal world. The transcendent speculation is not biblical.

**To those who by patience in well-doing (verse 7)** K. Barth interpreted it, “This is the continuing to endure the waiting attitude and busy attitude; it cannot say that it is the mark of good activity. (It is not true goodness) At the seat to take this attitude, the people in this world the people of God and the Greek people are revealed on the same line together. They are participated into the promise of God.” (Es kann geschehen, dass die “Beharrlichkeit” menschlichen Wartens und Eilens das Kennzeichen des “guten Werkes” ist, das in einem Menschen und durch ihn geschieht. ... Sie besteht, wenn sie besteht, ganz und gar nur als Möglichkeit von Gott aus. Ihr gegenüber rücken Jude und Grlechte Gottesmensch und Weltmensch auf eine Linie: der Verheissung und nur der Vereissung sind beide teilhaftig. – Romerbrief, p 37).

Here also K. Barth thought it wrongly. In him the true goodness in the world of the time and the space also are only the format and the distance. Although the man put whatever contents into it, there are not different points. In him, the worldly men and the heavenly man are same. This thought that he had is the transcended thought against the Scripture.

**For God shows no partiality. (Verse 11)** K. Barth commentated this word as following, that is, “The point that a man is superior to the other is only to his personality, his figure, his format that is, the aspect of his activity.... Such superiority does no pass over the crisis of all things. “ ( Was seelisch und geschichtlich sichtbar werden kann als Vorzug eines Menschen vor einem andern, das ist nur die “Person” die Gestalt, die Maske, die unbernommene Rolle im Schauspiel. ... Es hat seinen Wert in sich, es bedeutet aber keine ewige Auszeichnung, keine, die über die Krisis alles Verganglichen am Unvergänglichlichen hinaus sriicht. – Romerbroef, p 38). Here K. Barth said it as the meaning that the true goodness in the man also (the thing that God makes him executed it by

his power) has no the values before God. But the view of such life is different to the one of the Scripture.

**For when Gentiles, who do not have the law, by nature do what the law requires, they are a law to themselves, even though they do not have the law. (Verse 14)** At this point, K. Barth said, “The laws is the impression that is remained in the revelation that the time, the history and the life of the man.” This is the trash that reveals the remains to reveal the miracle like the fire, the burnt sign to inform the fact that the word of God was explored and the dried carnal are filled with the past faith and the living water of the right understanding.” (“Das Gesetz” ist die von Gott gegenbene und fur einmal abgeschlossene Offenbarung, der von gottlicher Offenbarung jinteressassene Eindruck in der zeit in der Geschchte, im Leben des Menschen der heilige Schlacke geshenhenen Wuners, der ausgebrannte Krater gottlicher Rede, ... der leere Kanal, in dem zu anderer Zeit unter andern Umstanden fur andere Menschen das lebengige Wasser des Glaubens, des vernunftigen Schauens floss. – romerbrief, p 40)

Here, K. Barth denies that the laws that God provided is the word of revelation. He said that it is similar like carnal without the water. He despised the Scriptural teaching that the Scripture is the word of God. He said that the scripture is only the document of the evidence, and denied the fact that it is the word of living God to the contemporary people. But Calvin said that whoever read the scripture, should know that now the heavenly God says to him. The laws written in the Scripture is the word of God comes on us also today.

**But if you call yourself a Jew and rely on the law and boast in God you then who teach others, do you not teach yourself? While you preach against stealing, do you steal? (17-21)** The word in this part rebukes their attitude that the Jews to receive the Laws of God did not



obey it directly rather they were arrogant. This is the word to the object of so corrupted Jews but is not the word to rebuke true believers. But K. Barth applied this precious phrase to the true believers forcibly. It does not only to interpret the Scripture wrongly, but also to use the Scripture to establish his own claim. He said as following. That is, “this word is the surprised confusion to the historical world out of beyond the invisible hand. God said that an awaked man is a slept person, the believer is the unbeliever, and the righteous is the unrighteous man. “ (Eine anstossige, verwunderliche, unanschauliche Mitteil-ung von der andern Seite: Hier sind die Wexhenden, unter in Gottes Urteil sind sie Aschlafende, die Glaubigen und sind unglaublich, die Gerechten undd sind ungerecht. – Romerbrief p 45). Here, we know that K. Barth how did he contrast the historical world to, so called for, the original historical world. He said that all in the historical world, even the faithfulness, goodness and beauty, disconnected to God. This is same to the transcended dialectical

Speculation of Kierkegaard. Kierkegaard has the more sharp dialectical speculation than Hegel. He opposed the dialectical systematic speculation of Hegel to come like observing the existential world. According to his word, the positive and the negative are true within the movement of one thing. That is, it is true within revealing a mark of beyond thing. Then the existence exists always beyond the negative and positive. (If every yes and every no are true only because of their movement, that is, true only as pointers toward that which is beyond them, then that which is beyond now always be beyond them.) Such dialectical speculation is different to the etymology that the Scripture reveals. The Scripture says that God is the self-sufficiency. God of self-sufficiency created the historical world valuably, and says to the people through the history, and saves them is true. We cannot say that the etymology of the transcendentalism that seem to be disconnected between God and the history is right.

## **Sermon 6 Do not judge the other (Rom 2:1-11)**

To judge the other means that the man see the fault of the other and condemns him. The reason not to judge the other is two things like the text.

1. Because we are the same sinners, we cannot judge the others. The end of verse I said, “For in passing judgment on another you condemn yourself, because you, the judge, practice the very same things“. We should know that we ourselves are the sinners. As we thought so we have no the courage to judge the other. As we judge the other, we ourselves receive much loss. That is, (1) he is arrogant, (2) is wicked, (3) is diligent to find out the fault of the other without checking up ourselves. We should firstly feel that we are the great sinners in order to judge the others. The teacher, Moody said, “The sin that we do not know and commit is much. We should know the fact that the sin we know and commit make us received greater punishment and more dangerous.

2. Because we will be judged by God we cannot judge the others. And takes the judging things, finally it shall become as the truth. Accordingly the man cannot escape it (2-3) the people doubt it For the Scripture is the record what God judges. Surely it shall be accomplished according to the word. (1) The sinner that does not repent all shall be destroyed; (2) The people who believe in Christ shall be saved. These two things should not be changed absolutely. But although the heaven and the earth may be perished, we believe these two facts and should not be shaken. In some day, at the international Pusan market, when a fire broke out, although the almost all things were burnt but only the fire-control warehouse was not burnt. When

the fire tried to spread to the warehouse, the people searched the key to open the door in order to move the goods in it, and then the owner of the warehouse was escaped into the warehouse and hid in it by executing boldly. The reason to hide was not to give the key to the other. Because he knew that only the warehouse cannot be burnt for it was constructed of the fire retardant, he acted so boldly. If he gave the key, the great confusion might be happened. Latter, because the warehouse was not burnt the owners of the goods appreciated him for not burn them. Just like that we know the fact that these two facts (judgment and salvation) shall not be changed and should overcome the world. That is, we should assure that the ultimate judgment of the world will come into the world, and take the peace by believing in only Christ. Christ is the mediator to save us.

The mediator is the one to stand up at two sides and makes them been peaceful, so as he is accepted by two parts he can do the thing to make them been peace. God sent Christ as the mediator and trusted him absolutely and committed all things to him. Therefore as we do not believe in him we commit the too great sin.

God trust Christ wholeheartedly, will not we trust to him? If we do not trust to the mediator, how can we receive the blessing of making peace? We should know that Christ takes care of us with the love as the love crucified on the cross, and we should take peace by believing in only him.

### **Sermon 7 The sin to despise the love of God (Rom 2:1-11)**

The sinner of harden heart may be awakened before the violence and threat, but cannot be impressed by the love and the mercy. But the love and the mercy are effective in the aspect of actual teaching. The people who were educated were almost changed by the means of love and mercy. God uses this method importantly.

1. Non-repentance is the great sin to despise the love of God.

Verse 4 in the text, said “Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God’s kindness is meant to lead you to repentance? “ The reason that God did not punish the sinner immediately is to make him repented. But if the sinner does not repent, it is the sin to despise the love of God. But the man has the wicked habit to despise the grace of God. Columbus was driven out at the land he found out. And Dante tried to unify Italy and was exiled and lived at the isolated land. Just like such things we can find out in the history of mankind easily. Especially the man despises the love of God especially. (Jn 1:10-11) Non –repentance of all multitudes that the earth is filled with brought the wicked situation to despise the love of God. The one who does not repent is the harden sinner. Prov 21:29 said, “Whoever pursues righteousness and kindness will find life, righteousness, and honor “.

2. Non-repentance is to install the wrath of God

The way that the man can remove his own sin before God is only the way of repentance, but if he does not repent and commits sin continuously, the one of all sins cannot be cleaned finally as the committed sin will be stalled and then he was judged before God. As the wrath of God shall be revealed to the sinner that was judged cannot see it he wished to be covered by the mountain and the rock. (Rev 6:15-17) As the man prepares the day of the horrible wrath will come, now he will repent. The heart to be afraid of the judgment of the future makes our step stopped to commit sin. Therefore Proverb 1:7 said, “The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction. “. Thomas a Kempis said, “The materials of the fire of hades are only you yourselves. As you follow the flesh now you install the fire materials for hades more. The suffering of one day in the coming world is more severe than 1000 years suffering to repent the sin

in the world. If we cannot endure the temporary suffering how we can endure the eternal fire of the hades? The one who love only God truly does not fear the death and punishment. “

## **Sermon 8 Of the judgment of God (Rom 2:1-11)**

The Scripture teaches much to the judgment of God. But the man was not afraid of the judgment of God although it sees the word, because human heart devoted itself on the world, he makes him not known the coming world. The heart of the man concentrates on one thing but cannot do two things. At the ancient time because Zu Bae Shin concentrate on reading the books, he did not know that the grain that he put on the ground was flown into by the shower, Because Archimedes who was a mathematician concentrate to solve the geometry, although at that day the great rain came down and the thunder and the lightening was happened, he did not know it. Just like that the man concentrates on one thing; he does not know the others. The man concentrates on his world with his mind. Accordingly he does not have concentrate to the judgment of God. We should feel deep impressively to the judgment that the Scripture teaches and should be afraid of it. The reason that the judgment of God assured can be informed by following facts.

### **1. The evidence of conscience**

The one who has the conscience dos not feel safety for he did the evil thing. He should be afraid of receive the punishment to his committed sin soon. The evidence of conscience followed the wicked man. Iscariot Judah, who was the extreme craft. He took suicide for he realized that to make the people arrested his teacher. Generally whoever has the conscience, the evidence is true. The conscience warns the judgment of God to come in the future.

## 2. The evidence of providence

There is the day of the greatest judgment that in the future God punish all sinners. But before the day also God reveals his majesty by punishing some sinners. It is called for the judgment of providence. William Hague Wood contrasted to the revival meeting and executed the activity against it; he arrived to the situation to be died by drying of his tongue. Then he did not say and wrote, "I now believe that there is hell." On December 28 1908, at the city Messina in Italy was destroyed by the earthquake, the reason was to speak the wicked word that the magazine of III Telephone, before the earthquake was happened, blasphemed wickedly God as the word, "If God existed, this city shall be destroyed by the earthquake". In France a bishop proposed to the Louis 11th, that as he made a box to put the sinner, he made it short size not to be lied down and made the height lowly not to sit down. The king permitted to do it. Then as the bishop that proposed it was committed he was the person that was prisoned firstly and was struggled in it for 14 years. Just like that, it was the event of the providential judgment. Shall not the great judgment not be happened at the end of the world?

## 3. First of all we believe in the evidence of the Scripture.

The evidence of the Scripture is more certain than what we ourselves see with our sight, because the Scripture is the word of God. All man is false, only God is true. (3:4). The Scripture teaches much that God judges every one according to his work.

## **Sermon 9 The Conscience (Rom 2:12-16)**

What is the conscience? Emil Brunner who was a crisis theologian said to the conscience as followings, that is, "The conscience is not the consciousness of the moral rule and also the intellect to judge the

conformance to the right rule. ( Divine Imperative p 156) This is not saying the wrong word to separate the contents of moral rule of the conscience. Herman Bavinck said rightly to the conscience . that is, “ Adam and Eve recognized their naked state as soon as they were deprived.”, that is, It was just the guilty feeling to their wrong activity . Shame is the horrible emotion to the wrong thing, and is the repentant feeling not to agree with the wrong thing. They escaped God and tried to hide out of God. ... before their depravity the state of human being and the state of their consciousness were harmonized. But after their depravity the harmony was broken out. ... the man does not become as his original wish. The thing to prove it is the conscience. Conscience is not the coconsciousness of communication between God and the man, rather, the destruction of communication.” (Geerformeerde Dogmatieck III, 1910 pp 175-176) Conscience has given the quilt by knowing the goodness and the evil wrongly according to the operation of the wrong knowledge. But it is surely the command that if it is goodness, it should be executed.

#### 1. The personality and conscience

Conscience is one of different marks to the animal. The one who have it rightly has the blessing of the life but the one who has no it loses the qualification of the animal and deprives like the animal. The modern man see that the man is the material without any purpose or, the product of energy by using the science wrongly. It is the great mistake. Science is the servant of the man and but is not the owner. If the scientific method is denied the true things in our experience we should cut off the communication with such science. We are the paranormal personality that we can claim to the right of refuse to the wrong science. The man is different to the animal and thinks of his love and his activity and reflects them and also judges them. That is, He has the conscience. The character to transcend himself is the feature to become the animal.

The remaining of the unrest in his conscience through the sin points only to force true repentance but is not the true repentance. But it also belongs to only the man and is not the repentance itself. Now in one more step, the conscience accomplished the repentance and should arrive to believe in Christ.

2. The conscience also should be renewal.

After the man commits sin, he does not discern the faith rightly for his wisdom was dark. Therefore the conscience is not right. Like the clock out of order is brought to the repairer and is repaired to fix to the exact time, the conscience of the man should become the good conscience by correcting it into the conscience of repentance and faith according to the Word of God.

The good conscience is the new conscience regenerated by the Word of God. (1) It tries to have the right relationship (the relationship between the repentance and the faith) (2) It rejoices in the tribulation if it has the right relationship before God and it is not afraid of the criticism of the man. (3) As they are died, all things shall be departed and shall be separated, it until the end consoles the dead person. The glory of the world brings about the anxiety and the care, but the pure conscience of the Christian (repenting and believing conscience) gives the delight and comfort to himself. The man to have good conscience (the Christian believer) knows that his good conscience as his peace and his glory. But the people not to believe in Christ does not receive the sue and the quilt feeling of his conscience and does not enjoy the rest of his conscience. Therefore the verse 15 in the text said, "They show that the work of the law is written on their hearts, while their conscience also bears witness, and their conflicting thoughts accuse or even excuse them". This word said that the pagans received the sue of conscience and cannot be escaped out of becoming the sinner.



## **Sermon 10 Let's live in the realism (Rom 2:25-29)**

We should not be contented by the religious ceremony. The religious ceremony has only the purpose to lead the man into the inside of religion. Despite it is so, the people try to be sufficient by executing the religious ceremony.

### **1. We should take work. (25-27)**

The faith without working was died already. (Jam 2:17) It is difficult thing to work. But it is not fruitless work. It is the secret to do with living Holy Spirit. Therefore it shall be changed into delightful thing. Thomas A Kempis said, "You go to wherever you go and search for whatever you do. Like the doctrine of the cross there is no noble and safe way. As you bear the cross in rejoice, the cross will bear you. As you cast out the cross on the ground, you will get the other cross, then it is heavier than the one. As we become his friends with Jesus, we should bear the cross lovely.

### **2. Let's try to receive only the complement of God (29)**

As the man tries to make the man pleased, he will be a hypocrite man and his life will be complicit and his life will be not cleaned. But the one who seeks the compliments of God is simple and pure. The one who has the simple and pure faith receives the spiritual power and proceeds towards powerfully. The simplicity makes us proceed toward God powerfully and the pure character makes us taste God and see the eternity. The believer to possess these two elements got the power. Belex who had the simple faith executed evangelism by riding the horse. He had no his house and he slept on the seat of the horse and executed evangelism at the day time. As he went to China and finally he was martyred in evangelism. His life was so simple. Cambel executed evangelism at the desert of Sahara by riding the camel. His life was so

simple, When he rode the camel on the desolated wilderness, he brought the dried dung of the camel on his trip to use in cooking food. Then a certain case he only was wandered around the desolated wilderness for 9 days but he did not meet any person. After he finished his evangelism for 5 years on the Arabia desert and remained his last word, “ if I lives for more 4 years, ”His faith devoted himself only to the life to believe and to proclaim.

### Chapter 3

1Then what advantage has the Jew? Or what is the value of circumcision? 2Much in every way. To begin with, the Jews were entrusted with the oracles of God. 3What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? 4By no means! Let God be true though everyone were a liar, as it is written, “That you may be justified in your words, and prevail when you are judged.” 5But if our unrighteousness serves to show the righteousness of God, what shall we say? That God is unrighteous to inflict wrath on us? (I speak in a human way.) 6By no means! For then how could God judge the world? 7But if through my lie God’s truth abounds to his glory, why am I still being condemned as a sinner? 8And why not do evil that good may come?—as some people slanderously charge us with saying. Their condemnation is just. 9What then? Are we Jews any better off? No, not at all. For we have already charged that all, both Jews and Greeks, are under sin, 10as it is written: “None is righteous, no, not one; 11no one understands; no one seeks for God. 12All have turned aside; together they have become worthless; no one does good, not even one.” 13“ Their throat is an open grave; they use their tongues to deceive.” “The venom of asps is under their lips.” 14“ Their mouth is full of curses and bitterness.” 15“ Their feet are swift to shed blood; 16in their paths are ruin and misery, 17and the way of peace they have not known.”

18“There is no fear of God before their eyes.” 19Now we know that whatever the law says it speaks to those who are under the law, so that every mouth may be stopped, and the whole world may be held accountable to God. 20For by works of the law no human being will be justified in his sight, since through the law comes knowledge of sin.

21But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— 22the righteousness of God through faith in Jesus Christ for all who believe. For there is no distinction: 23for all have sinned and fall short of the glory of God, 24and are justified by his grace as a gift, through the redemption that is in Christ Jesus, 25whom God put forward as a propitiation by his blood, to be received by faith. This was to show God’s righteousness, because in his divine forbearance he had passed over former sins. 26It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. 27Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. 28For we hold that one is justified by faith apart from works of the law. 29Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, 30since God is one—who will justify the circumcised by faith and the uncircumcised through faith. 31Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.

### **The Analysis of Contents**

1. Receiving the condemnation of the Jews does not contrast to the religious privilege the Jews received. (1-8)
2. The conclusion that all men are the sinners. (9-20)
3. The appearance of God’s righteousness (21-31)

### **Exposition**

1. In the case of the destruction that the Jews that claims to be justified for them they said that their position to receive the religious privilege was not controversy. (1-8) the reason they were destroyed was not to believe in the Lord for their false... They are false but God is true. ( verse 4)

2. Paul concluded that all men are the sinners. (9-20) especially verse 12 used the letter, “all (πάντες)”, and also it said, “Not even one “in the meaning of stress. And the word, “have become worthless “the mankind are invaluable to God for they left from God. Luther in this point quoted the word of Augustine as following. That is, “The love has the power to be oneness by making the lover and the loved united each other. “( die Liebe nmlich ist eine einigende Kraft, die aus dem Libenden und dem Geiliebten etwas Einziges schafft. – Vorlesung uber den Romerbrief, 1965, p 114)

3. The appearance of God’s righteousness (21-31) the laws points our sins and makes us understood the impossible sinner; the grace makes the one to have the guilt believed in the Lord. The word, “Now” in the preface of verse 3:21 is like the trumpet to inform the appearance of God’s righteousness. Only the men that were not died by the laws cannot listen to the voice. Only the men that were died completely by the laws can listen to the is voice.

Then what is the thing that the word, “now” points? It means that except the laws, the righteousness of God was appeared. This is not the righteousness by the work, but the eternal righteousness that the believers received by the precious blood of Christ. This is the thing except the righteousness of the laws, they were proclaimed by the laws and the prophets. Therefore we can say as following, (verse 21b) in other word, this was supported by the laws. Therefore we can say as following. “If today we get the righteousness of the laws, it is the thing that the laws itself also was opposed. Then do the laws and the prophet say only the sins of the people but praise the righteousness of God.

And they proclaim that the man should know God and should proclaim His will that they should become the possession of God and said the kingdom of grace that God saves the people and establish. (Gottes Gerechtigkeit, p 136).

## Interpretation

**1 what advantage** The word is person (περισσὸν) in Greek, which means to be over passed away”, the question, “what advantage has the Jew? “Is the supposed Jews. In the meaning of the Jews received the unique grace of God’s word separately. But it does not mean the severity in quality. The superiority is not his but God’s, they should be humble. But miserly they were arrogant.

**2 Much in every way.** The Jews in comparing to the gentile had not the superior point in quality, they received much grace externally. Then Paul said the benefit point to the external grace. If they could take care of the external grace rightly, it might give many benefits to them. But they received the condemnation for they did not treat it rightly.

**To begin with,** This is the word to mean the numerical order but the important thing. (Greijadanus)

**the Jews were entrusted with the oracles of God.** Here, the word, “the word” is rogia (λόγια) in Greek, which points to the inspired word of God. Then here what is the category of God’s word? Greijadanus said that this points to the Scripture of the Old Testament. The word, “were entrusted” is epistutesan (ἐπιστεύθησαν) in Greek, for the anticipant order of the word it revealed the stress.

The fact that the Jews receive the word of God had the meaning as the mission to charge the other nations. They were the priesthood to the other nations. (Ex 19:6)

The benefit that the man to share the truth to the other received (1) is to have the chance to approach to the truth, (2) as he does not practice the truth, he cannot teach it he has the motive to do it and its responsibility. (3) As he is faithful to his committed position he has the chance to receive the great reward and the glory and the privilege. Therefore as the Jews they have the special grace to teach the other nations and to take the responsibility to lead them to God. Dan 12:3 said, “And those who are wise shall shine like the brightness of the sky above; and those who turn many to righteousness, like the stars forever and ever“, Prov 11:30 said, “The fruit of the righteous is a tree of life, and whoever captures souls is wise.“ The one to charge the word of God obeys the mission and be faithful they themselves receive the great grace.

**3** This verse said the second supposed question. The word, “some” is times in Greek. This points to the unbelieving Jews which is to say the many or little of the number. A certain scholar said, “This word means the meaning of few but is only his guess. Despite the prophetic word of God to Christ are accomplished, if a certain men do not believe in it truly, Can the covenant of God through the unbelief meaningless? In other word, will not be the covenant of God treated as not is true? “To this phrase, following passage answers.

**4 By no means!** This is me genoito (μὴ γένοιτο) in Greek, this phrase has the meaning of extreme negative. This word is appeared 15 times in the New Testament 14 times belong to Paul.

**though everyone were a liar,** A certain said that this points to the unbelief (false) of some but it means that all people in the heaven and the earth are false. Jer 17:7 said, “Blessed is the man who trusts in the LORD,

whose trust is the LORD. “Of the heart of the man, a certain man made a pome as following. That is, “As we see the heart of man it is the corrupted world, there is no sound part in it. There are the full idols in any areas of the intellect emotion and volition. The dark world rules over it. There are many false prophets to be activated, and the charnel desire, hostile and cruelty etc. comes out of it fully. Refer to Prov 28:26

**Let God be true** This phrase is ginesdo deho does aledes (γινέσθω δὲ ὁ Θεὸς ἀληθής), This will have better translation into “you, proclaim that God shall reveal as the true one” To the covenant of God the unfaithfulness in the hand of man does not destroy the faithfulness of God and also the unfaithfulness to cover it. Rather it means that it shall reveal it obviously. Because the judgment of the Lord for the human has much sins reveals the nothing in the hand of man but reveals the righteousness of God more.

**as it is written, “That you may be justified in your words, and prevail when you are judged.”** This word is the quotation of Ps 51:4. This is the word that David understood his own sin and repented it. When he understood what he committed sin, he understood the righteousness of God more. As the man knows his much sin he arrives to know the righteousness of God obviously. This verse was quoted out of Septuagint, which has no some right points not to be connected to the Hebrews text. “The point, “prevail” (νικήσεις) seems to be translated wrongly to the jaka ( נָקַי = to be pure). But “to prevail” means the victory for his word is admitted rightly for it is pure. Therefore Delitzsch said “Here this phrase has no “some changeable part in the meaning of the sentence in comparing to the Hebrew text.

**5** From this verse the hypothetical question comes out of it, that is, the unbelief of some Jews revealed the faithfulness of God ( the

unrighteousness of the man reveals the righteousness of God) It is the question that God belongs to the unrighteousness. “**(I speak in a human way.)** This means that it not said by the method of God but by the method of the man. **That God is unrighteous to inflict wrath on us?** “Wrath” does not mean the fury of hot temper, but holy. It is revealed in general time, and also at the time of last judgment is revealed as the of quantity of the extreme degree state. The wrath of God in the Jewish concept is to know that it is holy. Therefore the fact that God to have such nature cannot be unrighteousness essentially obviously.

**6-8** This part reveals the theory to answer the question of verse 5. The main point of the theory is to do that “If it is so, how can God become the judge? That is, God received the glory for our unrighteousness, we cannot like that we continue to do the unrighteousness directly (without the judgment). God is righteous but he does not please our unrighteousness at one a moment.

**9 What then? Are we Jews any better off,** a certain scholars read it as “Then what is better thing for us? But Sanday took understanding way like Korean version. (Epistle to the Romane, p 76)

**10 as it is written:** The quoted word from this word to verse 18 was quoted by picking out of several words in the Scripture in the complex. (Ps 5:10, 10:7, 14:1-3, 53:2-4, 140:3 Is 59:7) The word, “as it is written” occupies the truth below the word. (All men are the sinners.). The word that all men are the sinners is not the word of man that is, the word of God; this is the unchangeable truth eternally. Although the word that all wise men and the scientists in the ancient time, “the recorded “word that the Scripture is the eternal truth.



**“None is righteous, no, not one;** This word, according to the view of Michaelis, is not the quotation of the Old Testament but the word that Paul himself said. But after he said “s it is written” (καθὼς γέγραπται) = kadosgegraptai = written so) it is unnatural to be written the word that the author himself said. Therefore this phrase was quoted by picking the meaning out of Ecc 7:20, “Surely there is not a righteous man on earth who does good and never sins“.

**11no one understands;** This phrase was quoted by picking the meaning out of Ps 14:2. Here, the word, “the one to understand” means that the one to possess true meaning to know God. Although the one knows all scientifically, if he does not know the creator God, he seems to be like the one not to know anything of God.

**no one seeks for God.** The above verse said of whether to know God, or, and this verse said of whether to find out God or, not. Therefore these two passages remark that firstly the thought next, the activity in the stage. “To seek” does not investigate whether the being of God is or, not but the one to know God already keep on the godly deed to approach God. The word, “the one to seek “(ὁ ἐκζητῶν) means to seek passionately, especially. Heb 11:6 also used such word. Then it is obvious that seeking God should take the passionate attitude in principle, and finally should keep as the seeking activity shall be almost arrived. In the other affair in the world also seeking without passion may be arrived at the goal, in seeking God the passion shall achieve the purpose. Because God is alive and reject the unfaithful person. It also is his holy judgment.

**12** This verse is the quotation of Ps 14:3. **All have turned aside;** this means not to go to the way to seek God, but to be astray and to be wandered. For the case that he seeks God but is astray, (1) he does not

seek only God but seek the other together. (2) He seeks the world than God. (3) He seeks God without devotion. (4) He seeks God without obeying the Word of God. (5) He does not seek God at exact time. (As the chance of repentance he does not repent.).

**together they have become worthless;** from here this word received the above word and points to the necessary result of it. Only God is the source of true goodness and the power, only the one who knows God and seek God arrives to true practice of the ethic therefore true goodness is 矣 result of true religion. The word, “together” is hama (ἅμα) in Greek has the meaning of “all things” For “worthless” has akleios (ἐξέκλιναν) as the root of the term, it means “to go bad”. The one who seeks God but be astray loses the value of the life day by day and become the harmful being to God and the men.

**no one does good,** Here the word, “goodness” is krestoteta (χρηστότητα), in the different of the word; agados (ἀγαθός) (the word to point the goodness to God and the man) points to only the goodness to the man. The above verse said the breaking of the commandment, to love God, but this verse points to the fault to the man.

### **13“Their throat is an open grave;**

Refer to Ps 5:9. This is the metaphor of vomiting all evils out of his mouth. The evil word that is vomited out of it said of the throat here for it comes through the throat. Like coming the evil smell out of the open grave without pausing, the evil word comes out of the mouth of the evil man without pausing. Calvin took the other meaning out of this metaphor, that is, he pointed that the wicked one always harmed the other and swallowed him. In other word, like the open grave catch out

the man more and put into it, The wicked man harm the men and fill his abdomen.

**they use their tongues to deceive.** The witticism also is bad, but the cunning word to deceive the other is evil. The speaker should say directly. But he should not say toughly and stupidly. **“The venom of asps is under their lips.”** This one was quoted by Ps 140:3. The evil word of the man is wicked, it is difficult that what is harmed by it is cured. The venom of asps can harm the one to approach, but the venom of the human lips can harm also the men of thousands of miles.

**14 “Their mouth is full of curses and bitterness.”** This phrase was quoted by picking the meaning of Ps 10:7. Here, the word, “to be full of” is kemei (γέμει·) in Greek, which was put at the end of the phrase to stress it. Because the human mouth is filled with curse and evil, as the chance comes out, it is overflown. The word, “curse” is the evil word that he wants to destroy the other and “bitterness” points to the wicked word to harm the other. The evil man vomits the evil much through his mouth above of all. (Mt 15:17-19) Therefore the mouth is the strongest fortress as the place that the evil activates. Accordingly James said, “(Jm 3:2) for the mouth of the evil man was full of the curse, without the cause he curses to the others, it does not come to the other. (Pro 26:2)

**15“Their feet are swift to shed blood;** Refer to Is 59:7. The above verse reveals the state that human evil is appeared by his moth, here, the state to be appeared by his activity. “”feet” is the symbol of his activity. The word “it makes him been fast in shedding the blood. The meaning of “it is swift to shed blood” is the activity without controlling hatred, cruelty and hot temper etc., If to love the other means the totality of the moral, ( Rom 13:8), to hate the other means the totality of immorality.

### **16-18 in their paths are ruin and misery,**

This does not mean that to receive for themselves is destruction and trouble but it means that at every place they go, they influence the destruction and the trouble. **and the way of peace they have not known.** Because they devoted themselves to do violence and cruelty, they do not know the way to give the peace to themselves and the other. **There is no fear of God** this verse is the total conclusion of the above word. If they are afraid of God, they might practice the love.

### **19 it speaks to those who are under the law,**

The word, “under the laws” means “in the laws literarily. This is the phrase to reveal the areas of condemnation in contrast of the areas of the salvation. The laws execute only to condemn anytime and anyplace. Therefore before they escape in Christ, the people, both the Jews and the gentiles stay in the laws together. They stay under the condemnation of God without the exception.

### **20 For by works of the law**

There are several theories to this word.

(1) The doctrine of Pelagius, He said that “the laws and the work” mean the external ceremony that Moses’ laws regulated, for example, it is like the works to execute the circumcision and to kill the animals and to offer it as the sacrifice. The fact that the man is justified comes out of the external ceremony, but only by doing the moral part of the laws.

(2) The doctrine that Catholic Church teaches.

Here, they claim that “the work of the laws” means the thing to be executed by the lead of natural conscience. The salvation cannot receive by the work of such conscience but can do it only by executing the work of the regenerated men after believing in Jesus.

(3) The doctrine of Arminian scholar party here, “the work of the laws” means the complete obedience of the laws. Their detailed explanation is as following. That God commanded the complete obedience to the laws for the condition of the eternal life but in the day of gospel, God did not demand such complete obedience for the merit of Christ, only the man is saved for it by accepting even incomplete obedience.

(4) The doctrine of protestant (that is, the new church) the word, “the word of the laws” includes not only the complete obedience to the ritual part of the laws but also the spiritual things, the other the secret motive. This is the doctrine that teaches as the Scripture. ( Charles Hodge Commentary on the Epistle to The Romans, p 130)

**will be justified** The word of “will be justified” in dikaio (διότι) in Greek, (1) A certain scholars said that this is only forgiveness. But this interpretation is not right. Because only the forgiveness is not to give the punishment but it is not the treatment of the righteous man. (2) Some scholars said that this means that this makes the man been right until the inner part. But it is not right. Because the following interpretation is right. (3) The word, “to be justified” is the word that uses for the judicial settled term in the court. This is the declaration that the sinner is justified in the way of the salvation, it gives the sufficiency to the righteousness of God and gives the forgiveness and also it means that he shall be admitted as the righteous man by putting on the righteousness of Christ. (Charles Hodge)

## **21But now**

This is nuini (Νυνι) in Greek which is the word to say strongly. This stressed style points the appearance of the new day that the joy is overflown. This word consists of the threefold of stressed styles, first, this word itself has the emphasized style by adding the sound, I ( now),

second, for it is set on the head of the sentence, it is so. Third, it is revealed the stressed meaning by the word, *de* (δέ). This “now” is now that at the end of the great dry time is “now” that the sweet rain comes. At the end of darkness, it is “now” that the brightness comes, and it is the “now” that the dead is resurrected. This “now” is the explore of the great joy, the appearance of the great thanksgiving. The man to say “now” should say strongly if he has the power of the speaking.

**Apart from the law,** This word is revealed in the contrast of the word, “the work of the laws” in the above verse 20. The man cannot get the righteousness by the work of the laws but (verse 20); there is the way except the laws. This phrase is set on the head of the sentence, it has the stressed power and said that the righteousness of the laws can do it that the laws cannot do (what the above verse said) strongly. The word, “the laws” I not written without the article in Greek text, it is obvious that it is the common name of the laws in the Old Testament includes even the other all moral laws of the gentiles. Then the salvation is not taken by practicing the laws of the moral purely it shall be taken by the other way like revealing like following verse.

**the righteousness of God** This points the objective righteousness of God that revealed to our sinners. This is a mysterious righteousness which does not bright the condemnation but rather brings the eternal life. Therefore in the meaning that our text treats it specially. It is natural that “a righteousness of God” (without the article δικαιοσύνη Θεοῦ = dikaioshinedeu). It is the coming of the judgment and does not condemn the sinner, rather, it is emit and gives the eternal life as separated righteousness. It is just Christ himself.

**has been manifested**

This word is *pepanerotai* (πεφανέρωται) in Greek is the present perfect tense, which points “revealed state”. This revealed state always whoever can see and also can get.

**although the Law and the Prophets bear witness to it**— The word, “bear witness to it” is the *maltulumene* (μαρτυρουμένη) in the Greek, is the present participle. The reason used the present participle here is to point that what the laws and the prophets testimony are continued through the day directly.

**22** This verse explains the righteousness of God on the above verse in detail. **through faith in Jesus Christ.** Here, the word, “through” is *dia* (διὰ) in Greek which has the meaning of means. The faith is not treated as some merit in the salvation, but is used as only the means to get the salvation. We should not misunderstand the faith as the means of salvation. **for all who believe.** The Greek text of it is *pistuousas* (πιστεύοντας), the present participation, which points the one to believe in continuously. True faith is not to believe in one or two times but to believe in it continuously.

**The righteousness of God** Refer to the interpretation of the above verse 21. **For there is no distinction:** at the first part of this phrase in Greek text the word, “because” (γάρ) comes out. There is no distinction” mean that whoever is general in the point that to believe in Jesus will be saved.

**23** The below of this verse explains the character of the salvation that God gave. Luther treated until verse 24 of below the verse as the main point in all Scriptures.

**for all have sinned.** Here, nobody is except the word “all men. From the old time who was not the sinner? The word, “for all have sinned” is *hemalton* (ἡμαρτον) in Greek, which is the past verb that points to the

past affair. The source of human sin already belongs to the past. In Adam, the forefather of the mankind all men already have sinned. (5:12) **and fall short of the glory of God,** What is “the glory of God”? To this issue there are several interpretations. (1) H. Olshausen said that the image of God that the mankind had in the beginning is “the glory of God”. (2) Zahn points that the benevolence God gave to the man. (3) Here, “the glory of God” means the spiritual blessing to come out of God. This is what the man enjoyed in the beginning time. After he was deprived it was lost but it comes again on the men united with Christ by faith. (4) But Greijadanus and H. N. Ridderbos points to the heavenly glory in the coming world. Refer to 8:17.

**24 the redemption that is in Christ Jesus,** As it is translated into out of the Greek text (τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ) directly, it is “the redemption in Christ” The article, “the” (τῆς) reveals the unique character of the redemption, Except Christ Jesus there is no the salvation. (Act 4:12). The world has many religions but the religion of redemption is only the one of Jesus. The word, the redemption is *apolutroseos* (ἀπολυτρώσεως) in Greek, which is to buy the slave, as the owner gives the freedom to him, by giving the price. (Act 20:28, I Cor 6:20, 7:23, Gal 3:13, I Pet 1:18-19 II Pet 2:1 Rev 5:9) In releasing us out of the sin through Christ, he replaced our wage of our sin by his blood. This is the redemptive salvation and this salvation exists in only Christ.

**by his grace** This word in Greek text (τῇ αὐτοῦ χάριτι) is translated directly into “His grace and are justified as a gift. The word, “his” reveals the stress in its position, it stresses that by it our salvation is possible by only his (God’s) grace paradoxically. And the reason that the word, “the” (τῇ) is attached here the grace is revealed by Nazareth Jesus one of all eternally and this grace is so great.



## **25 whom God put forward as propitiation by his blood,**

This word reveals the method that Christ redeemed us well. The method is accomplished by the faith to believe in the blood of Christ. Heb 9:22 said, “Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins. “ “The death to be shed the blood” is the highest sacrifice of the man. There is no the above. Especially God sent his begotten son in order to pay the price of our redemption and the begotten son that came in the world paid the price of redemption was sacrificed by the death to shed his blood. The redemption of this sacrifice was begun out of the sacrifice of Abel in the family of Adam and Eve (after killed the lamb he offered to God). The day of the Old Testament made the sign of Jesus Christ by offering the blood of the lamb so to God. At that time the blood of lamb replaced the price of him in, the blood of Christ to replace the price of the human sin. Therefore the fact that we are saved by the blood of Jesus Christ is the truth that comes out of the ancient time. We cannot help but to believe in this truth. The total system of the Scripture in the New Testament and the Old Testament focus on the blood of Christ. Whoever believes in even one part of the Christian thought well should be centered into the redemption of the blood and should believe in it. Then the word, “by his blood “in the phrase and the word, “by faith” are related to the word, “propitiation“. The union between the precious blood of Christ and human faith establishes the effective of peace offering. Without shedding the precious blood of Christ, although the man has some faith, the peace with God is impossible. Not only that, although Christ shed his precious blood for us, the sinners before we have the faith, the present of God, also we cannot see the peace of God. Therefore the fact that Christ Jesus was shed his precious blood and the faith of the man is the absolute necessary element to establish the peace between the God and the man.

**put forward** The word, propitiation is hilasterion (ἱλαστήριον) in Greek which means the seat of mercy, but here it was used by the main point of the word, blood it means the offering of peace (the offering of atonement).

**to be received by faith.** This was to show God's righteousness, The Greek original word has two meaning. That is, the one reveals the purpose and the other means to be lifted up publicly (Jn 3:14) to make them believed in it.

**because in his divine forbearance he had passed over former sins.**

This is the same meaning of the word, "God endured the sin that the man commits before for long time and does not punish them." (Act 14:16, 17:30) Then before Christ came, God had the sin not to punish the sin the people committed. Now the blood of Christ atoned it. Especially the sins that were not punished in the Old Testament belong to this one.

**26 at the present time** after the birth of Christ Jesus it points to the word of the new day. **It was to show his righteousness,** God remitted our sins but he did not despise the righteousness of the universe, and gives the precious blood of his own begotten son for the price of our sin. That is, it is the fact to reveal his righteousness.

**so that he might be just and the justifier of the one who has faith in Jesus.** The Greek text (δικαιοῦντα) of "might be the justifier" "is not the accomplishing of the righteousness (to be justified in quality) but the meaning of justification (to admit that the unrighteous man is justified by the merit of Jesus) this justification is effective temporarily but is effective eternally. Not only that, this justification does not come forcedly, but is justified by giving the sufficiency to his righteousness

and by remaining the infinitive atonement through paying the price of atonement (the blood of the begotten Son).

The word, “the one to believe in Jesus” is *ton ek pistuos jesu* (τὸν ἐκ πίστεως Ἰησοῦ) in Greek, is the simple noun to point to a person. But this is the word that points to a representative among many people. Theodore Zanh took the interest to this simple noun and said, that this singular means that God bestows the grace of justification each person. (Aber in der Anwendung der Regel handelt got mit dem einzelnen Menschen)). It means that God bestows the grace of justification to each person. God did not treat the group, but warmly but called for each one personally.

**27** from this phrase to verse 31 it says that the righteousness of God is given by the faith. **Then what becomes of our boasting?** “Boasting” was made of thinking himself as what, or he did something, or, he has something. The fact that the man gets the righteousness of God does not come because he himself has some goodness, he himself accomplished some righteousness and also he himself has some precious goodness. Then can we boast that we have the righteousness of God? Our text affirmed the fact that “It is excluded.” **It is excluded.** This word *eksekleisde* (ἐξεκλείσθη) in Greek, means “it is shut out once for all”, which stress the meaning extremely that he cannot boast it. As God reveals the righteousness by the faith through Jesus Christ the man (the believer) know that he himself has no any righteousness. It is natural that he should stop his boasting affair. Before Jesus Christ came, because they did not know the truth, but after that day how can he, who knows the fact that Jesus Christ, came, have such destroyed thought in his heart?

**By what kind of law?** That is, the above word said that the man cannot boast, (refer to the interpretation of the above word) it means that by what policy can we do so?

**28 For** Some manuscripts (⋈ A, D) has the word, “the reason” (γὰρ) comes but there is no the word, “therefore”. Sanday and Greijdanus supported the word “For” in the manuscript. If this word is right, this verse is the sentence of reason in the above verse.

**Is justified.** Refer to the interpretation of the verse 24 b.

**we hold.** “to hold” is *rogizomeda* (λογιζόμεθα) in the Greek, which means “to be rich “, “to reckon”, “to admit” etc.

**29-30** These phrases must be explained again to the word, “there is no distinction” in verse 23. Both the Jews and the gentiles have the same God means that both of them have the same salvation (to be saved by faith).

**31** This phrase reveals the relationship between the doctrine to receive the salvation by faith and the laws. If he is saved by the Laws Is the Laws useless. It is not at the place that the faith stys (the place that God has the right relationship) the laws, the word of God reveal the purpose fully. That is, only the faith knows the laws and in practicing can do rightly in quality.

<b>Criticized Note</b>
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**the Jews were entrusted with the oracles of God. (Verse 2)**

The word in this verse is the answer to the question, “what advantage has the Jew? “. Paul thought in the point that the Jews took care of the laws, they is more unique than the other nations. The word like just the word points the uniqueness of “God’s word. But as K. Barth interpreted this phrase of Paul, he took the different attitude to Paul, and said, “What they possessed are Moses, the Baptist John and the moral dignity

are same. Whatever of the above has the possibility of metaphor to lead deeper intellect? (Ob das, was sie haben und huten, Mose ist oder Johannes der Tauffer, Plato oder der Sozialismus oder auch einfach die dem schlechten altagrecen Tun innewohnende sittliche verunft, gleichviel: es ist Berufung, Verheissung, Glechnisfahigkeit in diesem Haaben und Hiiten, Angebot und offene Ture tiefster Erkenntnis – Romerbrief, p 53). As we read this word, K. Barth said that Plato and the socialism seem to have the same qualification to Moses. It was the word to despise the uniqueness of the revelation in the Old Testament.

**By no means! Let God be true though every one were a liar,(verse 4)**

Here, to this word, K. Barth said, As only the conflict contrast between God and the man are recognized, finally the knowledge to know God is revealed and reveal the new communication and worship to God.” (Eben aus der Eunsicht in diesen Unfassenden Gegensatz des Menschen zu Gott, aus ihr allein, wntspringt Gotteserkenntnis, neue Gottesgemeinschaft, neuer Gottesdienst – Romerbrief, p 55). This word of K. Barth is said not by the ontological totality aliter, but by religious ethic. In contrasting to God to the man. But as Paul said that all men are false.

**“None is righteous, no, not one; no one understands; no one seeks for God. (verses11)** Paul did not say this word essentially in the meaning that the man does not know God. He said the affair after the depravity of the man. But K. Barth added the interpretation that the man is the sinner for the character of his creature and cannot know God. He said, “The creature did not have arrived at the way of the eternity. To arrive at it is only negative. This is the historical public error.” (Anders als in der Nagation de Geschoptes ist die Position des Schöpfers und der wwige Sinn des Geschöpfes noch nie erkannt worden. Das sagt uns die Geschichte. – Romerbrief , p 62). This word contrast between the

world of Go and the world of history in the conflict, it is not biblical. His word was the wrong view that the character of the man is the block to know God. Although the man was created, before his committed sin he knew God.

**Now we know that whatever the law says it speaks to those who are under the law, (verse 19)** K. Barth interpreted this word as following, that is, “The devotion is the possibility to remove every criteria that we establish the system of the thought.”( *Frommigkeit ist die Moglichkeit, das sans der letzte denk-und vorstellbare Borden such noch unter den Fussen weggengen wind – Romerbrief, p. 63*). This is to reject all systematic speculation at the same time and it rejects right systematic speculation also. But is not the scripture, the word of God the systematic speculation? Nobody deny that it is a system.

**the righteousness of God through faith in Jesus Christ (verse 22)**

Here, “to “Jesus Christ” K. Barth said as following. That is, “His greatest accomplishment is negative thing. “(Dass die Verheissungen der Treue Gottes in Jesus dem Christus erfüllt sind, ... das alles ist nicht selverst tandlich und wird es nie. Es ist keine seelische, geschichtliche, kosmische, naturhafte Gegehenfeit, auch nicht wine sloche hochsten Ranfges. ... Es kann weder unberliefert, noch gelehrt, noch erarbeitet warden – Romerbrief, p. 72). This is the wrong thought that K. Barth did not admit that all historical accomplishment as historically publicly. God created the history valuably and also admitted as the good activity revealed by it. The things that Jesus executed historically have the value of infinitive goodness.

**for all who believe. (Verse 22)** Of this word, K. Barth treated the issue of revelation. He said as following. That is, “the covenant of God was

accomplished by Jesus. But the accomplishment is not obvious truth. The truth is not historical, not the psychological, not happening in the natural world and the excellent event that is the object of our thought. This is the thing that we cannot recognize. This is not what we cannot teach, cannot to transfer and also is not the object of our study. “(Er ist auf der Hohe, am Ziel seines Weges eine rein negative Grosse - Römerbrief, p 72). This is different theory to the principle of the revelation of the Scripture. According to the revelation of the Scripture, The man does not understand the infinitive aspect of the truth. (Dass die Verheissungen der Treue Gottes in Jesus dem Christus erfüllt sind, ... das alles ist nicht selbsterfüllt und wird es nie. Es ist keine seelische, geschichtliche, kosmische, naturhafte Gegebenheit, auch nicht die höchste Rangstufe. ... Es kann weder unerliefert, noch gelehrt, noch erarbeitet werden – Römerbrief, p. 72). We claim that within the category of the fact that God makes us known we can know rightly. Such claim said not only the reformed theology but also even Luther. He said as following, that is, “The heresies claim to believe in Christ but they do not believe the things of Christ. What is the Christ’s thing? It is what his disciples taught. What we listen to their word is to listen to Christ. “(Infiniti non capax infini). This word of Luther said the possibility of transferring of the truth obviously.

K. Barth said wrongly of the faith in this verse. That is, “There is no to possess the murmur faith and assured faith.”(Vorlesung über den Römerbrief, p 126). But the word of the scripture said that the life of faith has the growth. (I Pet 2:2, II Pet 3:18)

**For there is no distinction: (verse 22)** Of this word, K. Barth said as following. That is, “For separating God of the man the man and the man are united each other. This paradox should be claimed. Then the slipped rock is not obvious, the Christianity can keep on in the riddle issue and can reveal to attach the question to the human

accomplishment of the history. “(Es ist ja notwendig, dass das Paradox absolut, dass der Abgrund zwischen Gott und Mensch ganz aufgerissen, dass das Ergebnis ganz gegeben, dass das Christentum ganz als das hingestellt wird, was es ist, als “ein in der Geschichte alles in Frage stellendes Problem von fundamental rätselhafter Natur. “- Römerbrief p 75). As we see the word of K. Barth it is obvious that he did not think that the Christianity as the type of historical understanding. He complained that the orthodoxy understanding the Christianity but did not sufficient as non- orthodox also. He always sees the Christianity as the speculation of crisis that is, the unsafe speculation. But such speculation is not biblical speculation. Jesus and his Apostles hold the revelation of God revealed in the history and taught them directly.

**for all have sinned and fall short of the glory of God, (verse 23)** Of this word, K. Barth said as followings. That is, “All positive possession that is, religious warning, the moral consciousness and the humanism have already the seed of destruction in itself. The positive element makes the discrimination between the man and the man. The true fellowship between the man and the other man should be depended on their unconditional criteria. In other word, as we feel the sinner together we have the brotherhood relationship. “(Es kann nicht etwas menschlich Positiv sein, worn unsre Solidarität untereinander begründet ist. Denn in allem menschlich Positiven (“religiöse Anlage”, “sittliches Bewusstsein”, “Humanität”) stecken immer schon die Keime sozialer Zersetzung. Was positiv ist an diesem Positiven, das ist etwas Differenziertes und Differenzen Begründendes. Eine Gemeinschaft zwischen Menschen findet statt im Negativen, in dem, was ihnen fehlt.“- Römerbrief p 75).



This is the wrong word to deny that true life of faith has the positive virtue. He judged wrongly that the existential of all time and all space are set under the negative character although it belongs to the heaven.

**Through the redemption that is in Christ Jesus, (verse 24)**

Of this word, K. Barth said, “Nazareth Jesus is one of possibility of all history. But he is possibility that he possesses the all signs of the impossibility. His life is a history in the surrounded the history. It is one of all concrete sections and an event that is limited by the time. But it is the history included the meaning, the event to reveal the beginning and the ending, the time suggested the eternity, and the life filled with the voice of God. “(Eine Möglichkeit unter andern Möglichkeiten ist Jesus von Nazareth, der “ Christus nach dem Fleische”, aber die alle symptom des Uumöglichen an sich trägt. Eine Geschichte in der Geschichte, dinglich unter Dingen, zeitlich in der Zeit. Menschlich in der Menschheit ist sein Leben, aber Geschichte voll Sinn, Dinglichkeit voll Hinweis auf Ursprung und Ende, Zeit voll Erinnerung der Ewigkeit, Menschlichkeit voll renderer Gottheit. – Römerbrief p 78). This word of K. Barth reveals the theology of his crisis, and is wrong opinion that thinks only the thought of the incomplete history. We believe in God that Jesus Christ entered into the history and became into the history but he did not participate into the historical error. But because K. Barth forget the teaching of the scripture and said so, we cannot agree with him.

**and are justified by his grace as a gift, (verse 24)**

Of this word, K. Barth said, “The mercy of God is, true only in the meaning toward us is true, and in only the miracle it can be existed. If only it is considered as a part of the historical being and the spiritual experience, it stresses the fact that it is not true.”(Wahrheit ist und bleibt die uns zugewendete gottliche Barmherzigkeit nur als Wunder (“ senkrecht von oben”); ihre geschichtliche und seelische Seite ist

immer ihre Unwahrheit – Romerbrief, p 77). The word of K. Barth is the thought of transcendentalism because he disconnected between the grace of God and the experience of the man completely.

**by his blood (verse 25)** To this word, K. Barth said as following. That is, “The redemption is established in even Jesus.... That is, it was happened by his blood. That is, (1) It becomes in the hell that has the complete connected relation between the physical misery and weakness and the sin. (2) For Jesus, who is the hero, the prophet and the one to execute the miracle to be all brilliance of the man shall be disappeared... the redemption is happened.” (Versöhnung geschieht auch in Jesus nur “ durch Gottes Treue in seinem Blut”, d.h. sber in der Hölle seiner vollkommemenen Solidartat mit aller Sünde, aller Schwachheit, allem Weh des Fleisches, im Geheimnis seiner für uns ein negative Größe, im Abblenden und Auslöschen aller Lichte – Held, Prophet, Wundertat. – Romerbrief, p 80). We should be careful of the word, “even Jesus”.

<b>Sermons</b>
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### **Sermon 11 There is no the righteous (Rom 3:9-20)**

The Scripture of the religion of truth, the Christianity teaches the fact that all men are the sinners. The Confucianism in the oriental world knows that the man can become the good man by the discipline, but it is not the lesson to ignore that the man is the sinner to be impossible. But Plato, who was a western philosopher thought that the man can complete by the Heart of philosophy, but it was not to know view of true life.

There is no the righteous among the man.

The sin entered into the world by a man, Adam and the death also entered into the world by a man. (5:12) According to this word it is the fact that Adam was died by committing sin and it is sure that the descendants of the dead also are the dead person. What the man was died means to leave out of God. The descendant of Adam was left God out of their birth. The persons left out of God already have the essence of corruption in him Therefore they are the children of wrath essentially. (Eph2:1-3). Basically as we think that Adam who was created in purity was deprived, who is not committed sin as the deprived descendant? Comparably we can think of Enoch who can be called for the righteous man. We can know that he also was a sinner by the one word of the Scripture. That is, Heb11:6, “And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him. “Points to it. The meaning of this word is Enoch also made God pleased by faith. And the faith is not native to the man but the gift that God gives. (Eph 2:8)

#### The sinful state of the man

We can see that the text verses 11-18 describe the state of the sin of all men.

The sin of thought (11) – For to know God is the essence of knowledge, what light does the one not to know God have? As the man denies God his heart is dark. As an atheist was died, he said, “I will drop down into dark place.” David Hume did so, Hobbes, Strauss, Mirabeau etc. did so. The heart not to know God is the foolishness to know nothing, and darkness. After the man committed sin his punishment is this one. As he lost God he lost himself.

The sin of the work (12) - Verse 12 said, “All have turned aside; together they have become worthless; no one does good, not even one.” “This word follows orderly the man to leave God (11) became useless being. The duty of the man is to fear God (Ecc 12:13) then he left out of

there, no hope and no usage. The man not to know God lost the true beauty of the man; He got the areas of corruption than the animal. His hypocrisy is the mean activity 矣 we cannot find out of the animals. They cannot do good work, but although they claim to act good work, it is not good work. There is no true goodness at the place to leave out of God.

The sin of saying (13-14) - The text said, ““Their throat is an open grave; they use their tongues to deceive.” “The venom of asps is under their lips.” “Their mouth is full of curses and bitterness.” Like the stink always comes out of the opened tomb, out of the throat of the man, the dirty word and the gossip come out without pausing.

What the people say much is the great fault. The tongue is the important part in his body. For the tongue is the part to execute the most works in all day long, the activity is strong. Therefore the tongue has much fault. The tongue works much to make false. It is the hotbed to nurture every sin, and the leader of every sin.

And tongue is the factory to make the wicked poison like the poison of venomous snake. The wicked lip harms the heart of the people and makes them frustrated. A certain poet makes a poem like following, that is, “

The sin to commit by foot (15-17) - The step of the man concentrates on the egoism, and then they seek to get his own benefits by sacrificing the other. He does not understand that the others are suffered for him. He tramples over others, as he contacts to the other; he surely gives suffering and troubles. Because he moves in the center of egoism.

The sin to commit by the sight (18) - The eyes of the man exists to see the glory of God and to be afraid of him. But as the man was depraved he cannot see the glory of God but sees only the glory of world. Accordingly he was depravities. As the man is afraid of God he enjoys the sincere boldness, pace ad delight. The fear to be afraid of the world

makes the man been the servant but the fear to be afraid of God releases the man. As we see whatever we should see it. Although the man has opened eyes, he does not see it truly, and as he sees it he does not see it rightly. As we see the cosmos, he can see it rightly and also he should see it rightly. It is difficult to see the cosmos because it is so grand and so complex. It is impossible that the man see it rightly because he was corrupted to see it rightly he should receive the revelation. This revelation is the word of God, that is, the Scripture.

### **Sermon 12 The appearance of God's righteousness (3:20-21)**

God is merciful. He does not ignore the destruction of the man. He establishes up the best method to save the man. It means that he gives his righteousness to believers.

What is the righteousness of God?

Our text teaches the righteousness of God by contrasting to the righteousness of the laws. (20-21). (1) for the righteousness of the laws is the one to get by practicing of the man, it is impossible. The righteousness of God is the one that God himself accomplished, which is absolute completeness and it is the righteousness to give freely to the believer. (2) The laws commands to order to do to the man who cannot do but if he is failed out of it, it condemns him but the righteousness of God comes on the one who has no righteousness, and then makes him enjoyed the eternal life and the glory of God's kingdom.

The day that the righteousness of God is revealed.

Our text says, "But now the righteousness of God has been manifested apart from the law". This word does not mean that the day before the New Testament had n the righteousness of God. The righteousness of God already had been before the beginning of the covenant of grace,

that is, “I will put enmity between you and the woman, and between your offspring and her offspring; he shall bruise your head, and you shall bruise his heel”. (Gen 3:15) After Adam committed sin all people of God had been under the covenant of grace. So was Abraham, and so was Moses. The word that Abraham was the forefather of all people who are saved by faith (Rom 4:17) is same that he received the righteousness of God under the covenant of the grace. And Moses also received the laws at the mount Sinai did not mean that the covenant of old grace was perished. Rom 5:20 says, “Now the law came in to increase the trespass, but where sin increased, grace abounded all the more“, It means that the laws entered into the old covenant. That is, the laws entered into the covenant of grace to help it. We can know well that the New Testament and the Old Testament are not different in the view of salvation by proving of the Scripture. The Scripture affirms that the way to receive the salvation is the only one way and the only one gospel. (Gal 1:8-9 Act 4:12). And also the day of the Old Testament, faith and repentance is the absolute necessary attitude of the saved people. (Ps 51:12). It is sure that the gospel of the New Testament and the one of the Old Testament are same in principle. Only the one of the Old Testament had the testimonies of the laws and the prophets and were not revealed but the one of the New Testament was revealed. “Revealed” is the feature character of the New Testament. Christ came and was died on the cross but was risen again. The believers of the day of the New Testament treat the accomplished fact (revealed). Therefore Christ said to the men who listen to the gospel but does not repent, “The men of Nineveh will rise up at the judgment with this generation and condemn it, for they repented at the preaching of Jonah, and behold, something greater than Jonah is here. “(Mt 12:41) because we meet the righteousness of God revealed, how should we believe in it more than the saints of the day of the Old Testament?

The method to receive the righteousness of God

The method to receive the righteousness of God is faith. We have some things to think of the faith.

The relationship between faith and knowledge. Faith has the criteria of true historical fact. That is, Faith was happened by proclaiming the true gospel through the Apostles. Rom 10:14 said, "For Christ is the end of the law for righteousness to everyone who believes". The word that as we listened to and make us believed is the Scripture. The Scripture that God gave us is the word that the assured knowledge was revealed. Therefore we cannot remove the element of knowledge. In the theory of faith, it is true that there are the difficult things not to understand by the knowledge. But to what we cannot understand we believe in it by believing God to transcend the knowledge.

Faith and Holy Spirit. We do not say that only the activity of knowledge will get the faith. Faith is the gift of God, the Scripture said obviously. ( Eph 2:8) We were died by the trespasses and the sin, without receiving the Holy Spirit, we cannot communicate with god. In other word, we cannot believe in God before receiving the impression of Holy Spirit.

Faith and obedience. As Holy Spirit makes us believed in Christ, we have the responsibility of obedience. That is, (1) if we get the solution of principle to the object of faith, we should not make the ultimate issues as troubles but should obey it and believe in it. It is foolish that we wait for them until all ultimate issues shall be solved. We know much truth that we can believe in the Christianity. It is not enough to believe in Christ by such knowledge. (2) Although we do not see the future affairs now, we can believe in it. We do not need to see all spiritual facts and the coming facts with physical sight. Faith has the invisible objects. W. R. Norton missionary and 18 his co-workers rode into a ship without life-expense to go to India mission. Norton missionary was not worry about it in the ship but as he arrived on the

center of the Atlantic Ocean, he began to take anxiety. One night he got a dream. In his dream he rode on a board on the center of the water, he saw only the water surrounded him. But as he tried to move his foot to the other board, he saw the other board is revealed before him. After he took the dream he understood it. It is the fact that God help them moment by moment. We should not be worry about our future but should believe only God. We believe in only Christ. Then the righteousness of God will be ours.

### **Sermon 13 Redemption (3:24)**

The word, “redemption” means that the sold servant is released by paying the price. As Jesus redeemed us, first, he redeemed us out of our sin, second, he redeemed us out of the tribulation and third, he redeemed us out of the death.

He redeems us out of the sin

I Corn 15:3 say “For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures“. The regenerated, we want to leave out of the sin far. Among us some will think that it he has a way that one sin will be covered, he shall think that all his property shall be offered. Just like that we want to leave out of the sin far. Then for Christ redeemed our sin, how much thankful it is!

He redeems us out of tribulation.

Jn 16:33 said, “I have said these things to you, that in me you may have peace. In the world you will have tribulation. But take heart; I have overcome the world“. The one who believes in Jesus shall be saved out of the tribulation and receive much spiritual blessing. They receive the strong faith in the tribulation. Just like that, it is like the tree that the



root of the tree on the top of mountain is strengthened by much wind. They find out his faults and his weak points in the tribulation and become the humility gradually and then believe in the Lord stronger. We know whether the water is leaked down in a house, as the rain comes down. Just like that, as the saints find out his weak points in the tribulation and keep on his faith strongly. Not only but as they overcomes in the tribulation they receives the grace that the Lord is with them. So the believer makes the tribulation also been benefit able.

He redeems us out of our death

Heb 2:15 said, “See to it that no one fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by it many become defiled;“. Anyone who is afraid of the death. The believer redeemed by Christ is not afraid of the death because he enters into the coming world of the glory through the door of death. The wife of William Booth was died and said that although the wave is high but I shall not be overflown. This was the experience of boldness that after he experienced the grace of redemption much, he got before the greatest tribulation. In the mountain in Africa Livingstone only thought without fear leisurely that as he met a lion, “Which part shall the animal eat in my body?” As Sir Walter for Raleigh was martyred, as the executer begged him to pardon, he embrace red him before he was hit by an ax, he said, “This is a sharp medicine but the wound cure for all diseases. Charles Wesley who knew that the death is nothing and he wanted to die easily in his whole life, was departed on 80 years old without any diseases.

### **Sermon 14 The criterion to get righteousness by faith and its result (3:26-31)**

It is depended on the justice of God. (26)

The fact that Christ was died to redeem us reveals the justice of God. (Verse 25). The fact that God sacrificed his begotten son was for paying the price of our sin, which was the great sacrifice for the justice. Although we get good success, as it stands on the criteria of justice, it is no strengthened and shall be destroyed in the future. In the world whatever is the issue, if it was not solved by the justice, it is not true solution. But the man does not pay the price but try to enjoy happiness without standing on the justice. It seems to build up the house on the sand. Although the man follows the fluke actually the fluke does not exist. Although it seems to be the fluke, really it cannot be the fluke. If we expect the great gain without offering our effort and our sacrifice, and without following the justice it is the kind of gambling activity. Everything in the universe obeys according to the laws. Among them even a dust obeys the obvious laws. We obey the visible laws. But it is true that we should obey the lots of the laws without escaping them. There is not the method of fluke in the universe.

Now we have to think of one fact, That is, it is not the fluke to get the righteousness by faith if the salvation we got be like the fluke, such salvation will be the house without strengthening that is built up on the desert. Why? Because God does not permit such fluke. The righteousness that we get by faith was given by the justice. The begotten son that God sent was died on the cross the wage of our sin was paid. Therefore the fact that God gave us the righteousness comes out of paying the complete substituted price for us. In other words, he justified the believers by revealing his own righteousness.

As the result, we cannot boast for receiving such salvation. (Verse 27) I Cor 4:7 said,” For who sees anything different in you? What do you have that you did not receive? If then you received it, why do you boast as if you did not receive it?“ and I Cor 6:19-20 said, “Or do you not know that your body is a temple of the Holy Spirit within you, whom

you have from God? You are not your own, for you were bought with a price. So glorify God in your body“.

To get the righteousness by faith is depended on the fact that God is only one. (27-30)

if God is you, there are several method of salvation and shall be conflict with one another. Then we cannot have the principle of faith. Faith is to believe that only one God exists. In the salvation of God did not treat the old men and the new men differently, and the Jews and the gentiles did not treat differently. God demanded faith to the old man, Abel (Heb 11:4) and also demands it to the modern man.

As the result, keeping on the laws (verse 31). Because we can communicate with God by faith and also we have the possession of God, we can keep on the laws. By faith the deed to be worthy to the laws shall be accomplished. As the teacher Moody executed evangelism in America, it was informed that there were few prisoners. But how corruption the Pharisees that claim to get the righteousness by executing the laws are! They did hypocrite, they deprived the property of the widower, and killed the righteous. The crucified Jesus on the cross. The laws cannot be built up by the legalism, but by only the movement of faith indeed. In other word, as the man is united with God by faith, he can build up the holiness of God. Saul who belonged to the legalism stood up in the party to kill Stephen. But as Paul who returned into the faith bore the death of Christ on his shoulders for the other ( II Cor 4:10) He became an example of all believers ( I Cor 11:1) Luther got much fear and superstition before he knew the gospel to get righteousness by faith. He had prayed for the dead saints, and had knelt down in the stair to climb up the Roman ladder. But after he understood the truth to get salvation by faith he was confident. He was not afraid of the oppression of Charles V and also was not afraid of the pope. What was the reason?

Because it was the fact that he was united with God and believed in the power of Holy Spirit.

## Chapter 4

What then shall we say was gained by Abraham, our forefather according to the flesh? 2For if Abraham was justified by works, he has something to boast about, but not before God. 3For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” 4Now to the one who works, his wages are not counted as a gift but as his due. 5And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, 6just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: 7“Blessed are those whose lawless deeds are forgiven, and whose sins are covered; 8blessed is the man against whom the Lord will not count his sin.” 9Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as righteousness. 10How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. 11He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that righteousness would be counted to them as well, 12and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised. 13For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the righteousness of faith. 14For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. 15For the law brings wrath, but where there is no law there is no transgression. 16That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the

father of us all, 17as it is written, “I have made you the father of many nations”—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. 18In hope he believed against hope, that he should become the father of many nations, as he had been told, “So shall your offspring be.” 19He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah’s womb. 20No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, 21fully convinced that God was able to do what he had promised. 22That is why his faith was “counted to him as righteousness.” 23But the words “it was counted to him” were not written for his sake alone, 24but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, 25who was delivered up for our trespasses and raised for our justification.

### **The Analysis of Contents**

1. The justification that Abraham received comes out of the faith (1-3)
2. The common explanation to the justification and its happiness (4-9)
3. The fact that Abraham was justified had the meaning of covenant (10-25)

### **Exposition**

1. Revealing the principle of justification through the example that Abraham was justified (1-3) The Jews boasted Abraham as the forefathers. Then the method Abraham gets the righteousness was faith. (Verse 3). What did he believe in? Our text said “He believed in God”,

this means that this, of course, believed in God that promised in the center of Messiah. (Gen 15:5). The word (promise) of God makes the man believed in God. The faith in to know God Himself through the facts to belong to God.

2. The common explanation of the justification and its happiness (4-9) At this point, Paul revealed the truth of justification with the sharp theory. Especially, the word, “5And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, “(verse 5) is very sharp. This reveals that the salvation we received has no the relationship to our justification.

Therefore the fact to receive the justification is the great happy affair. Paul at this point informs the happiness through the thought of David. He revealed that the system of justification is the truth of redemptive history by quoting the Old Testament. The system of justification is not the sudden invention of the man.

3. The fact that Abraham was justified has the meaning of covenant. (10-25) The time he received the justification was before the circumcision. ( verse 10) (1) This fact is controlled by the circumcised and the uncircumcised and also by all believers. (12-13, 16-18, 23-24) (2) The fact that Abraham was justified before his circumcision reveals, means to prophesy that the man is saved by faith without his merit. In other words, it reveals that the salvation comes on the way of only covenant, grace and faith. (13-16, 18-22) Therefore the event that Abraham was justified belongs to the covenant of grace.

## **Interpretation**

The text is the continuity of the word, to get the righteousness by the faith (3:21-31)

**1-2 according to the flesh?** Some scholar said that this word is connected to the word, “our forefather”, but it is more natural that it modified to the phrase, “our forefather “. Then the meaning is that Abraham did not get the righteousness by the flesh (by the power of the man).

For if Abraham was justified by works, he has something to boast about, but not before God. Calvin called this sentence, for epikelema (ἐπικείμενον) that is, the shorthand theory. As we supply some explanation, the meaning is like as following. That is, “If Abraham gets the righteousness by the work, he has the boasting things. But for he had no the boasting things (before God), it is obvious that his righteousness did not get by his work.” Who can take the criteria of boasting by his work? The righteousness of the man is like the dirty clothe, the Scripture said. (Is 64:6)

**3 Abraham believed God, Refer** to Gen 15:6. Abraham believed God, it is not the intellectual admit. The faith is, despite the object is mysterious, to trust with his whole personality. It is difficult that Abraham digested the covenant of God, that is, “And behold, the word of the LORD came to him: “This man shall not be your heir; your very own son shall be your heir.” 5And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.” (Gen 15:4-5) intellectually. But by the work of Holy Spirit beyond intellect that came to him, his intellect occupied it. Gen 17:17-18 said, “Then Abraham fell on his face and laughed and said to himself, “Shall a child be born to a man who is a hundred years old? Shall Sarah, who is ninety years old, bear a child?” 18And Abraham said to God, “Oh that Ishmael might live before you! “ As we see this word, Abraham seemed to laugh at it by not believing the promise of God. But the laughing was not the mocking laugh but the surprising delightful laugh.



**And it was counted to him as righteousness.** As we see the word, the fact that Abraham was justified out of God was not taken by his righteousness. Although he had no his own righteousness his faith was admitted as his righteousness before God. Just like that the great person in the Old Testament was justified not by depending on his own righteousness by only the grace. As we see it, it is sure that the man is saved only by grace and faith. The faith is thought in contrast of the work (the merit). Refer to verse 5. To get the righteousness by faith is same that to get the righteousness without having the merit. And the word “was counted “(ἐλογίσθη) has the meaning of the substituted admit. That is, it means that Abraham has no his own righteousness the faith itself was admitted. At this point what we are careful of is the reason that his faith was admitted as the righteousness. The reason that his faith was admitted as the righteousness is the fact that the promise that is the object of faith included that Christ is the righteousness. And the faith itself is the present (Eph 2:8), the believer cannot boast that he has the faith rather, although he is a sinner like the other, he think that he get the unique present, he should take the thankful heart and humble heart. (Charles Hodge, on The epistle to Romans, pp169-173)

**4 Now to the one who works,** the man to try to be justified by work compared with “ the one who works”, the one to be participated into be justified by faith compared to “ the one who does not work. “(Verse 5) There are many people who try to get the salvation as the reward by working some goodness before God. Their sacrifice is void. The people to relate to the worker cannot enter into the heaven. Only “the one not to work”, the one not to work vainly to get righteousness by his power, only the spiritual bagger to beg the righteousness of God can enter into the heaven. Only the one to get such salvation works the true goodness.

**5 And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness,** To stress that God is not the one that gives the salvation reward our text said, the word, “the one who does not work” attached the word “him who justifies the ungodly. If the man has no the qualification of salvation, he cannot work goodness moreover, he is the degree not to be godly foolishly. Then for God gives the salvation to non- qualified person than the anti-qualified person, it is the grace revealed to pursue on love. But such salvation does not despise the judgment of God’s

**The one who... believes in.** The word if pistuonti ἐπὶ (πιστεύοντι ἐπὶ) in Greek, it points to cast his whole body on God and his word and to fall down.

**His faith is counted as righteousness.** Refer to the interpretation of verse 3 b.

**6 blessing.** This word (μακαρισμὸν) in the Greek means “the blessed”. Aristoteles used this word to point the one to close mostly to the god. Therefore Euthymius Zigabenus said, “The word, “the blessed” points the greatest state of nobility and honor.” Then makalismon (μακαρισμὸν) points to the happiness that whoever cannot help but to admit it.”

**7-8 “Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin.”**

This word is verses 1-2a, which was quoted by LXX. According to Hebrews text, here, “lawless” is peyssha (עֲשָׂה), which is the treacherous sin, the sin to commit publicly. Next, the word, “ sins” is kata (κατὰ) which is not to fix to the will of God, but the activity to miss, which is the sic to commit for his weakness. And the word, “the sin” is aon (אֵין)

in Hebrew, to mean the wicked sin, to mean the injustice, which is the ethical sin not to pursue on the right way. We can say that three sins on the above are all-inclusive.

And of forgiveness of the above three sins in also each verbs are stated. “ the word, “are forgiven“ is nesua (נִשְׁוָא) in Hebrew text, which is to be thrown away. And the word, “are covered” is kesui (כִּסִּי), which is to cover his sin in order not to see it. Next verb, “Lord will not count his sin “ is yaksob (יִקְשֹׁב), which does not admit it as the sin. The above three words reveal what character the remission has in detail, which is the cleaned remission not to have the remorse, which is the almighty treatment to cover the sin not to be seen by God, and also although the sin exists, it is the remission of the complete substitution not to be treated. Who is declared as “the blessed man”? He is not the saint to possess all merits, but the man to get the righteousness of God by repenting and believing.

**9** As we see from this verse to verse 12, the blessing by justification through the faith is to come by no discerning whether the circumcised or not. The reason that it did so, (1) because the blessing comes out of pure faith, (Refer to the interpretation verse 9 b) (2) the time that Abraham got the righteousness also was before his circumcision. (Verse 10)

For we say that faith was counted to Abraham as righteousness. This word is the answer sentence to the question sentence, of the above word, “Is this blessing then only for the circumcised, or also for the uncircumcised? “ The uncircumcised also can participate into the blessing of justification by the faith.

**10** then it is woon (οὖν) in Greek, which is translated into “therefore” directly. This is the concluded word of “faith was counted as

righteousness.” For the fact that Abraham was justified was by the faith, it was before his circumcision.

**How was it counted to him?** As we translate the Greek word of this word directly, “How method was it treated?”, That is, it is question that when did the justification of Abraham accomplished?

**It was not after, but before he was circumcised.** The fact that Abraham was justified in Gen 15:6, and the fact that he was circumcised in 17:10 b were ahead than the circumcision. Therefore his justification is not given for his circumcision. Accordingly the fact that the uncircumcised also can get the blessing of justification is informed here also. The fact Abraham was called for was the time he was the pagan, which was the time that he did not become the patriarch of the Jews.

**11 the sign of circumcision** “circumcision” is the mark of justification that Abraham received, and in not the essence of righteousness that he got. “sign (σημεῖον)” has no the purpose of it itself If we see the sign, we serve it, and we stays in it, it is silly. The sign should be seen as a sign but it should not be the reality that it points to. But many Jews misunderstood the circumcision only to be a sign but knew it as the reality and treated it extreme important thing. Accordingly it did not reveal the effective of the sign but rather it made the block to now the reality. They who took the custom to treat the sign as the reality did not know Christ Jesus that all types in the Old Testament pointed to. Among the external types of the religion, the certain thing has only the meaning of such sign. As they are not treated as the sign but are misunderstood as a reality, the danger is so great.

**The purpose was to make him the father of all who believe without being circumcised,** The relationship of forefather and his descendant

between Abraham and the Christian believers was not established by some lineage. This is (1) The Christian believers in the latter generation also are participated into the spiritual grace that Abraham received together. (2) And also the one who received this spiritual grace was not only Abraham but after that many shall be produced, just like that it after a physical forefather had many descendants. (17-18)

**12 and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.** The exact translation of this word is as followings. That is, “And he was the forefather of circumcision that is, he received the circumcision and the one who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.” (Theodore Zahn) That is, The Jews, for he was only the Jews, cannot become the descendant of the Jews, they also, as they pursue on the faith of Abraham, can become the descendant of the Jews. The one who become the descendant of Abraham should be the spiritual pilgrim to walk the footprint of the faith without pausing in the world. The word, “they who walk”, in the phrase, “they who walk in the footsteps of the faith” is *stoykusi* (στοιχοῦσι) in Greek, which points to the one lined horizontally and vertically. (In einer Reihe neben hinter einander stehen. – W. Pape, *Greich-Deutsch Handwörterbuch*)). Therefore here, “to walk in the footprint” means that they stand in one line and follow the pace of the person in front. (Th. Zahn) The one to become the descendant of Abraham is the person to follow in pace of Abraham.

**13 From** this phrase to verse 17 proves the fact that Abraham was the forefather of the Jews as well as the gentile. The proving was established by the fact that the promise given to Abraham was not depended on the laws but that it was depended on and belonged to the

way of pure faith. This verses were begun with the conjunction of the reason, gal (γὰρ = because).

**Heir of the world** what does heir (to one to occupy) means? It is like following. That is, “And God blessed them. And God said to them, “Be fruitful and multiply and fill the earth and subdue it, and have dominion over the fish of the sea and over the birds of the heavens and over every living thing that moves on the earth.” (Gen 1:28). If the blessing was realized the mankind might be stayed at the seat to enjoy the hair of the world, that is, at the happy seat to play the hair of the world. But the mankind are committed the sin all creature did not bring about the ideal happiness to them. (Gen 3:17, 19, 4:12, Rom 8:20-22) Therefore God promised to Abraham “the hair of the world” that is given by receiving the redemption. The contents of the promise that God gave to Abraham is like this. That is, (1) All nations in the earth shall be blessed by you. (Gen 12:3). (2) You shall be the forefather of all nations (Gen 17:4-5), (3) your descendants shall be prosperous like the stars of the heaven and the sand of the heaven. (Gen 22:17), (4) this land that you resides, that is, the areas of Canaan shall be is given to your descendants and shall be their everlasting hair. (Gen 17:8) Four promises of the above were accomplished by Christ, and Christ made the believers received “the everlasting hair, that is, made them become the hair of the world is their completeness.

The word, “all nations in the earth shall be blessed by you (Gen 12:3) pointed to the birth of Christ among the descendants of Abraham. (Gal 3:7) If Christ does not come, the everlasting blessing cannot be come on the mankind. And “Behold, my covenant is with you, and you shall be the father of a multitude of nations. “ (Gen 17:4) and “Your descendants shall be prosperous “pointed that in all nations the people to enjoy the blessing of the style of Abraham shall be many. And the fact that the land of Canaan shall be the everlasting heir points that the

Christian believers shall be the heir of the world. (Het ontvangen van alles, de geheele wereld, wordt er mee aangewezen, zooals dat door Israels bezit van Kanaan werd gesymboliseerd. – Grejidanus Romehen, I-8, p 234). The time that the blessing that we become the hair of the world through Christ is executed in us is the time that God makes all things new (Rev 21:5) that is, the time “no longer will there be anything accursed“(Rev 22:3).

**did not come through the law.** As we see that the word, “the laws” has no the article, it is not only the laws of Moses but the moral laws of the world. The fact that the Abraham and his descendants (all Christian believers) become the hair of the world (Rev 21:5) has no some conditions that they should keep on some laws.

**14** This verse is the apologetics to the above verse, “the promise did not come through the law. “

**Faith is null and the promise is void.** If the promise to become “the heir of the world” comes out of keeping on the Laws, Who can believe the qualification and wait for it? Because whoever is the man admits that he cannot keep on the laws. Therefore he become the hair of the world by keeping on the laws, there is no the place of the faith and also the promise shall be the false. The promise and the faith stay under the system to become the hair that to get the righteousness without the merit, but by the grace.

**15** The Greek word of this verse begins with gal (γὰρ = because) to reveal the reason of the above verse.

**For the law brings wrath** This theory was explained more obviously under the below of 7:5. The laws does not escape the wrath of God on us, rather it accomplishes it. Therefore by it to become the hair (to get the heaven) cannot become. Then by what method dos the laws

accomplish the wrath of God? (1) It reveals what the sin is; the one to receive the teaching and to break out it is established to commit the sin. (2) It executes to role by pursuing on the sin and settling it as the sin. Two activity of the laws does not make the man escaped the wrath of God, but rather makes him caught in the wrath of God. Because the laws is not good, but the essence of the man is wicked.

### **16 That is why it depends on faith, in order that the promise may rest on grace**

This verse is connected to the above verse. If the promise to become, “the hair of the world” comes out of the laws, the promise cannot be established. Because the one to keep on the laws completely has nobody in the mankind. Therefore to become the heir cannot be established by thing except the grace. Therefore in the hand of God it is given by grace, in the other hand of the man, it should be given by faith.

**and be guaranteed to all his offspring** If the salvation of the man is depended on the power of the man himself, it is not strengthened. Because the man in essence is the children of wrath. (Eph 2:3) therefore the Lord to know our weakness has no the count that he will receive nothing out of us in accomplishment of our salvation. God, despite the saved one has weakness and corruption gives them the salvation irresistibly.

**—not only to the adherent of the law but also to the one has who shared the faith of Abraham,**

This verse reveals as the thing that seems to reveal two methods. That is, the way of the one (the Jews) to belongs to the laws and the other way of the one that belongs to the faith of Abraham. But the meaning of this word is not the reality. As we connect this verse to the first half part closely, it has no nonsense. The word of the first half part said, to



become the hair is established by the grace and the faith. The word of the last part explains the application of the truth in detail. That is, to become the hair by grace and faith is established by the one to belong to the laws that is, both the Jews and the gentile.

**who is the father of us all .... In the presence of God,** This phrase added that the one to follow the faith of Abraham, that is, to reveal the authority of the hair the gentile Christian obviously. He is the forefather of all believers. The word, “in the presence of God” means this one. That is, the fact that Abraham is the forefather of our all believers (whoever the Jewish Christian and the gentile Christian) forefather of the Jews points to become not by the body but by the spiritual according to the standard of God.

**17as it is written,** This is to affirm the above last part word, “Abraham, who is the father of us all,” by the Old testament. This quoted sentence comes out of Gen 17:5, as we translate the Hebrew text directly, it means “I established you as the forefather of all nations.” Theodore Zahn said that the meaning of this word points to the fact that Abraham shall become the forefather of the physical descendants. (die leibliche Nachkommenschaft Abrams und Sarahs). But as we interpret this word, we should refer to Gen 18:18-19 and 22:17-18 etc. They prophesied that all nations except Israel shall be blessed by the physical descendant of Abraham. Then when the spiritual blessing through Christ that is the physical descendant of Abraham, spread to all nations, it means that Abraham become the spiritual forefather of all nations.

**in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist.** This point out that Abraham and al Christian s belongs to the same line spiritually. As we see this phrase, the feature of Abraham’s faith, (1) to believe in God “who gives life to the dead”. This was the faith that he

obeyed as he received the command to offer Isaac. Heb 11:17-19 said, "By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises was in the act of offering up his only son, of whom it was said, "Through Isaac shall your offspring be named." He considered that God was able even to raise him from the dead, from which, figuratively speaking, he did receive him back. "This faith of Abraham is similar to the faith to believe in Jesus's resurrection. (2) to believe in God "who calls into existence the things that do not exist." The word, "who calls into existence the things that does not exist" means that he can make something out of nothing. Although Abraham had no his son until his 100 years old, he believed in the promise of God that his descendant shall be prosperous like the stars in the heaven and like the sand in the heaven.

This faith is similar to the faith to believe in the power of God that regenerates the lots sinners. Of the faith to believe in God who "who gives life to the dead and calls into existence the things that do not exist." K. Barth added his interpretation as followings, That is, "The faith is different aspect to, so called for, the faith in the point that it has the creative power of history, which has the vague view of world of the myth and mystery. The faith does not make the world become wealthy by pulling the higher world into the world. Except the death of the man and non-existence, at the place not to see nothing the faith sees the life and the being, and at the place that the people see the life and being it sees the death and non-existence. Abraham stood up in the line of such crisis. to cross this line at this part to enlarge something, to develop and construct it is the void sacrifice. As we see it at beyond us, the extend, development, and construction are only death and non-existence. "(Rombrief, p 117). Because this is that K. Barth saw the faith in the view of the principle of crisis speculation, it was the wrong theory. The fact that he saw the faith as the activity of the conflict concept was

wrong. The faith by the power of God can exist as the character of the state in the world of the time and the space.

**18** From this phrase to verse 25, reveals what relationship between the faith of Abraham and the justification he received has.

**In hope he believed against hope,** The direct translation of the Greek text of this phrase (παρ' ἐλπίδα ἐπ' ἐλπίδι) is “against hope he believed on the hope.” The fact “against hope” means that he has no the hope in the perspective of the man. “Believed on the hope” is the word to depend strengthened on the hope God promised. Lietmann also interpreted this phrase, “

**as he had been told, “So shall your offspring be.”** This word is the promise given in Gen 15:5. The one reason that Abraham encountered the human counting and believes was the word God promised. For the one who promised was God he believed in it. That is, he did not believe in it for it was good in human thought, but he believes in it for the word of God said so. The life of faith is rather to transcend the human measure. At the place that transcends the human measure, the faith rather finds out the seat that it can sit down. Therefore what we should keep in our mind is the fact that the criteria of faith are only the word of God. At the place that the word of God does not work true faith cannot be brought about. If some confidence is without depending on the word of God, it is the superstition. Therefore the word of God is the criteria of faith in the same time the regulation of the faith.

**19 He did not weaken** The true method that we keep on the faith strongly is not to see the difficult thing that God promised of the work but is to think of the faithful character of God himself that promised it.

Although Abraham stayed at the difficult situation to believe in the promise, his faith was not weak by it. The meaning of the phrase was different to the word, “No unbelief made him waver” in the next verse.

This does not mean that he did not doubt it intellectually, but he did not shake volitionally. The situation of Abraham that should believe that his son should be begot by the promise of God was like the state that he is older and is almost died. Because true faith comes out of the heaven purely, rather, he did not hate it but enjoyed it. Because so called for, the benefit environment to open the way of faith actually may offer the time to break out the faith. As David went to attack to Goliath, the garment he put on, rather for it was the stumbling block was not he put it off? As we abandoned the way of the faith, it becomes the stumbling block the contact between God and the man at some situation. As the block, the middle wall is not there, does not know the fact that the man finally the whole thing was cast into the bottomless pot? This pot has no the ship of human deliverance, some handles and some foothold. Shall not the one who was cast into their depends on only the hand of creator, the absolute? But just because, the faith always is not, so called for, only the bad environment. So called for, the faith also is in the good environment. But such faith always has the potential not to reveal the identity. Such faith yet dies not meet the bridegroom, but are surrounded by the friends of bridegroom; it exists like the style of concealed bride.

**20 No unbelief made him waver.** The Greek word of unbelief (δισέκριθῆ ) means the “separation”. This is the state that the heart waves into this way and into that way by the state of the separated heart. This is the psychological state happened by the intellectual operation, it is to contrast to the faith to have the simple character. We cannot help but to meet the temptation in our faithful life. But as we overcome it, we rather get the power.

**But he grew strong in his faith** a certain scholar claims that this phrase means that Abraham has strong health by the faith, but it is not natural. As the Korean text reveals this means that his faith is stronger. Although Abraham and Sarah were old, what they believe in the promise that God gives the children also were the great faith, but the faith that they caught the only son Isaac and offered the sacrifice offering to God was greater faith. The one was the faith to believe what their reason cannot interpret, but the other was although the reason, the emotion, and even the volition were bothered, it is the great faith to obey God. As the faith is strengthened more, he can glorify God. (The end of verse 20)

**As he gave glory to God,** The fact that to give glory to God is to know God as God (1:21) and to walk before him. God can do the things that the man cannot do. The life to admit this fact that is, it respects God as God by faith. Therefore as the faith is strong and stronger he can glorify God more. To admit God as God does not execute only by his power as the above said, and also by his holiness, his wisdom, his mercy etc. and by all attributes. Although our faith is strong, is it enough that the degree pleases God in honoring God? It is not. The strong faith also it is short to the standard of the faith that admits God as God. Then how can it glorify God? The fact that it can glorify God is happened as it reveals with the humility to recognize his lack.

**21-22 fully convinced this** is purelopoldeis (πληροφορηθείς) in Greek, which for it was proved fully that some fact is true; it means that the faith to it is established firmly. This steps of the faith became so by the fact that Abraham saw the partly accomplishment of God's word he received. K. Barth said, "Did he get this assurance by hitting to some religious experience and its institute and some calling?"

**“counted to him as righteousness.”** Refer to the interpretation of the same word of 4:3.

**23 But the words “it was counted to him” were not written for his sake alone,** The phrase of the work that Abraham was justified by faith was not to record the bibliography of a man Abraham. It prophesies to practice the permanent system of justification generally. Abraham was justified as the forefather of the justified. His many spiritual descendants must be justified by the same principle.

**24 but for ours also. It will be counted to us who believe in him who rose from the dead Jesus our Lord,** This word means that the Scriptural record that Abraham was justified is the revelation for even us revealed in the last day. Refer to Rom 15:4, I Cor 10:11. The truth of God to save the man in Christ is so true and universal in the old time and in this time. (II Tim 1:9-10) We should commit our lives to the truth.

**25** This phrase begins with *hos* (ὅς) in Greek, the relative pronoun, which points to Jesus This reveals the continuity of the above verse.

**who was delivered up for our trespasses.** Refer to 3:23-26, 5:8-10, II Cor 5:18-21, Gal 3:13, I Pet 2:21-25. The thing of “was delivered” is the things that Jesus was met for several times until he was hungered on the cross. (1) God gave the begotten son, Jesus Christ by the fact that God loved the man with his sacrificial heart. (Jn 3:16) (2) Judah gave his teacher, Jesus to the high priest for loving the money with his covetous heart. (Mt 26:15-16) (3) The high priests and the elders gave Jesus that they knew him as their enemy for their jealousy to nail him on the cross, (Mt 27:24-26) (4) Pilate gives Jesus to the multitude.

**and raised for our justification.** Refer to this behind sermon part of this word.

## Criticized Note

**3For what does the Scripture say? “Abraham believed God, and it was counted to him as righteousness.” (Verse 3)** Of this point K. Barth exposted “the faith as the miracle that Abraham met specially was admitted as the righteousness of God. This is conflict to human being, human possession, and human activity, that is, it was free and is the creditable activity of God. The man is participated into God through the thing that belongs to the man ( Das an Abraham sich eregnende gebucht . Eine allem Sein, Haben und Tun des Menschen gegennuber freie und garade in ihrer Freiheit kraftige, reale Tat Gottes. Durch das , was er nicht ist nimmt der Mensch teil an dem ; was Gott ist. – Romerbrief, p 37). Here, K. Barth admitted that the faith is the activity of God except the authority of possession of God. But according to the teaching of the scripture, The faith is the present God gives and also it was possessed in the heart of the man obviously. (Eph 2:8 Lk 7:50)

**And to the one who does not work but believes in him, who justifies the ungodly, his faith is counted as righteousness, (verse 5)** of this phrase, K. Barth said, “Abraham was under the negative like all the others. He understood his own state and felt the crisis, the fact that in the crisis he was afraid of God, the fact that he listened to the negative word of God and accepted it as his own positive is his faith. “(Romerbrief p 99). This word of Barth reveals his view of the faith obviously again. He denies that the faith has the historical aspect and the psychological aspect. (Erlebnis, Erkenntnis und Glaube, pp 97. 103, 105-106). He said that the faith as the human consciousness is not true faith and also the faith is the vacuum (Ein Hohlraum ). The thought of

K. Barth is not right to the truth of the Scripture. The Scripture said that our faith is related to the psychological element. (Rom 10:9-10)

**Just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: (verse 6)** of this verse K. Barth said, “The blessed person to be justified in the psychological world, has no the relationship of possession of the kingdom of God but is pure vacuum.” ( Psychologisch betrachtet, nur Jeerer Raum sein kann – Romerbrief, p. 100)

**How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. (verse 10)**

The meaning of this word stresses that the fact that Abraham was justified was historical fact and it was before than the event of circumcision. But K. Barth misunderstood this one and said that the faith of Abraham is not the historical event but is the original historical event that is before than all historical events. He said as followings. That is, the religion itself admits that the time of justification is free and was the pure beginning not to be oppressed by all things. “ (     ). Here, the word, “beginning” (Anfang) may be the moment of original history that is the moment chance to K. Barth. This is the wrong interpretation that treated the meaning of the text differently. The meaning of the text is not to discuss the time of justification as the standard of the original history but as the general historical concept.

**He received the sign of circumcision as a seal of the righteousness that he had by faith while he was still uncircumcised. (Verse 11)** K. Barth said, of this verse, “The real meaning of all impression should take the operation to reveal the revelation beyond the present phenomenon. In other word they must be the evidence of original



history beyond it, its memories and its high stream. The circumcision, religion, church they do not have the positive implication but only the simple signs and negative meaning.” (Zeichen, Zeugnis, Abid, Erinnerung, Hinweis ist die geschichtliche Wirklichkeit alles OffenbaurangIndricks, Hinweis auf die Offenbarrung selbst, die immer wieder jenseits aller geschichtlichen Wirklichkeit liegt.... Beschneidung, Religion und Kirche eind zeigende Zeichen und zeugnisse, nicht als positive In halte, sondern sofern sie in ilhrer Negativitat, in ihrem Abnehmen, in ihrem Sterben begriffen und bejaht warden – Romerbrief pp 105-106) Of this explanation , K. Barth mistook one thing, that is, he was confused like the thing that the religion of the circumcision and the New Testament are same. The circumcision was the ritual of the holy people of the Old Testament and the type of the spiritual and essential thing of the religion of the New Testament (For example, the regeneration). (Phil 3:3, Col 2:11) Therefore the circumcision became the state of with or without ( Heb 10:1, I Cor 7:19). But the religion of the New Testament is different to them and has the importance of accomplishment of the purpose of all prophecies. Here, the claim of K. Barth despised the positive importance of the religion of the New Testament.

**For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. (Verse 14)** Here, the word, “the law” means the law of deed, but K. Barth misunderstood the fact that this points to the visible world and its history. And he misunderstood what the faith is and he made it disconnected to the psychological world by saying that it is the creative activity (Glaube ist Schopfung). (Romerbrief p 110) This improper to the teaching of the Scripture. (Rom 10:8-9)

**fully convinced (verse 21)** The grace that was presented on Abraham made him taken the strengthened faith. This is the one aspect of

sanctified work by the grace of God. But K. Barth thought it wrongly and he did not admit the work that shall be happened in the historical world. He said as following. That is, the assurance of Abraham means that he took the attitude of the one who received the promise.”( Abrahams “Fulle”ist und gar die des Empfangers Veheissung. – Romerbrief p 121) This is wrong word that denies the confidence to have psychologically by the grace of God.

**But the words “it was counted to him” were not written for his sake alone, but for ours also. It will be counted to us who believe in him (23-24) K.** Barth misunderstood as the meaning as following. That is, the personal event of history can have the universal importance. The past says toward the present. Because the identification to heal the dumb of the past thing and the deaf of the present thing stays between the past and the present. The reason to establish this identification is that fact that the title is non-historical and secret.” (Romerbrief p121) Here K. Barth claims that the word of God is “non-historical thing (Unhistorische) but it is misunderstanding. The word of God has not non-historical character but the supernatural character. Accordingly it has the universal character and the eternal character. The fact that K. Barth claims the word of God as “non-historical character” by the principle of his theology, the possession of God comes out of the controversy to the history essentially. But the system of our knowledge (the one of the believer) to know God comes out of the knowledge of God, our knowledge and God’s knowledge are not conflict each other. God to know God, It is possible that the Word of God is transcended the historical world (not transcendence) but it is misunderstanding to conflict the historical world. Because the word of God is the super historical it has the eternal universal adoption. The word of God to come on Abraham is also the word of God to us.

### **Sermon 15 The value of justified faith (Rom 4:3)**

What is the value of justified faith? This issue should be known by us surely.

The value is not put on the faith itself. Because the Scripture says that we received the redemption by the blood of Christ. Not only that, the word, “faith” is used by the preposition, “through” that reveals the method to express the doctrine of salvation in the New Testament but is not used by the preposition, “because” or, “for” that reveals the merit. Faith is not the merit to salvation. The merit to be saved is only the blood of Jesus Christ. Therefore to reckon as the righteousness of faith means to reckon Jesus Christ, the object of faith as the righteousness. Then did Abraham also believe in Christ? We can prove it, in this point, by the word of the Scripture. Jesus said, “Your father Abraham rejoiced that he would see my day. He saw it and was glad”. (Jn 8:56) This points the word that Abraham believed in the holy promise of prosperity of his descendant. 9 Gen 15:5-6, 22:17-18) Especially the seed” in Gen 22:18, “and in your offspring shall all the nations of the earth be blessed, because you have obeyed my voice.” points to Jesus Christ, the Scripture said. Gal 3:16 said, “Now the promises were made to Abraham and to his offspring. It does not say, “And to offsprings,” referring to many, but referring to one, “And to your offspring,” who is Christ”. Therefore Christ is the contents of holy covenant that Abraham believed. As Abraham believed in this promise, he might not understand Christ as the believers of the New Testament But the believer understands some part to the object of faith and sees it obscurely like seeing it by the mirror, (I Cor 13:9-13) he can believe in the word completely because it comes out of the

authority of God. And also the faith of Abraham was so. When the child has sickness, he does not know the contents of the medicine to be cured his disease. But as he obeys the word of his parent and takes it, he shall see the effective. Abraham thought the authority of God and believed in it wholeheartedly. The action that he offered his only son, Isaac, as a burnt offering to God also came out of such faith.

The value is put on the word of God as its criteria.

The word of God is the authority of God and also his promise. He should be realized his word absolutely. Therefore the word itself occupies the value absolutely. The place true faith exists is the criteria of the word of God. The word of God has the absolute authority to us. Therefore we should bow down before it. Although we believe in the gospel, like the word, “ “, I stay myself and the gospel stay only as the gospel. we should not do so. We should treat the Word of God rightly. If we treat the word of God rightly we should treat it by faith. The exegetical theological scholar, Godet said, “The old gospel should not be renewed according to the age, we the men should be renewed by the gospel.” He treated the Scripture by faith and was a theologian to think that the Bible study is the activity of worship.

### **Sermon 16 The believer and his achievement (Rom 4:4-8)**

The people try to be consoled by leaving their work. They try to be saved by installing their work. But it is the mistake to come out of the heart of great achievement.

So is called for, the achievement of the work of the people  
Is 64:6 said, “We have all become like one who is unclean, and all our righteous deeds are like a polluted garment. We all fade like a leaf, and our iniquities, like the wind, take us away“. The man was a sinner from

the forefather , Adam and the filed people before God. Therefore it is foolish that the activity that he tries to get the salvation is like the Kush tries to change his skin into the white, and the leopard tries to change his spot. (Jer 13”23). As he did the good work it seems to attach the artificial flower to the dead tree. It is to decorate the dead person not to know God with the external work without the life just like the living person. Confucius and Buddha who did not know Jehovah but knew the man as the primary one taught only the dead work in the dead world. In the world of death, the evil cannot be escaped out of death and also the good cannot be escaped out of death. The man firstly should resurrect out of the death place by the Holy spirit of Christ and should know God. To know God truly is the true life. This life is to be born again.

So is called for, the harm that comes out of depending on the good behavior and the merit

As the above saying The people cannot practice true goodness to become the merit of salvation in the true meaning. But they think that they seem to have true goodness and true righteousness, and run to achieve the purpose. As they run to the purpose, they become foolish and are fallen into the arrogance to be fallen into the self-centric life more deeply. The Confucianism in Confucius contrasts to the Christian gospel

to teach the faith because they think that they can become the gentleman for themselves. The Confucianism does not know the obvious fact that the man is a sinner. Buddhism also teaches to escape the reincarnation that is, by establishing the merit for themselves. But it is the foolish teaching.

The man gets the righteousness by believe in Christ without the human good work.

If the man only believes in Christ, he shall be saved and also he can do the righteousness. Then the degree of his moral is higher than the time

that he try to get it by himself unspeakably, because (1) From now he is led by the Holy Spirit, (2) From now he do the good with sweet heart. Therefore faith dose not perish the laws rather establishes it strongly. ( Rom 3:31) The puritan history, which the man will be saved by faith devotedly, had no the divorced person.

To get the righteousness by faith means that the believer is remitted and is saved.

The text verse 7-8 taught this fact. This word is the pome of David, the saints in the Old testament reveal the fact to get the righteousness by faith obviously. The moral laws that God gave them on the mount Sinai did not aim on getting the eternal life by keeping on them. It aimed on understanding the sin in the chosen people. Then the people of Israel were atoned by the blood of sheep that was the type of Christ, it finally means to get the atonement by Christ. Then the way that gets the eternal salvation in the New Testament and the Old Testament is only to believe in Christ. The truth came out of the Old time and is not changed eternally. We should concentrate on the faith to Christ completely.

### **Sermon 17 The covenant and faith (Rom 4:9-25)**

God followed the principle of covenant in saving the sinner from the beginning. That ism,, God before the sinners imagines firstly chose them and revealed to them and did the promise for the salvation. After Adam committed sin God promised ( Gen 3:15), to promise to Abraham ( Gen 12:15, chapter 22) were the principle of the covenant. That the promises did not take some condition of good work of the sinners but God himself promised to save them voluntarily. The people to receive the promise should believe in only the promise, that is, They should receive it only. We think of several things about the character in the covenant of grace

Becoming by grace (16)

The fact that God gave the salvation to some in the sinners did not come out of seeing their work. It is to give salvation by elect some in the early time. Abraham also did not get the righteousness by executing the ceremony of circumcision. Before he executed the ceremony, he got the righteousness at the early time. ( verse 10) This is the love of God. Therefore this is the salvation by only the faith. Because this was completed by love, it is what we believe in. Faith think that the fidelity for the object of faith is the main condition. But it also is pulled by the love to the object of his faith. We depends on our mother that loves us. We should take thought to believe in God wholeheartedly in promising the salvation with his infinitive love and accomplishing. In other word, We cannot help but to assure the salvation that depended on the covenant of God's grace. The covenant of grace is planned by God, was accomplished by Christ and also our duty to the covenant is accomplished by Holy Spirit. This covenant was accomplished by the trinity God through his consistent gracious work.

This covenant gives eternal hope to us. ( Gen 17:19, Heb 13:20)

As we see the text this covenant said that the believer enjoy the heritage of the world that is the heritage of the eternal kingdom. ( verse 13). The eternal inheritance makes us pumped our heart as we think of it. In the ancient letter, there is “ Mu hang san Mu hang sim“. That is, it means that the people put their heart on the no hope life in this world.

This covenant is the only one.

As we see the text there are several elements. (1) It points that both the gentile and the Jews are justified by faith. Verse 11-12 said, “ “. This word means that the gentile and the Jews are justified by faith like the method of Abraham. ( refer to the interpretation.) Verse 16-17 also teach the same meaning. According to this word, the saints in the Old Testament like the saints in the New Testament were justified by only

faith. The great persons like Abraham and Noah were saved by faith, we cannot say the fact that the others also should follow the way. Gal 3:15 said "To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified", and Gal 3:17 said, "This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void. ", Gal 3:19 said, "Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. "and Gal 3:21 said, "Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law." As we observe the passages we can know the only one way of salvation in the Old Testament and in the New Testament well. The fact that the way of salvation in the New testament and in the Old testament are different are taught by Pelagius, Socinian and Lemonstrant party. But it is false teaching.

Then what we should think of here is the fact that the doctrine of salvation of grace is to be saved by faith is the same truth in the Old time and the New time. This only one truth existed out of the ancient time. Therefore we should believe in this truth devotionally and keep on it with our death. This only one is the way for our salvation, we do not need to incline to the other way.

This covenant shall be accomplished by the almighty God.

Verse 17 in the text said, "This is what I mean: the law, which came 430 years afterward, does not annul a covenant previously ratified by God, so as to make the promise void". The covenant of grace is not accomplished not by the power of the man. It is the event that God accomplish it completely, our attitude to the covenant should be the one of faith. For God is omnipotence, our faith should have the character of dependence. We need to remember always the fact that Jesus does not



fail. The word, “Jesus never fails” is the motto of the devotional saints and their favorite name.

### **Sermon 18 True descendant of Abraham ( Rom 4:13-17)**

The descendant of Abraham point to the spiritual Israel that is, all men to receive the salvation. They do not mean only the people belong to the blood of Abraham. Then what are they?

The people who receives the promise of God  
God gives the promise of salvation to only the chosen people. The reason that he gave them the promise is as followings, (1) Salvation belongs to the coming world. For the present world exists, the coming world is related to the believers as the mode of promise. But for it informs to the believers through the Holy Spirit They in the present world they enjoy the promised blessing of the salvation of the coming world spiritually. Abraham looked at the day of Christ and rejoiced. (Jn 8:56) Just like that the believers takes the hope to the coming world and are delightful. (2) Because the believer stays under the promise of salvation, he can practice to believe in the promise of future like seeing the blessing of future. The believer is the man who should think of what he cannot see like he sees it. Therefore he needs to be trained to such things. The one who sees only the visible things is like Esau and also he cannot live spiritually. For he does not see far and deeply. He cannot take fellowship with God. The promise of God is the point of criteria for the train of the believer. The child approaches to his mom to get the cake out of her hand step by step. Just like that God trains the saints with the promise of the coming world. Although coming world is the kingdom to be invisible, the saints run away towards it for the promise of God.

The people who believe the accomplishment of promise

Our text reveals many words “covenant” and “promise”. According to them, the word, faith also comes many out of it. Like until now, the promise of God is accomplished by the goodness and mercy, his promise to the coming world shall be accomplished surely. Spurgeon knows that the promise of God is true and believe in the word of I Jn 1:9, “If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” directly and trembled in fear confessed his sin before God. Then he confessed that he could get the unspeakable joy in his heart.

The promises that God gave to his chosen people shall be accomplished by God himself. This is the principle to accomplish the promise. Spurgeon said as followings “the practice of God to his promise is not limited by the degree of human power. The work of God’s grace is not limited by the little power of the man. Our weakness cannot fail to accomplish the promise of God. The degree of our power is different issue to accomplish the promise of God. These two things should not be mixed together. The thought that as we are weak, God also may be weak means to mock God. We should not think the thing that God is changed by our will, our emotion, and our situation. Our feeling is changed by morning and day in every day. The feeling is like the wind and like the bubble. Our feeling can be able to be changed into the other by our stomach and our liver. We are saved by depending on the fact that God worked and revealed, but are not be saved by our imagination and our feeling. True descendant of Abraham are to follow the step of Abraham’s faith. They received the Holy Spirit by the election of God and live by faith. They are self-religionists. Self-religionists also are gathered in the church together with true believers. But they take the covet the porridge like Esau than the promise of God. They devote themselves to the present affair, does not do by the Holy spirit and also do not do by faith. They, in the contrast of Isaac, cannot

meditate the eternal promise but think the flesh things like Ismael. Therefore as these two kinds of man are mixed together, it shall be unhappy. They finally shall be separated of each other. Ismael and Isaac finally were divided each other. Then true descendants of Abraham are the people to have true faith like Abraham. “ (According to Promise)

What is the faith? In the Scripture it (1) was compared by “ to be hungry and thirsty” (2) was compared by “ to eat and to drink” (3) and was compared by the activity to take some. As we see it faith means that we accept Christ in our actual life and unite with Christ. This faith become weak state as we are not be careful of it and as we approach to the sin and commit the sin. Hume, who was a skeptic was a believer at his young time but at his discussing meeting he stood up at the party to speech the doubt the Christianity,. From that time, he became a skeptic. Voltaire memorized the pome of an apostate, he finally became a skeptics because the image was left in him.

### **Sermon 19 The qualification of the descendant of Abraham (Rom 4:18-25)**

The word, “ Abraham is our forefather” come out of four time in chapter 4. Verse 11 says, “the father of all who believe“, verse16 says “Abraham, who is the father of us all“, verse 17 says “the father of many nations“. Just like that, the word that Abraham is our forefather and we are the descendants of Abraham in several time is mentioned, stressed that we enjoy the happiness of salvation by faith like Abraham. What is the qualification to become the descendant of Abraham?

He longed for among the state without expecting and believed in it.

Verse 18 said, “In hope he believed against hope“. (1) This is the promise that God reveals the many stars to him and said “And he brought him outside and said, “Look toward heaven, and number the stars, if you are able to number them.” Then he said to him, “So shall your offspring be.”(Gen 15:5) and “And I will make of you a great nation, and I will bless you and make your name great, so that you will be a blessing. I will bless those who bless you, and him who dishonors you I will curse, and in you all the families of the earth shall be blessed“(Gen 12:2-3) and “I will bless her, and moreover, I will give you a son by her. I will bless her, and she shall become nations; kings of peoples shall come from her.” (Gen 17:16). It is difficult to believe in such promise. Therefore if whoever believes in it, it is the faith, “In hope he believed against hope, “. The reason that the man is difficult to believe in such promise is as followings, as we says in case of Abraham. First, The promise to give many descendants like the stars belongs to the future. Because the affair of the future does not feel actually, the faith with tension cannot be happened. But as we think it deeply, as the things in the future, they produce the faith. The presence and the present world is corrupted and shall be corrupted. Only the thing beyond now, that only the future thing can become the object of our hope.

(2) Abraham was the old man of one hundred years old but Sarah had no the child. It is difficult to believe in the promise that Abraham shall have a child in the natural condition. But at that time Abraham had the easy condition to believe in it Because the promise depends on the word of God who created the nature. Although the nature is corrupted but the word of God shall create the nature.

The actual proceed of Abraham’s faith  
As the promise of God that Sarah shall have a child came on Abraham, he laughed. ( Gen 17:7) The event that Abraham bowed down and

laughed was not unbelief but that faith. For bow down means the worship, but The man who mocks the word of God cannot worship to Him. As Christ said to this event , “Your father Abraham rejoiced that he would see my day. He saw it and was glad.”(Jn 8:56)

The one that we should concentrate on is the fact that Abraham did not make a trouble issue, but got optimistic. Always the adversity should be accepted as the interesting chance to become the foundation of faith. As we ride the airplane, as it shakes severely, a certain get fear but the one to use it always rather enjoy funny. As the believer meet the adversity, he does not criticize and take the anxiety rather he waits for the grace of faith. Although we was suffered at our past time, we have anxiety in our heart, The thing of anxiety was not happened wrongly. Ten if we believed in the Lord and praised to him, how much good it is! After the things are passed away we regret to be worry vainly.

Therefore we need the optimism absolutely as we meet the adversity and the troubles with the humble attitude. But we should avoid the extreme optimism. Because t is the arrogance. We should always wait for the grace of faith with the humble optimism. Because Abraham enjoyed the adversity with the humble optimism, he got the much grace of faith. Faith is not the mind happened by the human activity but received by passive activity. Therefore to the faith of Abraham the text points to the passive character. That is, “strengthened (ἐνεδυναμώθη)” is passive and also the word, “fully convinced (πληροφορηθείς)” “also is passive, as we translated it directly. When the man reveals humbly and weakly before God and does not complain the adversity but takes the optimism, God reveals him strongly and makes him strongly. Such power comes out of God. The one who received the adversity humbly and waits in optimism the new power should be given to him. The reason is as followings, God gives the promise of salvation to the

saints and also send the trial to him to check up is faith. As the man was tempted, he contacts to the promise and get the chance to settle the his attitude to his promise. Faith and adversity cannot be separated each other. As the believer treats the adversity wrongly his faith become weak, but as he treats it rightly the faith is stronger. A blind, Helen Keller said, "As a blind put his hand into the hand of God he can find out the safer way than the sound person with good eyes." After the musician, Handel was parlayed, he got the great faith and then composited the Corus of Hallelujah. The thing that in the adversity believes in the promise of God without doubt until the end is the right attitude that he serves God as God. It is to glorify God.

To get the righteousness

The salvation of the Christianity does not despise the natural salvation, but stresses the salvation religious moral. It is to accept God by getting the righteousness of God. God himself is our righteousness, our salvation and our eternal life. This fact is not the accident fact without the criteria that pushes his fist in the darkness. It is depended on the faithfulness of God that was revealed in the revelation of the Old Testament. The word of Genesis also that Abraham was justified (Gen 15:6) is for us in the New Testament day. Abraham was justified by believing in the future thing but we are justified by believing in Christ. It is easier than what we believe in the promise itself to believe in the accomplishment of the promise. And the righteousness that the believers in the New Testament received, is not the righteousness without the life, installed. (1) It is to receive the righteousness made by the righteousness of Christ himself. This righteousness is not abstract righteousness, but the living righteousness to get by uniting with Christ. (2) Because Christ is alive, we believe in him and then we get the righteousness by believing in him.

## **Sermon 20 Of believing the resurrection of Jesus (Rom 4:23-25)**

We know that Christ's death and his resurrection is the greatest elements in the Christianity. These two facts established the fact that the Christianity is more excellent than the others. Let's think of two things.

### **The death of Jesus**

The man was punished before God by his sin and was died. Also the physiological scholar also think that the body of the man is transformed completely one time per 7 years. Therefore as we refer to the statement of the scientist, The man is died by the punishment of God but is not died for the living power of his body is perished automatically. Because the Scripture said much that the man is died for the wage of his sin. we should not need to take the doubt. So for the man is died by the punishment of God Without the remission of God, the man has no the way to save out of the death. What we appreciate God is he sent his begotten son to the death to forgive us. We are going to think what the death of Christ means?

First, his death is physical one. As he was died at his physical death, he got greater pain than the suffering of the death that the general person is died, because he received the suffering of the death that the sinner should receive although he had no sin. For example , the pig does not know the troubles in its pinfold, the man cannot live at the pinfold of the pig for trouble issue. Second, his death was the eternal death that is he was abandoned before God. Although it is not permanent in time, essentially it belongs to the eternal death. In other word, It was afflicted and difficult like the eternal death of the sinner that Christ was died on the cross. The death of Christ was the death to kill the death of all believers.

By his death true death of the believers were removed. The that the Lord received the suffering and trial comes out of our committed sins. For this reason the sin and punishment of the one who believes in him. This blessing result did not come by moving of the creative authority, but rather by his horrible judgment. If we say that it was accomplished by his created authority, it means to despise the horrible fact that Christ was died in the replace of our sin. But E. Brunner claims that the fact the sinner is justified vaguely was established by his creative authority. ( The Mediator, pp 522-523) in the point it is sorry that Brunner treated the value of the work Christ's suffering properly. As we see the Scripture Christ received the judgment of God on the cross in replace of the believers.

#### The resurrection of Christ

The text said "who was delivered up for our trespasses and raised for our justification." (verse 25). Jesus became the mediator in replace of us. It was the fact that before the eternity was contracted. If Christ did not practice the covenant he could not be faithful before God- father. But he accomplished the responsibility of mediator. He is God and also is the man and accomplished all righteousness as the representative of all believers. This fact was revealed by his death on the cross as the climax. As God saved him out of his death, it is the declaration that he is righteous as the righteous mediator. Although he was righteous, before the judge declares his righteousness, the award does not come. The sign that God declared Jesus Christ to be righteous is the fact that he was resurrected out of the tomb. ( 4:25) Several facts of many reasons that we believed the resurrection of Christ are like followings.

We believe in for the principle of natural principle. In this world what we understand are s followings, (1) The good overcomes absolutely. (2) the light overcomes the darkness, (3) Truth overcomes non-truth. (4)



Accordingly the life overcome the death. We cannot think that the living power God created cannot be defeated by the power of death. The Scripture proves the fact of Christ's resurrection.

We know what the Scripture is well. This book is the one that Jesus treated it as the eternal unchangeable truth. ( Jn 10:34-35) What is the fact that we believe in Jesus. If he does not believe in the word, how does not he believe in him?

We believes in the resurrection of Christ because we see the system of the truth that the Christianity teaches.

For Christ overcome the sin, it is fact that he overcomes the death obviously. If he did not overcome death He was not overcome the sin. Such issue is not proper to the system of the truth of the Christianity.

The Scripture in the Christianity teaches only the truth. The system of teaching is accorded in connecting one another in the contents. Therefore if the other is right the resurrection of Christ also is right fact. For the Scripture is the word of God, the proclamation of this book is more assure than fact that we looked at with our eyes directly.

Then what is the reason that we are justified by the resurrection of Christ? We can explain as followings. As Jesus was died in replace of us he accomplished the righteousness by his death and as he was resurrected in body, he received the righteousness of. Therefore the believers substituted by him also are justified by believing him without any merit.

## Chapter 5

Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. 2Through him we have also obtained access by faith into this grace in which we stand, and we rejoiced in hope of the glory of God. 3Not only that, but we rejoice in our sufferings, knowing that suffering produces endurance, 4and endurance produces character, and character produces hope, 5and hope does not put us to shame, because God's love has been poured into our hearts through the Holy Spirit who has been given to us. 6For while we were still weak, at the right time Christ died for the ungodly. 7For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die— 8but God shows his love for us in that while we were still sinners, Christ died for us. 9Since, therefore, we have now been justified by his blood, much more shall we be saved by him from the wrath of God. 10For if while we were enemies we were reconciled to God by the death of his Son, much more, now that we are reconciled, shall we be saved by his life. 11More than that, we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation. 12Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— 13for sin indeed was in the world before the law was given, but sin is not counted where there is no law. 14Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. 15But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. 16And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation, but the free gift following many trespasses brought justification. 17For if, because

of one man's trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. 18Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. 19For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. 20Now the law came in to increase the trespass, but where sin increased, grace abounded all the more, 21so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.

## **The Analysis of Contents**

1. The result of the justification (1-4)
2. The salvation that the justification warrants to the believer. (5-11)
3. Christ and Adam (12-21)

## **Exposition**

1. The result of justification (1-4). As the Christian believer gets the justification by the faith, he gets the spiritual peace and joy in conclusion. Luther expounded this peace as following. (1) The one to get the righteousness by faith has the peace toward God but they have anxiety and suffering to the world. Because they live in the Spirit. (2) The unbeliever has the peace toward the world he has the anxiety and suffering to the relationship to God, because they live in flesh. (Der Gerechte hat Frieden mit Gott, aber Bedrängnis bei der Welt, weil er im Geiste lebt. Der Ungerechte hat Frieden mit der Welt, aber

Bedrangnis, Trubsal bei Gott, weil e rim Fleische lebt. – Vorlesung uber den Romerbrief, 1995 p 180)

2. The justification warranted the salvation to the believer (5-11) the man justified received the love that Christ was substituted for them by the Holy Spirit. (5-8) the one who feels this love feels the affirmation of the salvation. Paul warrants the salvation of the believer by the theory of stressed reason. That is, it is obvious that for the one who was the hostile to God is justified by the blood of Christ that the righteous justified receives the salvation of glory. Paul stressed this demonstration by the repeated style. (9-11)

3. Adam and Christ (12-21) the word of this part comes out of the thought of covenant. F. W. Grosheide said, “Here the fact that is not used by the word, the covenant is surprisingly. But here the thought of covenant came on strongly. Here, it said that what the man is under the dominion of sin and what the man is under the dominion of grace. Speaking in the theory of the doctrine, we can express the better term that such thought points to the word, the covenant. “ (De Openbaring Gods in Het Nieuwe Testament, p 171).

The word, “Adam who was a type of the one who was to come.” points to the similar character between the covenant of work by the one man, Adam and the covenant of grace by the one man, Jesus Christ. The meaning of similarity is not same to both parts completely, but only the same in the meaning of the representative of both parts. In the same time the interrelated character each other reveals. This interrelationship of both things is not accident relationship but is included into the eternal plan of God.

(1) In comparing the covenant of the word to the covenant of grace, Paul points to only the one person as the head of the area. Therefore in this part, the word, “one man” and the similar word come out in several time. Those are, 1 verse 12, 2 times verse 15, 2 times verses 16, 3 times verse 17, 2 times verse 18 and 2times verse 19. Therefore in this part, it

is so important that the number of the representative head of covenant is one. What we should keep in our mind was the fact that Paul thought strictly the one character of the tribes in human history. The fact that Paul thought here that the source of the mankind is oneness come out of the story of the philosophical imagination. As he said that the forefather of the mankind is only one person, the fact that the man connected to Jesus Christ, who was the real person in the history, it makes us thought the man also is the real person in the history. The fact that the mankind comes out of one forefather cannot be denied nobody. Because there are several reasons. B.B. Warfield, who is one of three scholars of Calvinism said as following main point. That is, "All tribes have the psychological union and they have rational character and moral character in the different of the animals together, and in the language the similar laws is applied. Not only has that, all nations possessed the common tradition. Such facts proved that they come out of the same source essentially."( Studies in Theology, pp 255-256) H. Bavinck also said, "" Not only The scholar of Babylon and the Scholar of Assyria but also the scholars of wide ethnics think with strong reason that the place of the rise of the mankind was the central Asia."( The Philosophy of revelation p180) We think that of the one union of the human tribes, the rational evidence as the above words importantly. But above of all the word of the Scripture brings the ultimate conclusion of this issue. The Scripture thinks that anywhere, the mankind is simple source. And it stresses that their heavenly character also are common, their sin is same, and the demand of their redemption also is same. Act 17:26 said, "And he made from one man every nation of mankind to live on all the face of the earth, having determined allotted periods and the boundaries of their dwelling place ".

(2) Paul, in the theory of covenant, stressed that one person takes responsibility to many men and the principle of representative activity to control their decree. And the point that the principle of this

representative activity teaches importantly was that the grace of the life through Christ is more abundant than the death through Adam our text verse 15 said, “15But the free gift is not like the trespass. For if many died through one man’s trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. “and verse 17 said, “17For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ“. Just like that the reason that the grace of the life is more than the condemnation is the fact that the atoned sacrifice of Jesus Christ, the redeemer is infinitive great. For God enjoys the salvation more than the condemnation, he sent the great redeemer so.

### Interpretation

**1 since we have been justified.** Refer to the interpretation of 4:3, 25 **with God** This word is plos ton deon (πρὸς τὸν Θεὸν) in Greek, which rather, the word, “toward God” or, “in the relationship with God” than with God “reveals the better meaning obviously.

**Peace** Greijdanus said that this points to the peace of the relationship between God and the believer than the state of the heart. After we are justified by believing in Christ the wrath of God is not no longer to us. We who were hostile to God become the children of God, which it is the peaceful relationship to God. Refer to Eph 2:13-19. The one who has such relationship should keep on the peace in his heart. But among the believers, many people sent their whole lives in the meaningless anxiety and worry. As a certain woman had much care, after that she wrote down one by one and then she thought , nothing are accomplished directly. The anxiety and worry is the poison to kill the

life. Finally the most of the care issues are not happened in his whole life.

**we have** This word is eko-men (ἔχωμεν) in Greek, which has the debate to this word in the manuscripts. Eko-men (ἔχωμεν) is supported by many important manuscripts ( A, B, C, D), but the other manuscript ekomen (ἐχωμεν) , which has the short sound, “ko”, and the correctors of some manuscripts support. Lietmann attributed to the mistake of Tertius (16:22) and by supporting the short sound, eko-men (ἔχωμεν), which seemed to be the right meaning to be fix to the idea of Paul. But Theodore Zahn, Holtzmann, Velduizen etc supported the long sound, eko-men (ἐχωμεν). In case to take the long sound, eko-men, the version can say the word, “ let’s enjoy” and also the word, “ let’s have”( Lasst uns haben – Zahn) If we take the short sound the translation shall be “ we have “ ( it means that we have it in present). Meyer said, “Paul did not arrive to the exhortation yet, “Let us enjoy” or, “Let us have”, but explained the issue of the doctrine. Therefore it is not proper to take long sound, eco-men (exhorted phrase). “But it is weak to the reason.

**2** This verse said the origin of peace.

**this grace in which we stand,** Here the word, “stand” is the verb (ἐσχήκαμεν) to belong to present perfect tense, which points that he already had been participated into the grace and in present he stays in the seat of grace. Then the word, “the grace” is the seat that gets the peace with God mentioned in the above. (5:1)

**we have also obtained access** This word is prosagogen (προσαγωγήν) in Greek, which we are led and are entered into and are presented, that are better translation. It means that we are participated into the grace of the peace with God by the mediator lead of Christ, which is used in Eph 2:18, 3:12. The word is used in the state that encounters the majestic

king by leading of powerful guard. We are the men that cannot receive the grace of God are dirty and misery, we are led by the mediator of Jesus Christ and are approached into the presence of God and are participated into it.

**the glory of God.** Refer to the interpretation of the same phrase of Rom 3:23. This is the glorious light revealed at the place in the presence of God. (Ex24:16, 16:10, 40:34, II Chron 5:14 Ps 80:1 Rom 9:4) Then here it points to the complete character of God, the blessed character of God, the revelation of God, the power of God etc. (Refer to the interpretation of Lightfoot in Jn 2:11, Col 1:11, Eph 1:6-12, 17, 3:1, 6) Through Christ, in this world comes to partially but in the coming world comes with abundant quantity. (II Cor 3:18, 4:6, Rom 8:30 II Tim 2:1) Especially, in this verse, it points to the thing in the coming world, I think so.

**3** this verse added the supplementary explanation to the word, “we rejoiced in hope of the glory of God.” The Christian has the joy to see to the glory of the coming world but is suffered the tribulation in the present world. Can it choke his joy of the coming world? No, rather it makes our joy of the coming world abundantly. Because the heart of hope to the coming world are matured more and are cleared more. (Refer to the interpretation of the end part in this verse.)

**Not only that, but.** The believer enjoy for the glory of coming world as well as he enjoy in the tribulation too.

**we rejoice in our sufferings,** The men that enters into the peace with God rather has hobby in suffering. Like the bird needs the air to fly, the life of faith in Christian needs the tribulation. Watson said, “The tribulation to come to us like the rain to leak in the house. Before the rain comes and the water leaks into the house we cannot know where



the hole of the house is. Just like that, as we meet the tribulation we can know our weak point and can correct it. The Greek word, “rejoice” (καυχώμεθα) means to boast. (Mt 5:10-12) This word does not reveal in the Greek text, but supplementary translation reveals the reason to please in the tribulation.  
that suffering produces endurance,

**4 and endurance produces character, and character produces hope,** the word, “character” (δοκιμήν) in Greek means the career that walks through the tribulation and the persecution well. If in the affair in the world, the career is precious, what shall we say the career to relate to the kingdom of God? In the life of faith without enduring in the life of faith, we cannot get this precious career. The one not to have endurance cannot finish as he meet some difficult affairs; he cannot taste the power of the heaven and the hope of the coming world. But the believer trained by the endurance, (1) he looks the hope of heaven surely for he threw away the dirty spot in the heart through the suffering. (2) Not only that, for he has the career to walk through the tribulation by the grace of God, he knows the fact that he can overcome some types of the tribulation to meet in the future by the grace of God and his power in goodness and takes the rest and has the hope.

**Knowing** The Greek text of it is eitodes (εἰδότες), which I do not point to the knowledge to learn personally but to know according to the direction of the Holy Spirit. For having the powerful knowledge just like that, the believer rather has the joy in the tribulation to meet.

**5 and hope does not put us to shame,** this word reveals the character of hope that believer possesses, that is, the hope to have bravely and shameless. A certain said that here, the word, “does not put us to shame”

shall be accomplished as to the hope at the ending time, and then he should be disappointed at that day. But for the phrase (οὐ καταισχύνει,) , “ does not put us to shame” is present tense and not the future tense, it points that the coming hope is not to shake in strengthened.

When the man meets the adversity he has the weak point that throws away even his hope he had. Because the endurance, the sponsor of hope, depends on the human power. Generally after they endured much adversity they are disappointed finally. But the hope of the believer is the pure in the contrast to it, it walk with the decree of the self-power of the human together. The criteria are not the power of the man but the power of God. After us- power are dropped, the power of God can work continuously.

**because God’s love has been poured into our hearts through the Holy Spirit who has been given to us.** This phrase reveals the reason of the above word, “hope does not put us to shame”. The meaning of this phrase the love of God (the love of God to love us) that is informed by the Holy Spirit is the abundant love like pouring of the water. At the some theory, here, the word, “God’s love” means the love that we love God (Augustine), which is not the proper interpretation. “has been poured” is ekequtai (ἐκκέχυται) in Greek, (1) it points to give the grace of salvation abundantly like pouring of the water ( Joel 2:28) (2) Like by pouring the water on the dried land, makes the plant revived, God poured out the grace of salvation to the man like skeleton and revived them again. (Is 44:3)

**6** The phrase begin with gar (γὰρ) in Greek, it is the explanation to the above word or, the conjunction to introduce the reason. The thing that God’s love so great was explained by below this phrase.

**For while we were still weak,** This is the word stated at the position to believe in the gospel and to accept the gospel. The word, “weak “points to the flesh habitual activity that the man takes before he believes in Christ. The meaning of this phrase is like following. That is, we now belong to the flesh (the weak one) as a believer, before we received the gospel. As Christ was died on us, at the time we were weak that is, at the time we belongs to the flesh is the time that become the enemy of God. “For the mind that is set on the flesh is hostile to God, for it does not submit to God’s law; indeed, it cannot. “(8:7) Jesus who is the only Son of God was died for us we know the great love of God. (Jn 3:16). This is the absolute love, those are, the unconditional love. The love in this world is conditional, for example, the love of relationship of paternity, the love of heterosexual relationship, and the love of friendship. The love of relationship of paternity is to pull in the condition of blood naturally; the love of friendship is to pull in the relationship of understanding. Such conditional love also is good it is good under the self-control of the truth. But the unconditional love was revealed by the descend of God; it is good and great immeasurably. It is true to the believers and they will be filled with sure peace and joy. Ps 27:10 said, “For my father and my mother have forsaken me, but the LORD will take me in“.

**at the right time** As this word is translated in Geek text (κατά καιρόν) directly, “to fix to the time”. Calvin, of this point, said that it means to fix to “as **we are weak**”. Lietzmann also took the same meaning like him. But this interpretation is not natural. In the figure to reveal the greatness of God’s love, “the word, “to fix to the time” means it. That is, if the love of God is not the accident as well as not makeshift but it revealed at the predestinated time before the eternal time. (Gal 4:4)

**Christ died for the ungodly.** Here, the word, “the ungodly” points to the weak man that is “the unbeliever (the man in the body). All teaching and all activity of Jesus are concentrated on the death of his atonement and are moved. His death established his all teaching and his all activities.

**7 For one will scarcely die for a righteous person—though perhaps for a good person one would dare even to die—** the word, “a righteous man” is *dikaïos* (δικαίος) in Greek and the word, “a good person” is *agados* (ἀγαθός), which is distinguished as following. Those are, “the righteous man” is to keep on the regulation of the laws and to be respected by the other, and “a good person” is to receive the love by the other as the man to walk in love. To be died for the other in the sweet heart voluntarily can be brought about by the affection than respectable heart. Therefore it is not easy to die for the righteous, but the thing to die for the good man may be happened. In a certain theory, it said to be right that here *dikaïos* (δικαίος) translated into “the righteous man” can be translated into the word, “righteousness” and the word, “agados” translated into “the good person” can be translated into “goodness”. But this view does not seem to be right.

**8 while we were still sinners, Refer** to the interpretation of 5:6 a

**his love** As we translate the Greek word of this word directly, it is “the love of himself” “the love of himself” has two meanings. Those are, (1) it means the love of him in separating of the human love (verse 7) on the above verse, (2) it is the voluntary active love of God.

**but God shows** “show” (τὴν ἑαυτοῦ ἀγάπην) is the present tense. The purpose that here the present tense are used reveals the dynamic of the evidence. The death of Christ reveals the love at the present state

obviously. (H.N Ridderbos) The example that the man is died for the righteous man and the good man is little, God's son, Jesus Christ was died for the sinners It is the divine love that is, the unconditional love. (I Jn 4:9-10)

**9** The Apostle Paul said the love of God to establish by the element not to shame our hope in verses 6-8. And the below this verse revealed its conclusion, by the theory to become from the great to the small. For God accomplished the great one for us, it is theory that he can do the small one.

**Since, therefore, we have now been justified by his blood,** This word reveals the fact obviously that the grace of justification is not depended by some of ourselves but is depended by the death of Christ completely.(Eph 2:13, Heb 9:12) Here the word, “the blood” in “by his blood”, does not point to only the blood of Jesus but points to the precious blood to have the relationship connected to his resurrection. The reason to think of so is as we see the word 4:25, “who was delivered up for our trespasses and rose for our justification. “Our justification is established our justification completely by the resurrection of Jesus.

**much more** this is poromaron (πολλῷ μᾶλλον) in the Greek, which does not mean “more abundantly” but mean “more surely”. For God made his only son offered the sacrifice, there is no greater love than it. For he justified us by giving such great love in the future the work of the redemption accomplished without such sacrifice should be established more surely. The word, “much more“ reveals two times in this chapter ( chapter 5), 2 times were used by stressing the safety of our salvation (9-11), And the other two times were used to stress the abundant grace of salvation (15-17).

**by him** The word, “he” points Jesus Christ who resurrected and ascended.

**shall we be saved by him from the wrath of God.** Here, “ the wrath” means the eschatological wrath of God revealed at the end of the world. What we get the justification by the blood of Christ did not come by our righteousness, but became so, although we are not justified. Accordingly we who were arrogant in the past time should be humble like we dropped down into the hell. The humble heart thinks of the fact that is justified by the blood of Christ and has the joy of thanksgiving to arrive to the heaven. The humility to descend into the hell and the overflowed joy (thanksgiving) to arrive to the heaven are two bridges in the present walking of Christian. These two things are the weft and the warp of the fine clothe of the saints (Rev 19:8).

**10 we were reconciled to God After** the man committed sin he was the enemy to god. It does not mean that God cut off the hope completely. The man is the enemy of God, God loved the man, his enemy and sent his only son to them and saved them. Now he is taken the peace with God in Christ, and this peace is not broken eternally. Although true believer commits sin this peace is not changed. But then we cannot commit sin with the indulged thought because the believer does not live alone, but he lives with Holy Spirit together. (8:14). How can we, under the impression of Holy Spirit, have the thought against him, and also have such thought? If true believer commits sin, the punishment in the world to him is so big. As the result David committed sin he got painful tribulation in his house.

**Now that we are reconciled, shall we be saved by his life?** The believer cleaned the wage of the sin before the righteousness of God by the death of Jesus Christ. But he needs the positive salvation. Jesus

Christ was resurrected to fill with our demand. Because he was resurrected, his righteousness is our righteousness and his glory is our hair. Grejidanus said, “Christ even was died for us, now after he was resurrected can he abandons us in the destruction? Christ received all authority and power that can raise us out of death. ( Mt 28:18, Eph 1:22 Rev 1:18 Heb 2:10, 7:25 I Cor 15:25)

**11 through whom we have now received reconciliation.** Despite this word comes two times out of the above verse, here it comes out again. The reason that Paul stressed this word repeatedly is the fact that the grace of peace between the God and the man is the foundation of all other grace and its key.

**Through our Lord Jesus Christ, Here** the word, “through” is to say the process as the means. This means is the intercession of Christ for us. **we also rejoice in God** We have the bright future to receive the salvation of the future as well as the joy in the present world. God become our possession through Christ. (Calvin) Refer to I Cor 1:31, II Cor 10:17

**12-19** The principle of the representative revealed in Adam and Christ.

(1) The common benefit of the principle of the representative.

The sin of Adam was admitted as the sin of all mankind, and the corrupted character was transferred into all mankind. Because Adam was the representative of all mankind. Therefore all men became the sinners by him, before Moses and his laws declared that they were the sinners and after it, they were received the offense. (12-14) For example, the mankind is dropped down into the love for Adam, that is, it was done by the principle of representative. Therefore as the righteous God saves the depravity sinners, he demanded the wage of

the sin of all people to a sinner that is the representative. For one person the mankind was destroyed, it is natural that the salvation was accomplished by one person. But the practice of this righteousness is not the character that the sinners can request. Although God does not practice such righteousness, it is not unrighteousness. This is the righteousness that God pleased to reveal it. The holiness of God is not exited by the help of the man. Therefore we should only thank God for operating the principle of representative to the salvation of the mankind.

(2) The rational character of the principle of representative.

In the contrast of one person as the representative of the depravity, the representative of salvation also is one person. Then who is the representative? [1] He should take the body of Adam. Then he can possess the responsibility of connection and responsibility as the responsibility of the mankind, the descendant of Adam. Then who is he? That is, he is Jesus Christ. [2] He cannot do it if he is not above of Adam. The above of Adam is God. For Jesus is the atonement price of salvation for the sinners, the quantity of the merit of salvation is infinitive.

(3) The different point between the power of sin and the power of the righteousness (15-17)

[1] The corrupted mankind by the principle of the representative can be saved by the principle of representative. But the power of righteousness for salvation is stronger than the power of sin to make the depravity. The power of the sin came on all mankind by the representative of one forefather, of the mankind. The power of righteousness came on by the creator, Jesus Christ who is God as the representative. (Verse 15) The power of the sin is the power of the creature, the power of righteousness overcome on the power of the sin and overflows with the infinitive



quantity. The power of sin as we see, are spread to the world and is horrible like the flood, how shall the power of righteousness as the difference between the heaven and the earth reveal! Although we only think of it, it is delightful. [2] The power of the sin has one point to treat one sinner (Adam) and spread too many people; it is the proper quantity of the wage of human sin. But the gift does not belong to the law to pay according to his work (in other word, it is not the judgment) which is the gift to reveal abundantly to the objects of much sin in many sinners. (Verse 16). The death reigns the mankind for Adam committed sin, but the righteousness through Christ reigns with the life through the believers. (Verse 17)

**12** The below this verse explains the truth that gets the righteousness by only the faith in ascending to the origin source. Therefore Chrysostom said, “As a good doctor treats the disease devoted him to search for the source of the disease, Paul did so in searching for the issue of the sin and the issue of salvation.” Rothe did not see that the chapter as the theory of justification (or, the theory of admitting righteousness) continuously by the departure of the theory of sanctification. But this theory cannot be established.

**Therefore**, what does this concluded word connect to? It is no doubt that it is used by relating to the above word. Paul thought the grace of salvation that one person Christ influenced too many people and he retrospect the fact that the destruction also influenced on all men through a person Adam. There again he said the theory of salvation deeply rooted.

Just as sin came into the world through one man, because before Adam committed the sin, he did not bring up his children, his all descendants!

belong to the forefather to commit the sin. In other word, only one person the sinner became a forefather of mankind but there was no the other forefather. Just like that the mankind to have the corrupted forefather is the sinners. But the Pelagians party said, “The man is not the sinner innately.” But this theory is not the word to oppose the will of the Scripture.

**And death through sin,** The death is the best method to destroy the sin. Adam to commit sin needed to reveal the character of his creature and his weakness. Then God said “But the LORD God called to the man and said to him, “Where are you?” (Gen 3:19) to him, made him separated out of him. Accordingly he arrived to the day to reveal his character of soul; it was the day that his body is died. To be died in his body came out of separation of God but the more horrible separation was spiritual. His soul leaves God and was dropped down into the hell.

**and so It** means that as the result that Adam committed sin, all mankind were surrounded by the laws of death.

**because all sinned—** This phrase is *ep ho pantes* (ἐφ’ ὃ πάντες ἥμαρτον) in Greek, the opinion of translators do not accord. (1) “All men committed the sin in Adam“. This version sees that *epho* (ἐφ) points to “in him”. (2) Like our Korean version, ““for all men committed sin”( Theodore , Sandy) , Although we take any versions, all mankind in the forefather, Adam committed sin. Here the word, “all men” includes even infant baby.

**death spread to all men.** Here, the Greek text of “spread” (διηλθεν) points to the fact to disturb the influence to each person. Death is the wage of the sin, every person to have the sin should be died. Nobody can say, “I have sin before God“. (3:10)

**13-14 before the law was given,** This period said to point to the duration of from Adam to Moses. The sin activated in this day too continuously. Duration the man exists the sin works.

**Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam,** That is, it means that like verse 13 said that for the sin existed before the laws existed (from Adam to Moses) they also was died. “Death reigned” means to come on all men without reason.

**Who was a type of the one who was to come.** That is, in the principle that one man replaced many men, it means that Adam already was the type of Christ. In other words, God already at the long time ago revealed the type of the principle of Christ’s atonement in the first man, Adam. Therefore the principle of the representative was not accident, but the truth of the history of redemption. Accordingly it should be trusted absolutely. The word, “type” (τύπος) may be translated as the meaning of “typology” (Lietzmann) but is thought as the meaning of “metaphor”. (Calvin)

**15 But the free gift** It is karisma (χάρισμα), in Greek, which is different to the word, “grace” (χάρις). “gift” is the work to be done graciously, for example it points to the thing that Christ was died, and “grace” points the source of all gracious work. In summary these two words has the relationship of the result and the source.

**the trespass.** This word is paraptoma (παράπτωμα,) in Greek, which points to the forefather of the mankind, the depravity of Adam. This verse points to one of different points between the work of Adam and

the work of Christ, that is, the gift by Christ has the superior power than the sin of Adam in both the quantity and quality.

**much more** The Greek text of this word (πολλῷ μᾶλλον) can be translated as “much more”. If the sin also that the work of a person (Adam) has the only one source spread on every man, furthermore, how powerful the double power, those are, the power of righteousness through the grace of God and the gift of Jesus Christ (the gift given by the grace)!

As Julicher thought, here it is strong like all logical speaking are stopped. Just like that, the believers arrive to the more excellent seat than the state of the man (Adam) before committed sin. The Christian believers enjoy the mediator, Christ and the hair of the eternal glory together that Adam could not possess at the first time.

## **16 For the judgment following one trespass brought condemnation,**

Here, the Greek word of “κρίμα” is not the activity of judgment but the result of the judgment. (Theodores Zahn) The word, “one man” is henos (ένος) in Greek is able to be translated as “one person” but is able to be translated into one”. Lightfoot and Grejidanus took the second translation. Then this “one” points to one sin that is, the sin of Adam. And the Greek word of the word, “for” (ἐξ) should be translated into “at”. Then the second different point between Adam and Christ is this one. That is, The judgment by Adam is the object is to the object of one person Adam, but the gift by Christ is to the object of many trespasses in many people. Comparably the judgment is the burning of a tree in the first time; the gift is to be given a fire extinguisher to put off much frame of many trees. Then the judgment is like speeding, the salvation is atonement to clean up personally to the objects of much sin. Ife the method to give salvation is not to each person but to the community, it

has no the love and sacrifice. The method of salvation by Christ is the personal object. Like the fire to be burnt to a tree spread to all mountain forest naturally, the punishment that a person, Adam, the forefather of the mankind received is spread to all descendant naturally. But as the gift is like putting off the whole frame that is burnt to all trees in the forest concretely, it is difficult that the sins of many people are removed and saved them. The sins of Adam and his punishment are like that a heavy stone is rolled at the top of the mountain. But the atonement of Christ is like that we bears the heavy stone and climbs up on the top of the mountain. Such difficult thing was accomplished by Christ. The power of God's love to be inclined to achieve it has the different point between the heaven and the earth. We could not need to frustrate all adversity, all troubles and all diseases in the present time. The power of salvation is greater than them immeasurably.

**many trespasses** The Greek word (ἐκ πολλῶν παραπτωμάτων) of this word, is “in many trespasses”, which is the proper translation.

**17** This phrase begins with the conjunction of reason, gar (γὰρ), which explains the word, and “the free gift following many trespasses brought justification. “In the below part of the above verse surely.

**For if, because of one man's trespass, death reigned through that one man,** It is obvious that If the death rules over all world with the death through the one sin of one person, Adam, the believers to receive the support of the abundant grace shall reign with the life more.

**the free gift of righteousness reign in life** As the death reigns the man, it ruled over him without asking any question. But the ruling of the life appoints the believers as his king. In other word it release the man out of the death, resurrected and giving the glory and makes the life reined

it points to the fact that the believers finally are participated into the glory. As the believer knows the glory and lives in the earth he can do the life of victory.

**18-19** Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

(1) The character of love. The fact that the man in Adam as the representative already is condemned, seem to be too cruel at a glance. But actually it revealed the love of God. Adam was appointed as the representative of the mankind before committing sin. Therefore for he was before his sin, he could overcome the temptation. Not only that, as the descendants of Adam were condemned by the principle of representative, now among them, the believers are atoned by the principle of the representative in Christ.

(2) The rational character. Adam is the natural origin to the mankind and its head, in the contrast of it, Christ is the spiritual source and its head. The sin comes out of Adam the descendants of Adam cannot escape out of the fact to become the sinners. It was reasonable. It was the natural laws But it is reasonable that Jesus Christ, the second Adam to resurrect the sinners out of the death is spiritual, supernatural head. Because he is the head to resurrect the dead. The thing to resurrect the dead it cannot do by the natural method. Christ did not come by the natural laws to the mankind, but by the spiritual transcend character to the mankind. But he also connect to us he became into us. Rom 8: 2-3 said, "For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. 3For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, ""

(3) The great power of a man. Like through one person, Adam, many people were condemned, through Christ one person, many people were saved. Here oneness is not impossible. For the effective power is so great and lots; only oneness is good enough. In Christ it is so true. The fact that Christ is only one means the infinitive area in the silence. If we say Christ as the mathematically he is the infinitive. I Tim 2:5 said, “For there is one God, and there is one mediator between God and men, the manna Christ Jesus “.

**20 Now the law came in Here** the word, “came” is *pareiselden* (παρεισῆλθεν) in Greek, which points the measuring after it than already existing. The laws of Moses were measured after to help the covenant of Abraham. (the covenant of grace) Of this fact Gal 3:15-29 explained in detail. Read this word carefully. The above interpretation is supported by Grejidanus and Sanday. In a certain theory the word, “the laws came” points that the laws came after sin, (Luther, Calvin), which is not right interpretation. As it (laws) was measured after it suggested that it is not the coming of the permanent system. Chrysostom said as following of the reason of coming of the laws. That is, “it is temporary and has the character non-absolute necessity.

**to increase the trespass,** This (1) makes us the more quilt more by the fact that the laws makes us known the sin, (Calvin) (2) And means that we have the tendency to rebel to the laws for we are wicked. ( Augustine) But for the laws are not evil, such result is not revealed. The laws are holy and good, for the character of the man is too evil it is more evil through the goodness. (7:11-13)

Luther explained by the illustration as following. That is, “in the case that the doctor does not cure the patient, The patient said, “you came here not to give the comfort but the disappoint to me.” ( Vorlesung uber den Romerbrief, p 206)

**but where sin increased, grace abounded all the more,** The man thinks that he does not need to find out God. But as the laws come to him he understands his much sin and return to Christ. It is the abundant grace.

**21 grace also might reign through righteousness.** Here, the righteousness is not the subjective righteousness of the man but is the infinitive righteousness of Christ. The believer to have the infinitive righteousness by faith has the eternal life under the reign of the grace (the kingship)

<b>Criticized Note</b>
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**Therefore, since we have been justified by faith, (verse 1)** K. Barth discussed “the new man” in below this word, verse 11. Of course, this verses this verse said the new man that is, the justified man. But in the contents the meaning of this verse and the interpretation of Barth is not proper. The new man that this phrase revealed is the fact that the one to believe Christ receive the changing of the aspects of objective and subjective. That is, for he was justified, the objective wrath (in the hand of God) was changed into the peace. And the hand of subjective part (the human aspect justified) is changed, (1) he will enjoy the peace (5:5) (2) longs the glory (5:8) (3) the outpouring of Holy Spirit (5:5)

But K. Barth did not accept the change of both parties of objective and subjective and said, “By faith we do become ours. This new man is the one we cannot know which the simple negation is. If this new man does not belong to the gambling of the faith or the thing except the dangerous thing cannot become.”( Romerbrief., p.125) This it was the wrong theory that denies the fact that the man can be renewed



spiritually by believing in Christ. Because he said that the new man as the one not to know, and “the ended station of the old man” it means that the new man (the man of the faith) has no the new element of his inner part. This is the wrong teaching to break out the word of the Scripture. (II Cor 5:17)

**we have peace with God through our Lord Jesus Christ. (Verse 1)**

Of this phrase. K. Barth said as following. That is, “By faith they longs for only God by faith. This that is, is the peace to enjoy with God. “ (Er wird aber durch den Glauben ein nur auf Gott Wartender und das eben ist sein Frieden mit Gott. – Romerbrief. P 123) As we see this word, K. Barth did not accept the peace between God and the believer that the Scripture said directly. As the scripture teaches, the relationship between the justified man and God is the new kind of the man. It, in the subjective part, that is, the heart of the believer has the peace, in objective part that is in the part of God, it has the change to the attitude of God to the believer. From the time that God was justified the believer one time he changes the attitude of his wrath into the attitude of the peace. God took the wrath to the man before, loves him now (after He justified the man now). (Hij is niet meer tegen ons, meer voor ons, 8:21. – Grejidanus, Romeinen 1-8 p 255) but K. Barth interpreted the “peace” in our text as “the great hope” in the hand of the man, it was the interpretation not to admit the subjective change realized by the justification.

**Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned— for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come.**

**But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. (12-15)**

Of this phrase, K. Barth said, "The sin also is not historical event but cannot help but to see the presupposition of the history." (Die Sünde ist in der Welt, sagten wir, nicht als Ereignis und Zustand, auch nicht als die Summe von solchen, nicht als historisch psychologische Zufälligkeit, sondern als seine immer und überall gleichartig vorausgesetzte Bestimmtheit der menschlichen Ereignisse und Zustände - Romebrief p 151).

As we see this word, K. Barth did not treat the origin of the sin as the history but as the original history. (Urgeschichte) His above theory means that the settlement of the depravity world does not come out of the sin of Adam that was the existent person in the historical world that was written at the first part of the Genesis in the Old Testament, but comes out of the presupposition of the before settlement on the vertical line to the present phenomena. (Als eine immer und überall gleichartig vorausgesetzt der menschlichen Ereignisse und Zustände).

But the Scripture put the origin of the old world (the origin of depravity world) the historical Adam and his historical depravity. The word of non-historical sin (So called for, the sin as presupposition in Barth) is not taught by the Scripture completely. The view of Barth break out the theology of orthodoxy and was not worthy to the scripture.

As we know that the new world of course is established by Christ and his righteousness. But at this point, K. Barth claimed that by inferring out of the above old world (the theory of the world of sin) and Christ and his non-historical being. The foundation and beginning of the old world is the non-historical, the one of the new world in contrast of it cannot help but to be the non-historical thing. If it is historical, it cannot break out the wall of the present phenomena and cannot protest to

Adam and the sin. Therefore he said that the main point of Christ is non-historical thing, and the righteousness to reveal in Christ is the non-historical. (Romerbrief p 146) But such teaching is not in the Scripture the Scripture knows that the Son-God entered into the history and his incarnation is the only method of the redemption and treated it so preciously. Refer to I Jn 4:2-3

## Sermons

### **Sermon 21 Hope (Rom 5:3-11)**

We lives with hope and also execute something with it. Without hope the man is like the dead. But where does the hope come to him? The people seek the hope at the prosperous joyful easy place. But it is wrong. The word of God said as followings to the source of hope. That is, “knowing that suffering produces endurance, and endurance produces character, and character produces hope“. ( verse 3) Refer to Jm 1:1-4, 12, I Pet 1:7.

#### 1. Tribulation

The men of the world are afraid of the tribulation, and take bad emotion as they listen to the word. But (1) As the man does not receive the tribulation he does not take good personality. Ps 119:71 said, “It is good for me that I was afflicted, that I might learn your statutes“. The one who was suffered with the heart to believe in the Lord, it gives the great benefit to him absolutely. Not only that (2) Suffering is the tough valley to lead to the blessed place. The man always should be suffered in order to approach to the better state. To come better thing, first of all, the weeping valley should come to us. Therefore the man should try to endure as he meet the suffering.

## 2. Endurance

Heb 10:26 said, “For if we go on sinning deliberately after receiving the knowledge of the truth, there no longer remains a sacrifice for sins“. William Carey, who preached at India learnt the Indian language for several years and wrote the grammar and dictionary. Before he printed them all manuscripts were burnt by the fire. But he did not frustrate but thanked God for, “it is the grace of God to correct the book one more.”” Abraham Lincoln had been failed all his several business. At the first time as he worked at the state of Illinois for making the Laws, was failed. Next, as he entered into the political activity and then again he was failed three time. But latter he became the president in the United States of America. He did not frustrate and went in endurance and then finally he was succeeded. The believer is not frustrated for some troubles and endures in some difficult things in his believing life, finally he receive the great grace and shall be succeed. In the ancient time, a certain men as they read the letters in the night time , they caught the firefly and shone it on the book and read it. And he shone it with the white snow and then they read the book.

The man, Kaung Hyung did not shine the light for his poverty, he made hole in the wall and received the light of the lamp and then he read the book. The one who endures accomplishes the hope.

## 3. Training

The result of patience brings the train. If whoever does not received the train he shall be failed surely. The believer overcomes the sin and accomplish the righteousness, he should get the wisdom and power as the result of train. Especially the worker of the gospel should have the train. In the ancient time Chrysostom memorized the Scripture in the New Testament and in the Old testament. It was an example to take train to the knowledge of the Scripture.

## **Sermon 22 The certainty of hope of salvation (Rom 5:5-11)**

The Apostle Paul said to the hope of the eternal life and it has no failure. The reason to have no failure is like followings. That is, “God’s love has been poured into our hearts through the Holy Spirit who has been given to us”.

1. The fact that the love of God is poured into us means the abundant grace of Holy Spirit in the New Testament.

The work of the Old Testament is like as followings. (1) The universal word. It points to create the heaven and the earth and preserve all creatures. ( Gen 1:1, Ps 36:9-10, Job 33:4, 34:14-15) (2) the work in the theocracy kingdom, in the point the work of Holy Spirit in the day of the Old Testament is different to the one in the New testament. The one of the Old Testament was preliminary but the one of the New Testament is accomplishedly and abundantly. ( Warfield. Biblical Doctrine p 129) Then the day of New testament is the time that the work of Holy Spirit outpoured abundantly.

Just like that the power of the great Holy Spirit made the one day which is called for the day of the New Testament. This is the wonderful movement that the mankind did not experience after the mankind lived on the earth. This movement in all countries is developed and the sinners received the grace of Holy Spirit with the supernatural power and repented and the church is established.

2. The fact that through the Holy Spirit the love of God is poured in us

By regenerating so the man receives the love of God. After Jonathan Edwards, who was a American Revivalist received the grace of Holy Spirit, listened to the sound of thunder in joy, that he was afraid of it before. The regenerated life in us island to Jesus Christ. (Jn 6:44) As a small overdose points the way of the ship on the wide ocean, the

regenerated life in us leads to the way of the eternal life (Christ). The objective revelation ( The event of Christ written in the Scripture) also tells us to believe in Christ at the same time, the consciousness in us with no words says so to us. Both things accord each other so. It is sure that the hope of salvation in the believer warranted by two evidences.

### **Sermon 23 The certainty of salvation of coming world (Rom 5:6-11)**

1. Because God saved us , the sinners, the hope of our salvation is sure. (6-8)

The text said that we were “we were still weak“, “the ungodly“, “enemies“, “sinners“. These four names mean that we are corruptible, and have no hope. Because he gave us who had no hope, the hope , as we believe in only Jesus, we have the hope surely. As Maclaren was died gathered his all manuscripts and all documents and said that he wanted that he throw away al manuscripts and all documents and enter into the heaven by depending on the merit of Christ. Because the salvation does not depended on our power and our merit. Ps 130:3 said, “If you, O LORD, should mark iniquities, O Lord, who could stand?“. Because Christ was died as the death of atonement according to the promise, our salvation is sure. Verse 6-10 reveal the word, Christ was died for the sinners in several time. The purpose to say the death of Christ repeatedly is to reveal only the death of Christ is the hope of salvation.

2. His death is the fulfillment of God’s covenant (6)

As the meaning of the promise that God send Christ as the redeemer, the time of Old Testament revealed to establish the system of atonement to offer the sacrifice by the blood of the animal. And the Old testament has 456 prophesies that Christ, the offering of atonement comes in the future. ( Bavinck Geref. Dog. III p 256) Finally these prophesies were accomplished. We can know his faithfulness by seeing his fulfillment

of his promise. His promise should be accomplished by offering much sacrifices through several years and several thousand years. Because Christ was died so our salvation is sure obviously needless to say.

3. Because the believer received the justification the hope of salvation is sure.

As God looks at the believer as the righteous by the death of Christ, how much God treat the righteous man? The Scripture makes us known it. I Cor 1:30 said, "And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption ", II Cor 5:21 said, "For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God". God put the great righteousness on the believer through sacrifice of his son. It is sure that the believers that was made precious will not be thrown away. Is 49:15 said, "Can a woman forget her nursing child, that she should have no compassion on the son of her womb? Even these may forget, yet I will not forget you". We see many word in the Scripture, that God does not throw away the people who he admitted the righteous but finally he shall save them . ( 8:29 35-39, 11:29, Jn6:47, 51, 4:14, 5:24, 10:28, Eph 1:4 Phil 1:6 II Tim 4:18, Heb 10:14 11:29, I Jn 5:13)

4. Because of the resurrection of Christ, our salvation is sure ( below verse 10)

By the resurrection of Christ , for his ascend, the Holy Spirit came on, the movement of the New Testament was happened wonderfully. The movement of the New Testament is the movement of truth revealed by the Scripture of New Testament and the movement of the church revealed by regeneration and repentance. This movement, because Jesus Christ was resurrected and sat down on the right side of God was accomplished by sending the Holy Spirit. The resurrection of Christ brought the victory so. The first Adam was died because he was failed

by the devil, second Adam that Jesus was resurrected. This was established the resurrection of all people of God substituted by him. Therefore our resurrection is so sure.

## **Sermon 24 The Abundant gracious Christ (Rm 5:15-17)**

### **1. Christ is more excellent than Adam**

The redemption of Christ came by the grace. We see the word, “grace” and the similar words seven time at verses 15-17. For the redemptive work to save the sinner is accomplished by such grace, it is different to the judgment to come by Adam. Because the man belongs to the blood of Adam ( the laws of the nature) cannot be saved for the descendants of Adam. He stays as one person among all descendants but he cannot Passover out of the seat. But the grace descended out of the above. That is, the son of God was born out of virgin Mary by the supernatural power and received the Holy Spirit of the life immeasurably (Jn 3:34) and accomplished the salvation for all sinners. Therefore I Cor 15:45-46 said, “Thus it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit. But it is not the spiritual that is first but the natural, and then the spiritual “.

### **2. The life becomes abundance through Christ**

Verse 17 said, “For if, because of one man’s trespass, death reigned through that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ “. This points the attitude of the blessed life for the saved. That is, this points the fact that they received the peace of the souls and the joy and the rest, after they are solved by the religious moral solution ( after being justified). The osteology of the Scripture does not say the ethical restoration to the personality of the believers, that is, only the justification. Furthermore, it points that the situation of the life and its environment will be blessed. Brunner, who is the critical



theologian said only the aspect of ethic in the doctrine of salvation but he criticized the second aspect because of the theory of the physiological salvation. He evaluated the old church lowly for the fact that she got the physiological salvation. "reign in life" means that the blessed life is infinitive and eternal.

Then we have what we should think of it. Just like the above, What is the reason that the grace of the life through Christ is so abundant? It is the reason that the merit of the atonement of Christ is so great infinitively. At this point, Nechon Kamsam said, "The reason that the grace of salvation through Christ is so abundant is the fact that God judges reluctantly but has passion to salvation." (WooJimura Studying Romans pp 54-58) He quoted the words, Ex 20:5-6 Ps 30:5, 54:7, 103:11-12 Jm 2:13 etc. in order to support this opinion. This is a reasonable reason. But above of all the reason of the abundant grace of salvation comes the merit of Christ's atonement. The fact that God sacrificed his son for his people was executed by the principle of judgment. Heb 7:26-28 said, "For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself. For the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect forever", Heb 10:14 said, "For by a single offering he has perfected for all time those who are being sanctified. ". Refer to Heb 9:11-28.

The fact that the grace of salvation is abundant and full in the text pulls our faith. The man has the affliction to the limitation but has the sufficiency to the eternity and infinitive. Because the salvation of Christ is eternal and infinitive, we take safety and trust in it. Because

Christ himself is eternal and infinitive and his revelation also is same we believe in him. We have the activity of knowledge to the man and the other creatures, but we have no the activity of faith. Faith can be happened as we treat only to the eternal one, the absolute one, the creator, the savior and the judger.

## Chapter 6

What shall we say then? Are we to continue in sin that grace may abound? 2By no means! How can we who died to sin still live in it? 3Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? 4We were buried therefore with him by baptism into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

5For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. 6We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. 7For one who has died has been set free from sin. 8Now if we have died with Christ, we believe that we will also live with him. 9We know that Christ, being raised from the dead, will never die again; death no longer has dominion over him. 10For the death he died he died to sin, once for all, but the life he lives he lives to God. 11So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

12Let not sin therefore reign in your mortal body, to make you obey its passions. 13Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. 14For sin will have no dominion over you, since you are not under law but under grace. 5What then? Are we to sin because we are not under law but under grace? By no means! 16Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness? 17But thanks be to God, that you who were once slaves of sin have become obedient from the heart to the standard of teaching to which you were committed, 18and, having been set free from sin, have become slaves of righteousness. 19I

am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.<sup>20</sup>For when you were slaves of sin, you were free in regard to righteousness. <sup>21</sup>But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death. <sup>22</sup>But now that you have been set free from sin and have become slaves of God, the fruit you get leads to sanctification and its end, eternal life. <sup>23</sup>For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

### **The Analysis of Contents**

1. The unity between Christ and the church (1-11)
2. The believer, that was released out of the sin should become the servant of righteousness (12-23)

### **Exposition**

#### 1. The unity of Christ and the church (1-11)

Here the word reveals the one side of the principle of covenant revealed at the below of 5:12. That is, this is the principle of covenant that as the man became the part of Christ by the confession of the faith to believe in Christ, to enjoy the merit of Christ's death and his resurrected life. This is like the thing that the vine branch only is attached into the vine tree can bear all fruit. The salvation of the man is established by uniting with Christ. Because Jesus Christ is the only mediator in the covenant of salvation that God established.

All other religions said that the mediator offers their prayer and their offering for them to their gods. But the religions have no true mediators. Buddha, Confucius Zarathustra and Mohamed claim their religions

firstly; actually they were not the mediators between the god and the man. But Christ is not to reveal the way of salvation but he himself is the way. Then the main point of this part (6:1-11) in book of Romans is the fact that the man possesses the life of righteousness through Christ by union with Christ, the mediator.

Then in thing that the man is united with Christ, as the means here it said the baptism (3-4). At a glance, it does not say the faith but the baptism, seems to reveal the ritual religion. But the fact that Paul said so here does not mean that the **가세리** itself is the essence of the Christianity.. the activity to receive the baptism is the activity to confession of faith **셋** finally the man settle the faith publicly. The activity of faith to transfer himself as the believer of Christ to God. That is, the activity to receive the baptism. So the special departure to take the relationship with Christ is the activity to receive the baptism. Here is no the thought that the baptism itself gives the salvation.

There are wrong interpretations of these parts.

(1) Of the thing that the believer united with Christ by the baptism, some scholars claim that this come out of mythology religions. Among them often, this thought entered into the Christianity by the influence of Isis religious party of Egyptian goddess. A verse that Isis religion used for their mysterious ritual as followings. That is, “The people to be participated into the ritual take the courage. The god received the salvation; the salvation for us comes near. (**θαρρεῖτε μυσται τοῦ θεοῦ σεσωσμένου ἔσται γάρ ἡμῖν σωτηρία** - Firmicus Maternus, *De errore profanarum religionum*, XXII). But this was the destroyed word. [1] As Paul said the death of Christ and his resurrection, he thought the event that it will be happened before many witnesses in the past time in the future and said it. But the story that belongs to the pagan myth has no date and also has no some meaning. In a short word, it is, in the true meaning, in non-time and has the character of the vague myth.

Although it said the death of the god and its life again, it I must be the story about the date of the natural world. In other word, as the grain plant is died, it will be revived at the spring. It means that the story has no the ethic and the contents of the atonement. [2] And the union between Christ and the believer needs the element of faith of faith and repentance. But the story that the myth religion teaches is artificial and has the relationship of magical elements completely. (H. Ridderbos, Paulus En Jezus, p 15)

(2) Some scholars said of the unity of the believer to the Christ's death and hid resurrection in this part, come out of the character of the speculation in the same time. In other words, they did not think Christ's death and his resurrection as the concept of our time, but they think that by treating the non- timely event, the people in any days can have the relationship in the same character. But Paul in this part neither did nor despises the concept of time. He thought the fact that Christ was died at the appointed time and said it. He did not treat the fact that he needed the speculation of the same time in the relationship between Christ and the man for Christ's death and his resurrection brings the blessing to the men.

2. The believer released out of the sin should become the servant of righteousness. (12-23)

This part reveals that for the Christian believer was died to the sin he stays in the position that he should be resurrected to God. The death to the sin points that From the time that he believed in Jesus Christ, ( As he is baptized by uniting with Christ) , objectively his eternal condemnation was removed, as well as subjectively, he received the new life to hate the sin. (Verse 4 b). (1) The Christian ethic does not reveal only the standard without any living power to execute it. It is the moral rule under the presupposition that the new life is bestowed. The ethic of the New Testament has the heteronomous factor in the

subjective aspect of the doing person. In other words, it is the ethic of grace that God gives. (2) not only that, the ethic of the Christian receives the command to come out of the direction of objective aspect (god) always. It is revealed by verses 12-13, 17 obviously. The Christian is commanded that his parts should be offered to God and he should do as the servant of God. Verses 15-22 reveal that the word, “the servant” come out 9 times in it. He is not the autonomous one for he was released out of the seat of servant of the sin, but he should obey the command of the heteronomous. (God) His freedom is given for the purpose to serve God.

## Interpretation

**What shall we say then? Are we to continue in sin that grace may abound?** This is the hypothetical question to the word of 5:20, “where sin increased, grace abounded all the more”.

**2 By no means!** This is *megenoiito* (μὴ γένοιτο) in Greek, which is so strong negative. Grace is not the object that the man can claim. In the movement of salvation the man is not the subject but God to give the grace is the subject, and the man always is the object. The man as the object cannot take any active activity to the subject, grace. For the man is the object always he stays only in the passive position. And also the grace is the arts of the man. The theory that the man received the comfort by himself is only the wrong philosophy that supposed the same quality between God and the man. The one who has such thought think that the man controls the grace of God by himself. But the truth does not accept such reckless. The verse, “where increased, grace sin abounded all the more” is the word to praise the grace of salvation and to teach the law to increase the grace.

**We who died to sin** here, what does it mean that the believer was died to sin? The Greek text (ἀπεθάνομεν) of the word, “died” is the tense of aorist is the event that historically became at one time, that is, it means the event that the believer was died at the Golgotha by Christ replaced him. But to this word there is wrong interpretation as following. Those are, (1) R. Schmidt said that the word, “died to sin” is not so in the actual life but it is so in an ideal. (2) In perfectionism this is realized in the actual life of the believer. In other word, the believer cut off the relationship with the sin like his death. The above theories are different to the thought of Apostle Paul.

**How can we who died to sin still live in it?** True believers also are fallen down in the sin although he loses many things. (Below 7:15). But true believer does not execute to live in sin without protesting it. For example, the believer is like the one to walk on the way. As he walks on the way, although he was slipped down but he did not take his used habit.

**3 who have been baptized into Christ Jesus.** Here, it is worthy that the Greek text (εἰς) translated into; “with Christ Jesus” should be translated into “into Christ Jesus”. The word “the believer was baptized into Christ Jesus” means that he entered into Jesus and united with him. The one who entered into Jesus and united with him became the belongs of Jesus. The one to belong to his possession by united with Jesus, (1) he should not take anxiety by depending on Jesus. (2) He should not live in the center of himself but only to glorify God. (3) He should not accept the unclean life but should devote himself to live with the Lord.

**were baptized into his death?** The word, “with the death” means “into the death”. What does “have been baptized into Christ Jesus”



mean? (1) This means that we, who believe in, are participated into enjoying the merit of the death of Christ. (2) It means that for Jesus was died for the sin of the believers, like the relationship of sin and we also were died, finally should be terminated.

**4We were buried therefore with him** The word, “were buried” points the fact that the life is cut off completely for he cannot be raised, he was buried into the tomb. For Jesus was died in the instead of us, the effective of the death is to die our death completely by the death of Christ Jesus. Therefore the death of Christ Jesus kills our death completely like our death to be died was buried; we have no anxiety that it will be raised again. This death was not the state of half-death and half- living but was died 100% and was buried and was disappeared.

**the glory of the Father, these** points to the expression of God’s power. (Jn 11:4)

**just as Christ was raised from the dead ... we too might walk in newness of life.** The fact that Christ was resurrected and was ascended is related to be separated of our spiritual regeneration. (I Pet 1:3) First of all, after Christ was resurrected and ascended, the Holy Spirit came into us and regenerated us (“might walk in newness of life.”). (Jn 16:7) Why should the work of salvation be followed this order? The reason can be explained as following. Jesus Christ is our head and we are our body, after his resurrection we, his body shall be resurrected. The resurrection of Jesus is the presupposition of our resurrection (The fact that we get the spiritual regeneration in this world is to prepare the resurrection of body - 8:11) and its herald.

**5 For if we have been united with him in a death like his, In** this phrase “the one united” is *Sumptoi* (σύμψυτοι) in Greek, which means “to be grafted” (Sanday). To be grafted points to the fact that two trees to have different character are grafted and then become a tree to have the same quality. The relationship of union with Christ is just like that. For Christ was died in the place of us, the reason that we also are united with him is the fact that as Jesus Christ was died for our sin, our death that means to pay the wage of our sin was deleted.

**we shall certainly be united with him in a resurrection like his.** The men that received the atonement of Christ (the first part in the verse) shall be raised like Christ in the future. The fact that we are united with Christ does not mean that our individual personality are deleted but it means to enter into the one of Christ, but the individual personality exists still, in enjoying the life and the glory to be participated into the belongs of Christ.

**6 We know** The Greek text of the word, “We know” (γινώσκοντες) points to the experimental knowledge. This is different to the word to know naturally (οἶδα). The man does not know the doctrine of Christ naturally, but he can know it through the experience to receive the Holy Spirit finally.

**that our old self** This is the corrupted character to come down out of the depravity of Adam. Whoever is the man has this old man. The division of the old man and the new man is discerned by only true believer. It does not mean that a believer has two personality, but two characters. The true believer (1) discern the old man and know the dangerous element of the ignorance of the old man and then tries to leave the old man completely, (2) he always thank God for the fact to become the different happy man to the old man.

**was crucified with him** Refer to the phrase of the interpretation of “we who died to sin” in the above verse 2.

**the body of sin,** The original word (σῶμα) translated into “the body” points to the biological body. Then, Does the word , “the body of the sin” mean that the body of man ( the biological body) is treated as the sin? Then for the body conflicts to the meaning of the phrase ( I Cor 6:19), it cannot be treated. Therefore the meaning of the phrase are interpreted by the commentators each differently, (1) Grejidanus said, “the body of sin” is not the biological body, but the biological body to be controlled by the sin. (2) Calvin said only here, “the body of sin” points to only “the mass of sin and corruption”.

**might be brought to nothing,** This means that the reign of curse through the sin is cut off out of the believer. (1) For Jesus Christ paid the wage of our sin, the curse of the sin lost the ruling authority out of us. This is the objective aspect of the destruction of the sin. (2) And the sovereignty authority of God came on our redemptive persons, and established the new life through the indwelling of Holy Spirit, (6:11) this is the subjective aspect to destroy the sin.

**so that we would no longer be enslaved to sin.** The slave (1) submits them for the oppression of some power without any condition, (2) walks with the object to submit permanently. Within the man becomes the slave to the sin, he submits to it and is fallen down into the sin, finally he shall be dropped into the sin. But here, for the merit of precious blood of Christ Jesus the true believer cannot submit the sin accordingly he does not walk with it eternally.

**7 For** This conjunction reveals the reason of the above verse.

**one who has died.** That is it means the one that by believing the death of Christ's substitution, enjoying the effective of the death. How many meaning of the death do the faiths we believe in Christ Jesus have? (1) The death in the relationship with the laws (Gal 2:19). This means that the one to accomplish the laws that by Christ, who gave the contents to the demand of the laws. (2) The death towards the flesh (Gal 5:24) That is, for the believer received the Holy Spirit, he escaped out of the slave of flesh but follows the righteousness. (3) The death to the world (Gal 6:14) Because the believer has the hope of heaven as the only one, it points not to affect this world. The one to believe in the death of Christ and the relationship with the world are cut off completely.

**has been set free from sin.** Refer to the Interpretation of 4:3.

**8-9 This** verses said that Christ and the believer have the relationship of common death and common living. What the believers are died with Christ means that they are participated into his death with Christ. And the fact that they lives with Christ together points to the fact that they are participated into the same blessing of the resurrection by Christ.

**10 For** This conjunction reveals the criteria that the believer will be resurrected. The reason the believer is resurrected surely is the fact that the resurrection of Christ Jesus is sure. For the believers were united with Christ, they shall be participated into the same destiny like Christ Jesus. Accordingly they as the second coming of the Lord shall have the same body like the resurrected body of Christ Refer to Phil 3:21.

**10 he died the death he died** That is, for Christ paid the wage of all sin of the believers by his death, the wage of our all sin cannot contact to us. After we believe in Christ Jesus also we are related to the sin

sometimes, it is the only temporary seizure of the character in the old man.

**he died to sin, once for all,** That word, “once for all” is *epapaks* (ἐφάπαξ) in Greek which means one time, here it was stressed. For Christ is the son of God, the value of his death to be substituted for the Lord is infinitive and eternal. Therefore in the atonement his death once of all was sufficient (Heb 7:27) Therefore (1) Christ did not need his death in the several time for the atonement of the sin of many people. (2) According to the change of the day he did not need his death. (Heb 9:25-23). Whoever believe in the old fact that he was died one time, shall receive the same salvation. (I Jn 1:3).

**but the life he lives he lives to God.** This means that Christ was resurrected for God. But this word does not include the suggestion that before his death he did not execute for God. He always did for only God father.

**11 So you also must consider yourselves dead to sin and alive to God in Christ Jesus.** The word, “consider” (λογίζομαι) is the activity to decide the attitude and admit it in oath to the difficult issue that the man cannot take the sense with dark mind. It is difficult that of such fact to make the relationship through impression and appreciation but he can have the relationship only by the activity of “consider”. But After take the relationship like just so all spiritual fruit to be worthy to this fact are produced. The truth naturally is produced the fruit.

**12-13** Let not sin therefore reign in your mortal body, “body” is the tent to be destroyed in the future, and there is the sin and evil. During the sin exists there is the sin and evil. But we according to the spiritual warfare can make them controlled us. Of this issue, what we should remember is this one, (1) we have no the days of the rest of warfare in the spiritual

warfare. (2) Our weapon does not belong to some emotion ad our volition but the pure spiritual power to come from God.

**Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness.** This verse teaches that the believer should offer all parts to God and execute it. As the believer was released out of the condemnation of the laws, now he does not become the illegalist that can take the free debauchery. Although he does not stay under the laws but he has the laws surely. As he offers his parts to God and execute the righteousness, How much should do it seriously and concretely? It reveals the word, “as those who have been brought from death to life”. This has the meaning that he becomes the complete new man and does it, but he should devote himself to keep the righteousness as the one to take the debt of grace. Such life of the ethic is not the moral weapon. The weapon of moral is only the humanism but has no the serious character in the center of God.

Here, the word, “present... your members to God as instruments for righteousness.” points that the believer should fight to the sin and evil together. If the man overcomes the sin and evil he should not devote himself to do it little. He should devote himself to do it desperately like warfare. ( Heb 12:4)

**14-15 For sin will have no dominion over you, since you are not under law but under grace.** During the time that the man lives under the laws, he cannot be condemned but has no the power not to commit sin.

**Are we to sin because we are not under law but under grace?** God leads us into the grace is the ultimate method to destroy the sin.

Therefore to commit sin under the grace is (1) the sin of the ignorance (2) the wicked sin to pay love with the hostile.

**16 Do you not know that if you present yourselves to anyone as obedient slaves, you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?**

After the believer was atoned by the precious blood, he was escaped out of all slave life of the billions of things. He now shall be only servant of God. The man become the servant of the man he is misery, but if he becomes the servant of God he shall be a saints in the world and in the eternal world become a king. He shall shine like the righteousness itself, and shall be blessed. (II Cor 5:21)

**17-18 But thanks be to God, Roman** believers received the command to become the servant of the righteousness, as the above verse points. But here, as the thanksgiving of Paul comes out in the meaning that they “become the servant of the righteousness” in some degree. The obedience to the gospel is not the possibility of the man but it is the thing that God is with us. If it is the possibility of the man, it may be the burden to practice the laws. But the one to send the gospel is God, the one to make us believed in it is God and the one to help that we obey it also is God. Therefore the Apostle Paul gave thanksgiving to God for the Roman men to obey the gospel.

**19I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness leading to sanctification.**

Here, “your natural limitation” points to the intellectual weakness that it is difficult to understand the spiritual truth. (Sanday, Headlam) “Speaking in human terms” means that for they who are short in the spiritual intellect may understand, he explains by using the detail theory of the world. It is difficult that the spiritual things are revealed completely by the detail theory of this world. Comparing the relationship with human sin of the relationship of slave is “speaking in human terms.” The word, “presented” points to devotion. It is foolish that the unbeliever commits sin like offering his body to the horrible enemy. But by believing in Christ and devoting his body to the righteousness is the delightful thing to arrive to holiness and the eternal life. (Verse 22)

**20-21 For when you were slaves of sin, you were free in regard to righteousness.** “You were free in regard to righteousness” means that he does not obey the righteousness. Freedom to the righteousness is really not the release. but by separating of true freedom he is dropped down into the horrible life of slave.

**But what fruit were you getting at that time from the things of which you are now ashamed? For the end of those things is death.** Paul points to the result of the life of the one who became into the slave. The one to do in the sin he does not feel the misery fact in his sinful process. The darkness cannot discern the darkness naturally. But as the result of his life is revealed he awakens his misery state. Especially for the believer is transferred into the light he can understand his misery state as well as he can shame it. True believer sees even the inner state that the misery state of the sinful life is related to the death.

**22-23** in this part what we are concentrated on, (1) the fact that the man is released out of the sin, from them it does not mean that from the



time he stays at the seat without the owner. (2) The fact that the one to become the servant of God is connected to the holiness and the eternal life connected with one channel. Therefore the one who obeys God can obey God always.

**For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.** What the word teaches is that the death is the price (wage) that naturally should entered into the man but the eternal life comes on as the sovereignty grace without ever relation of cause and result, So the sinners have the hope. As the sinners only believe in Jesus, he shall receive the eternal life. The heart to be blocked to receive such grace. (1) to reveal the merit than faith. (2) to reveal his own decision than faith (3) he does not believe in it but he is frustrated. (4) He does not reject himself but is arrogant. The man cannot stand up for himself before God.

### **Criticized Note**

By no means! How can we who died to sin still live in it? (Verse 2)

**12-14** Let not sin therefore reign in your mortal body, to make you obey its passions. 13Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for righteousness. 14For sin will have no dominion over you, since you are not under law but under grace.

### **Sermons**

**Sermon 24 The unity between the believer and Christ (Rom 6:15)**

The Christianity is not the self-religion that claims to be saved by the subject power of the man. The Christianity has the contents that the believers are united with the death of Christ. It is the accomplished by the covenant of God. What the people of Israel received the circumcision was the activity that they were participated into the covenant of God as the mark of God's people. (Gen chapter 17) The day of the New Testament has such meaning of the baptism. Ten the baptism was the holy covenant that the man received to participate into the covenant of salvation. Therefore the everyone to receive the baptism should receive with his whole life, because this covenant was predestinated with God in the eternal beginning, in the history it was revealed to every faithful persons. The great Abraham was participated into this covenant , The others and all chiefs of the tribe and the saints of the Old Testament, and Moses and all prophets were participate into this one. Just like that, this covenant was important, so it had the faithful character to be able to move the heaven and the earth and long history. In the center of Jesus who was the covenantal mediator, the Apostles and the other Apostles in the New Testament responded "Amen" to this covenant and then offered their lives to it. Therefore they should know the fact that everyone who was baptized in the name of Christ cast their bodies to this important covenant. From this time that he enters into this covenant, his life, his property and his all others all is not his but Jesus'. In the covenant of personal marriage the people feel the important character, as he admitted the covenant , the two persons become oneness each other and do not claim that their lives and their property are mine.

1. The principle that the believer is united with Christ. This union is like the activity to be grafted. (17-19) Really the word, the union in the text ( verse 5), it has the meaning of graft. Christ was harmed and wound that he may made us grafted with himself, that is he

was died on the cross. Therefore as we are united with him, we also should be harmed. That is we should be cut off the world. For we belong to the world still, we cannot be grafted with Christ. Therefore although we lose ours, we should cut off the relationship with affection and love to the world. This does not point to the pessimism, but means to cut off the affection and love to this world.

2. The truth that believer is united with Christ and its principle  
For this truth is so mysterious and so great, it is not easy to understand it. But what we should keep in mind should not expect the stimulated feeling to this truth in our small heart. We, in the beginning time, believes in the fact the truth teaches, reckons ( verse 11), enters into it deeply and lives in it. It is difficult that the man cannot measure too great thing and feel it. We feel the rolling ball but does not feel the rolling global in faster moving than it. As I went to America by the ship, I felt the map for first about 2 hours. I saw some islands and the water birds. But after I passed away for one night, as I came on the deck, I could not see any land except the water, the grand sea. There I could not discern the map, because it was so grand , I could not measure it. Only I got safety in my heart be believing the fact that the captain drove to the spot of the purpose by depending on the compass. Just like that we only get the safety heart by believing in the mysterious truth that we are grafted with Christ. We should not expect the stimulated feeling to such mysterious, wide, deep and high truth. Of course we can explain the truth in some part to understand it for the people. But we cannot explain all of the deep theory.

## **Sermon 26 The Devotion of the one who is united with Christ ( Rom 6:1-18)**

The body that is united with Christ is resurrected. The word of the resurrection comes in verses 5, 8 in our text. This become at the second coming of the Lord. As the Lord promised, the Holy Spirit came to us and then our souls were born again obviously. Therefore it is sure that our dead body shall be resurrected as he will come again. In the such meaning the believer overcame the death. As we think of it we have delightful in our heat. Therefore his cannot help but to devote himself to the Lord.

1. Devotion for the accomplishment of salvation

We should think of two activities to the theory of atonement in the Old Testament. First, he kills the sacrifice and offers the blood to God. It means to pay the price of sin because wage of the sin is death. The next one is to sprinkle the blood of the sacrifice on the altar. It means that his life is offered to God. The salvation of atonement consists of such two elements. As we believe in Jesus and as we devote ourselves to him, our salvation is accomplished. Devotion is the wisdom to install our lives in the hand of God. As we does not devote ourselves to God, we become to belong to the sin and the devil. Like as the meat is not put into the salt, the flies come, as we devote ourselves to God we become the food of devil. Because we, in the New Testament, are united with the death of Christ, and also we are united with the resurrection of Christ, we should live towards God from now. And also Christ devoted himself to God by resurrecting out of his death and ascended into the heaven for our salvation. Heb 9:24-25 said, “For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf. Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own “.

2. As we devoted ourselves to the Lord, the peace is followed.

The unrest of the man always is happened by shaking of his situation. We should choose whether devote to God with our heart or, to the world. The man belongs to this world always has the unrest for the world shakes. We get the rest as we live by depending on eternal true God. Samuel Rutherford, who was a great faith person, said as followings, “ If you takes crabbed tree: fasten it carefully on your back. It will be to you such a burden as wings to a bird, sail to a ship.” Jesus said “Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light “. ( Mt 11:28-30)

### **Sermon 27 the responsibility of the one who is united with Christ (Rom 6:12-14)**

The believers are united with Christ. We think the union as the greatest happiness, because we cannot live alone s we want to unite with the others finally as we united with the greatest Christ in the above of the heaven and the below. The couple is united with each other become a family, the king and servant But Christ is united with the believers, establishes the eternal kingdom of God. The union of the couple is established by the desire and contract, the union of the king and servant is established by the contract and the laws, and the union of Christ and the believer is established by the covenant, the faith and the Holy Spirit. As we see it, all union needs the condition of the covenant or, the contract. Because we united with Christ together we should try to keep on the contract from the beginning to the end. Keeping this contract is the life of obedience to Christ.

#### **1. He should not obey the personal desire (12)**

When we are united with the others, we should not do by myself. To keep on the life of union we should respect the opinion of the others. As we despise the will of the Lord and fill our desire, the life is happened by several inharmonic events and then the peace is broken

out. Despite it is so many people said that they believe in Jesus to fill his desire. The believer should refuse himself and follow the Lord.

The daughter of John Knox refused the compromise of the executors, as his husband was prisoned, and said, “ I want that the head of my husband was cut off and return it to the my house.” Pau said, “But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified. “( I Cor 9:27)

(1) He should offer the our bodies to God as the weapon of righteousness. (13) We are the men to stand up on the battle. We should fight diligently. We always have no the truce. Our enemies, much sins are happened before us and after us, in our heart and in our flesh. (2) We fight with the evil spirit more horrible, active working than them. The evil spirit has the intellectual power. He observes our weak points and move and attack to us. He attacks to us as our prayer is lack. He attacks us as we accept the sin. He attacks to us as we do not believe in God wholeheartedly. He watches for us. Therefore we should make ourselves armed. The self- armed is revealed by Eph 6:13-18.

## **Sermon 28 Of the Obedience (Rom 6:15-18)**

Samuel, the prophet said, “For the LORD will not forsake his people, for his great name’s sake, because it has pleased the LORD to make you a people for himself. Moreover, as for me, far be it from me that I should sin against the LORD by ceasing to pray for you, and I will instruct you in the good and the right way“. ( I Sam 15:22-23). This teaches us that we should obey the Lord. What does it mean to obey the Lord?

1. Believing in the Lord means obeying the word of God.

Obedience of the Lord is established by believing him. The one who does not believe in God is called for the one to have the harden neck, ( II Ki 17:14) and also he is called for the one to despise God.( Num 20:12) The heart of the man is filled with the mind to believe in himself. The byword, “I live for my good fun” was made for this reason. Therefore Jesus said, “Then Jesus told his disciples, “If anyone would come after me, let him deny himself and take up his cross and follow me“. ( Mt 16:24) As the above said that although the man believes in the Lord, as he denies himself, he can believe in the Lord. The man, Cecil commanded to his daughter to stand up on the high place Then the young daughter jumped down into the breast of his father. Just like that it is the obedience of faith. Cecil again ordered to his daughter to cast his game doll into the fire. Then his daughter cast it into the fire. This is just the obedience. Because we love God we obey his word. ( Jn 14:15)

## 2. Obedience for the Lord

What we love the person also is to love the Lord. It is the obedience as the case of followings.

Obey to the upper people. The Scripture said that the false teachers “and especially those who indulge in the lust of defiling passion and despise authority. Bold and willful, they do not tremble as they blaspheme the glorious ones,”(II Pet 2:10) and also they despise the authority. (Jud 8) The Scripture again said “Servants, be subject to your masters with all respect, not only to the good and gentle but also to the unjust“. (I Pet 2:18)

To obey to the upper people is the word of God (Heb 13:17) Therefore the prophet obey God , they should obey the upper person. But today the beautiful tradition to obey to the upper person is so obscure. Just such disorder comes out of not to love God.

1) Obey to the multitude.

Jesus said the case to admit of the authority of the congregation more than the one of the person. That is, “If your brother sins against you, go and tell him his fault, between you and him alone. If he listens to you, you have gained your brother. But if he does not listen, take one or two others along with you, that every charge may be established by the evidence of two or three witnesses. If he refuses to listen to them, tell it to the church. And if he refuses to listen even to the church, let him be to you as a Gentile and a tax collector.” (Mt 18:15-17) It means to respect the opinion of congregation, the church than person. The council of Jerusalem of the Acts chapter 15 gives the lesson that we should respect the meeting in the settlement of the important things. Ecc 4:9-12 said, “Two are better than one, because they have a good reward for their toil. For if they fall, one will lift up his fellow. But woe to him who is alone when he falls and has not another to lift him up! Again, if two lie together, they keep warm, but how can one keep warm alone? And though a man might prevail against one who is alone, two will withstand him—a threefold cord is not quickly broken. “.As long as we don't deviate from the truth, we should obey the congregation for God.

3. The way of salvation is only to obey God.

Verses 16, 17, 18, 19, 20 in the text reveals the word, the servant. This said two kinds of servant. That is, the servant of righteousness and the servant of the sin. It means that he cannot help but to become the servant of righteousness or, to become the servant of the sin. The man cannot treat the middle state . Therefore if the man do not want the servant of destruction, he should try to become the servant of righteousness. The life to become the servant of righteousness is to obey God.



(1) To obey God is not easy in any cases. But then as the believer obeys to God sacrificially, the Holy Spirit helps and then the difficult things can be easy.

(2) Although the command of the man will be failed the command of God never be failed.

At the Crimean war the British fought with the Soviet had the strong military power. Then the chief of British military commanded that the company of 600 horses should go into the dangerous battle. The chief did not know the dangerous place. Although the horse company knows the dangerous place for the order of his commander they run into the battle rapidly. Then they obeyed the command and then there almost all were died. The many command of the man in the world is failed just like this one. But for the command of God always is true, the one who obeys it is blessed. We should obey the eternal God unconditionally.

## Chapter 7

Or do you not know, brothers—for I am speaking to those who know the law—that the law is binding on a person only as long as he lives? 2For a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage. 3Accordingly, she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies, she is free from that law, and if she marries another man she is not an adulteress. 4Likewise, my brothers, you also have died to the law through the body of Christ, so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God. 5For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. 6But now we are released from the law, having died to that which held us captive, so that we serve in the new way of the Spirit and not in the old way of the written code. 7What then shall we say? That the law is sin? By no means! Yet if it had not been for the law, I would not have known sin. For I would not have known what it is to covet if the law had not said, “You shall not covet.” 8But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. 9I was once alive apart from the law, but when the commandment came, sin came alive and I died. 10The very commandment that promised life proved to be death to me. 11For sin, seizing an opportunity through the commandment, deceived me and through it killed me. 12So the law is holy, and the commandment is holy and righteous and good. 13Did that which is good, then, bring death to me? By no means! It was sin, producing death in me through what is good, in order that sin might be shown to be sin, and through the commandment might become sinful beyond measure. 14For we know that the law is spiritual, but I am of the flesh, sold under sin.

15For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. 16Now if I do what I do not want, I agree with the law, that it is good. 17So now it is no longer I who do it, but sin that dwells within me. 18For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. 19For I do not do the good I want, but the evil I do not want is what I keep on doing. 20Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. 21So I find it to be a law that when I want to do right, evil lies close at hand. 22For I delight in the law of God, in my inner being, 23but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. 24Wretched man that I am! Who will deliver me from this body of death? 25Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

### **The Analysis of Contents**

1. The Christian believer is released out of the laws. (1-6)
2. The operation of the laws (7-13)
3. Revealing of the sin through the laws is not that the laws itself is weak but human natural character is wicked. ( 14-25)

### **Exposition**

1. The Christian believer was released out of the laws. (1-6)

Here, Paul does not say the moral law in this world in his mind but say the law of God to the object of our soul. As the sin rules over us, the law also cannot help but to rule over us. But as we released out of the

sin out of the sin we are released out of the law. Then what does it mean to be released out of the law? (1) For we are in Christ we are escaped out of condemnation. (Rom 8:1). (2) by sanctifying in the Holy Spirit and finally we left out of the sin completely.

2. The operation of the laws (7-13) Verse 5 said, "For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death." verse 8 said, "But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead". As we see the words, It gives the impression that the law happens the sin to us. But the fact is not so. This means that the evil in the human heart is revealed by the law. Luther gave a metaphor of this point. That is, there is fire in the carbide but the eyes of the man cannot see it. But as he poured the water on it, the fact to have the fire there was revealed. In this case the water does not make fire, but it only is revealed that the man can see it. (Ein Gleichnis hierfür ist das Feuer im Kalk. Es schläft tief im Verborgenen, ja man Weiss gar nicht, dass es dort ist; glesst man aber Wasser ohne Verschulden des Feuers zu einem Anlass für das Feuer geworden. – Vorlesung Über den Römerbrief, 1965, p 233). Just like that our text, "For sin, seizing an opportunity through the commandment, deceived me and through it killed me." does not mean that the commandment made the sin. Only the sin that existed in the heart of man was appeared by the commandment.

3. Revealing of the sin through the laws is not that the laws itself is weak but human natural character is wicked. (14-25) Sanday observed the meaning that verse 14-25 also described the life of the man under the law and said as following. That is, "the human character has the seed of goodness, which is the desire to do good thing. Then it is oppressed by the power of temptation through the covet of flesh." (The international Critical Commentary, Romans, p 181) But F. W.

Grosheide said, This word points to the life of the repented (serving by the renewal of the Spirit). Only Paul repented can have the view of the law to say here.” (De Openbaring Gods in Het Nieuwe Testament, p 173). Calvin also said that in this part only in the meaning that a Christian Paul said as following. That is, “We should know this one to understand the debate method of this word fully. that is, the non-harmony of the life that Paul said, cannot be taken in the man not to be regenerated. because the man cannot protest to the sin in his native character (the state no to be born again) and also executes by his flesh devotionally. Of course, the unbelievers also are convicted in their conscience, and tastes the bitterness of their sin. But so we cannot say that they indeed hates the sin and loves the goodness.” (Commentary on Romans, pp 262-263). A. Nygren said that this word(14-25) was the statement of his life after Paul became to the Christian. He generally developed several things as following (1) verse 7-13 in the chapter was written as the past tense (the verbs are past tense), but for the below verse 14 has the present tense, from verse 14, it is obvious to reveal the situation that Paul himself, the Christian wrote the book. (Der Romerbrief, p 211). (2) After Paul became to the Christian, the sin is removed in his life completely. He yet lives as the body, accordingly he had the contrasting point with the sin. the Christian is a member in Christ at the same time he is the member in Adam. Therefore he had the fighting life to the sin without pausing. In the meaning Paul might say this word.(14-25) The thought that the Christian fights to the sin is revealed in Gal 5:17 also. (the same book p 214-215) Among Augustine and Pelagius debated, they finally the assurance, that is, Paul treats the Christian life at this part. (the same book p 208)

<b>Interpretation</b>
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**1-3 a married woman is bound by law to her husband while he lives, but if her husband dies she is released from the law of marriage.**

Here, whom does “the husband” compare, and whom does “the woman” compare? In this point, there are about two interpretations. (1) The one said that the husband means sin, and the woman compares of the soul of the believer. (2) the other said that the husband is the laws, and “the woman” is the believer. For Christ was died on the cross in instead of me, the relationship with the laws to me was died. Therefore I belongs to the house of grace (under the system of grace). This theory does not come by the subjective emotion and its interpretation but it is the being as the eternal unchangeable heavenly law. Who destroy the law of the heaven? Therefore the believer can take rest under the unchangeable law of the heaven. He who went to the new husband that is, the house of grace does not need to be afraid of the thing that the old dead husband will be risen out of the tomb and will find out her again.

**4 Likewise, my brothers, you also have died to the law through the body of Christ,** that is, The body of Christ was nailed on the cross and was died, it means that for the relationship the settlement of the laws was like the death, the effective was lost.

**so that you may belong to another, to him who has been raised from the dead, in order that we may bear fruit for God.** The purpose that the believer escapes the condemnation of the law is to follow the resurrected Christ but to calm down in silence. As he stays in silence, after that, seven devils shall enter into the cleaned, purified house. ( Mt 12:43-45) The believer should be faithful in the life to follow Christ from the time that the believer is justified. “bear fruit” means to reveal holy deed before God which is the evidence to abide in Christ. (Jn 15:1-8) Of the kinds of the fruit that the believer shall bear, refer to Gal 5:22-23.

**5 For while we were living in the flesh,** The word, “flesh”( σαρκ= Salks) is different to the word, “the body” (σώμα = soma) systemized by the parts of flesh and bone. This word ( the word, body) has several meaning. (1) It means the soft flesh separated of the structure. ( Lk 24:39) (2) It means the body separated of the soul. (Rom 2:28) (3) It means the weak character of the man separated of the dynamic character of God. ( I Cor 1:26) (5) It means the character of human sin separated of the holiness. (8:6 Gal 5:19) ( W. G. Wummel), This last one is the meaning of our text, that is, it said the time the man does not believe in Christ.

**our sinful passions, aroused by the law, were at work in our members to bear fruit for death.** This word seem to be strange in a glance. How was the sinful desire happened by the good laws? The reason is this one, that is, The laws is good but the character of the sin has the rebellious character not to obey it. Therefore it approaches to the laws, it is happened confusion more. This does not mean that the attitude of the people do not so to the law of this world but the unregenerate man has such rebellious attitude to the spiritual laws of God. For the regenerated has the remained character of the old man, he takes some degree of the rebellious attitude. Of this verses Karl Barth interpreted as following. That is, “ The man that is matured on the earth and is stood up in balance, the man not to be broken is not godly in the existence. The laws do not stop to go to the way to the death but makes us escaped out of it. Although the religion contrasts to human desire, it also stand up in the blank called for the sin.”( Romerbrief. P 217) But this interpretation is the word to despise the historical meaning of the religion of the revelation. The laws is the word of God , how does it take the seat in the blank of sin?

**6 But now we are released from the law, having died to that which held us captive,** Refer to the interpretation of the same phrase on the verse 4.

**so that we serve in the new way of the Spirit and not in the old way of the written code.** Here, the word, “the new way” is *kainotes* (καινότης) in Greek, which does not say the new one as the extension of the old one but the new one as the different kinds. (1) Lietzmann sees the contrast of inner heart and the external figure. That is, the Christian believer should not serve God as the external figure (the ritual) as the day of the laws but he should serve with the new method (that is, in spirit). But (2) Greidanus sees that the letter, “spirit” (πνεῦμα) observes the meaning of spirit called for the Holy Spirit. Then the contrast that this phrase reveals, is different to the document of the Holy Spirit (the external laws). The believer is not the man to follow the external laws but now he stays under the new law that is, the gracious rule of Holy Spirit. (3) Luther reveals the meaning of this phrase obviously. He said as following. That is, “the letter” (the right translation of the word, “document”, γραμματος in Greek), in Paul, does not mean the document to have the metaphor or, the teaching of the laws, but to have all lesson to teach the good life to come out of the gospel and Moses’ laws. Although the man understand it remember it if he does not receive the Spirit of grace, it is only the letter to be only the piece in the air and only the death of the soul”. (so ist’s doch nu rein leerer Buchstabe und der Tod fur die Seele – Vorlesung uber den Romerbrief, p 230).

**7 By no means!** This word is *megenoit* (μὴ γένοιτο) in the Greek which has the strong negative meaning. Then the meaning of this verses (7, 8) is not that *thelas* is not sin but only (1) It makes us understood the sin and revealed the sin. (2) it happens the hidden sin.



For the sinful nature of the man is so wicked it is activated so before the good laws.

**I ... I** From this verse, the word, “I” (ἐγώ) comes out many. There are several theories of the character to use this word. Those are, (1) It is the pronoun to point to Adam, our forefather. ( Feine , Das Gesetzstzesfreie Evangelisum des Paulus, 1899). (2) It is the pronoun to point the experience of Paul himself. ( Deissmann, Grejidanus) (3) It is the pronoun to point the character of the historical experience of Israel. (Hugo de Groot, Stauffer) (4) It is the pronoun to point the universal experience of the mankind. ( Kummel, H.N. Ridderbos)

**if the law had not said, “You shall not covet.”** The word, “ covet” is epidumeo (ἐπιθυμέω) in Greek, which means “to have the improper desire”. It is not extreme word that all prohibited command of the laws comes out of the covet of the man. (Augustine) The total summary of all the laws is ten Commandments, and the summary of ten commandments is to love God and to love the man. The improper desire that makes God not to love God and makes to love the man is covet. ( Col 3:5) Not only that they not only love the other, rather, but also harm the other to fill his desire. Just like that the covet is the contrast to love, the mind of all the laws. Therefore Paul especially saw that the prohibited commandment to it (covet) is the representative of all prohibited commandments surely.

**8** The Greek text has the conjunction , de (δέ= but) on the first part of this verse.. which reveals the connection to the above verse. As following. That is, we know the sin by the commandment (verse 7) But the sin is happened more by depending on the laws. (verse 8)

**But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness.** The word, “opportunity” is *apolme* (ἀφορμή) in the Greek, which has the meaning of starting point or, the activating post. The phrase,

“sin, seizing an opportunity through the commandment” should be revised into the phrase, “the sin take the opportunity through the commandment.” The word, as the sin comes to me, my sin became more seems to be strange. But this word is the truth to reveal the historical experience of religious sin directly. The experience has several aspects, (1) As the demand of God’s laws is to us, there are the time that the temptation of the devil and its block that we may do not keep on it. We also, the descendants of Adam meet such temptation. (2) Because the man is corrupted in his heart, as it commands to do the religious goodness, rather he does not obey but rebels to it. In case of this thing, the laws makes the man revealed the hidden sinful nature in the original nature naturally. But the laws itself does not product the sin but as the sinful nature in his original nature contact to the laws, only it comes out of there. The commandment is good but for the nature of the sin is weak, the goodness is used for the wicked. Therefore although we put some goodness before us, we should be careful of it by guessing the possibility that it makes me used badly, easily.

**all kinds of covetousness.** To the interpretation to this word, refer to the interpretation of the phrase, “you shall” not covet” in verse 7. **For apart from the law, sin lies dead.** This is difficult to understand it, but there are several interpretation. (1) the mankind has the sin but in the day not to have the laws, the sin seems to be died, (2) As Paul said this word he thought the experience of Adam, that is, after the commandment, do not eat the fruit of the good and the evil, finally Adam and Eve, the representative of the mankind were deprived. (3) As the laws does not exist the sin does not activate. In other word, the sin

always is seized by the chance of control of the laws. This points to the universal experience of the mankind. This interpretation is right.

**9 I was once alive apart from the law,** The meaning of this phrase is not that before Paul arrived at the ritual of the law he did not understand his sin but he pretended to be a becoming the righteous. This points true and without false that before the man become the prisoner of the guilt feeling (7:14) ( Especially in his childish time) he tasted. The forefather of the mankind also experienced such life. We can see that all mankind had been experienced before his depravity, all mankind were experienced by the representative of a forefather.

**but when the commandment came, sin came alive** Refer to the interpretation of the word, “For apart from the law, sin lies dead. “in the end of the above verse.

**and I died.** This points to the misery state that was prisoned by the sinful nature (7:14-24) At this point K Barth said, “the religion is the bottomless pot. It is the horror. There the old enemy approaches to there. The religion put the clothe of eternal + on the time and offer the devotion as the human possibility. It concealed the character of the issue of the world

and the character of the religion, make him lifted up his hands of prayer, makes him prayed for long time and makes him again.”( Romerbrief, p. 235) K. Barth said wrongly that the religion and the commandment ( although it comes out of heaven) is not the word of God itself, in the meaning of the human sign and confession. He thought that it is right that the man to receive the commandment find out no mercy, he should stop the way he walks and keeps on the silence, but to try to get the safe communication of God and the man and the devotion of progressive character commits sin by using the religion and the

commandment. But Barth misunderstood Paul's view of commandment completely. Paul did not mean that for the short commandment the man commits sin but he means that for the man is extreme evil, as the good laws come to him, rather he become more wicked. Then shall K. Barth return to the uselessness of religion? It is not so. He knows that the religion is the object of existential speculation. He said, " Without speaking, let's a the religious man. Let's fear to God , let's stay, let's long for diligently devotionally, let's cultivate the religious life, let's encourage, above of all, let's reform and revolute it." ( Romerbrief, p, 237) Of course this word means the religious life of the existential speculation, which is the religious view not to be proper to religion.

**10-11 The very commandment that promised life proved to be death to me.** As the word is translated literally, " the commandment aims on the eternal life, it makes us arrived to the death." The reason God gave the commandment is the fact that the man received it rightly and obey it he can take the eternal life.

But for the man uses it wickedly, rather he was fallen down into the death. The responsibility to such tragedy is not the commandment but to the man.

**For sin, seizing an opportunity through the commandment,**

Refer to the interpretation of verse 8 on the above.

**deceived me** The forefather Eve had been deceived But the descendant of Eve also listens to the liar of the devil as they were fallen down into the sin. The devil said that although we commit sin it is ok. Or, rather it become better and cast the promise without the word in our heart. ( II Cor 11:3, I Tim 2:14, Gen 3:13)

**and through it killed me.** Here “through it” means “by it”. And the word, “it” points to the commandment. Of the word, “killed me”, refer to the interpretation of the phrase, “and I died”.

**12** This verse is the conclusion of the debated theme of the below verse 7, “That the law is sin?”.

**So** This word is *hoste* (ὥστε) in Greek has the meaning of “therefore”.

**the law and the commandment** “the law” is the total name of the word God gives and “commandment” is the name of each article.

**So the law is holy, and the commandment is holy and righteous and good.** The word, “holy” is the attribute that the laws relates to God., which means that is to be used in serving God with the character to come out of God. ( Gejidanus). “righteous” means that it is right without any fault before God and the man, “good” point to do lovely to the man as the interpretation of 5:7.

**13-14 Did that which is good, then, bring death to me?** Refer to the interpretation of verse 8, 11 each.

**and through the commandment might become sinful beyond measure.** When the light comes all figures of all creature are revealed obviously, the sin is exposed its sinful nature by the commandment of God. then the laws does not bring about the freedom but only makes us understood that we are the sinners more obviously.

**For we know that the law is spiritual,** This word (verse 14) is the explanation for the reason to the above word. As the commandment comes to me, how does the sin increase in me? The cause is not the

commandment itself ( the commandment is holy) but is to myself. That is, the fact that **“but I am of the flesh, sold under sin.”** is the reason. “I am of the flesh” is salkinos (σάρκινός) in the Greek, which points to the sinful nature. In other word, it is the nature to follow the sin. “sold under sin” is same like the word to become the slave of the sin., he cannot escape out of the seat to become the servant of the sin for himself but he can escape out of the seat of the slave of the sin by the power of salvation that the other (the substituted one) helps. Therefore the religion of salvation is only the religion of the substitution.

**15 For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate.** In the Greek text at the first part of this verse, it is begun with the word of “because”( γὰρ) and proves the state “sold under sin”. The servant should obey only what the owner directs. He cannot do his activity for himself. The life of the servant that was sold under sin is like so. He does not do the goodness he wants but he does execute the evil that he does not want. ( verse 15 b - 19) Actually the executer is not himself but the sin in him ( the old man)

**16-17 Now if I do what I do not want, I agree with the law, that it is good.** The Apostle Paul understand that he has the inner man to hate ( does not want) the sin. The inner man know the goodness of the laws obviously. The one not to be born again cannot understand such experience. Refer to Ps 67:10, 36:4, 119:104.

**So now it is no longer I who do it, but sin that dwells within me.**

This word does not mean that the regenerated self ( that is, self) is released out of the responsibility of committed sin. The one that makes me executed what I do not want is “ the sin that dwell within me” but the responsibility to do what I do not want is to me. Because “ the sin that dwell within me” is also my sinful nature. Because the soul of the

regenerated also has the unclean aspect yet, Paul also said “Our hope for you is unshaken, for we know that as you share in our sufferings, you will also share in our comfort. “. (II Cor 7:1)

(1) The faith confession of Calvinism said that the soul of the regenerated is committed sin. The Westminster Confession of faith chapter 13 article 2, the theory of sanctification said, “This sanctification is throughout, in the whole man; yet imperfect in this life, there abiding still some remnants of corruption in every part( also the soul): whence arises a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh (it is not body but the corrupted nature)“. That is, the each part of the personality is sanctified partly.

The answer to The larger Catechism, question 78 also is similar to this one, that is, “The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins, are hindered in all their spiritual services, and their best works are imperfect and defiled in the sight of God. “.

(2) The representative theologians of Calvinism also said that the regenerated soul also commits sin. Louise Berkhof said, in his Systematic Theology (p 468) , “The regeneration is the complete change of the nature ( included the soul)of the man, Some part ( related to the part of soul)does not the complete change. ( it gives the influence to all personality in principle, )”

B. B. Warfield, in his book, Perfectionism” compared the regenerated part of the source of well, said, “ The Scripture does not promise that this source of well shall be completed in one time.”

(3) The criteria of the wrong claim that the soul of the regenerated person does not commit sin has no in the other part in the Scripture. It is wrong that the claim that the regenerated soul does not commit sin, by depending on following Scripture verses. Those are, I Jn 3:6 , “No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. “ I Jn 3:9 , “No one born of God makes a practice of sinning, for God’s seed abides in him; and he cannot keep on sinning, because he has been born of God.. “ I Jn 5:18, “ We know that everyone who has been born of God does not keep on sinning, but he who was born of God protects him, and the evil one does not touch him. “. In the three phrase in the above “does not keep on sinning “ are the present verb, which means not to commit sin habitually and also he does not commit sin completely. ( EM. Blaiklock, B. F. Westcott, AB Brooke, A. Ross, R. Candlish, D, Smith, M. Henry, Huther).

**18-21** This verses explain (1) the point of the sin. The point of the criteria of sin is the body of the man. The salks (σάρξ) in the Greek translated into the word, “flesh” does not mean the biological body, but it means the corruption in the soul and body in the man. Refer to the interpretation of same word of verse 5. There is no goodness but only the evil occupy it. For it the man does not execute the goodness he should do, but execute the evil that he should not do. (2) Contrasting to the sin for himself always shall be failed, The man overcomes the sin by the power of Holy Spirit of the life. (8:2) The man that does not understand on this fact completely does not depend on Christ wholeheartedly.

**22-23** These verses repeat again the contents of the above verse 21.



**my inner being,** This points to the new man to regenerate by Holy Spirit We cannot say that this points to the whole soul of the regenerated person. (Calvin) Refer to the interpretation of the verse 21.

**23 but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.**

The word of this part that the man does not work the true goodness by the true will is revealed obviously in the book of Luther, Bondage of Will. Just like that the man cannot do that, he gets the righteousness only by faith to Christ. Luther said, “The free will has no real contents, which is only an empty term.”. the man has no the true freedom to be able to choose the goodness to relate to his salvation. Because the man is the servant of the sin always. His free will means that only his will is not oppressed by some power to come out of the outside. It is like that just a bird to have broken wing has the freedom to fly, but actually it cannot fly. Although the man has the freedom that he can come to God. he cannot come to Him.

We now that the man can do some kinds of goodness in the common grace that is, the social moral life and the development of culture. But the goodness to belong to common grace does not relate to the salvation and it does not mean their love to God. It is like the ringing gong. We can say that it is the corrupted goodness, but we cannot say the true goodness to know God. Smith said as following metaphor of the goodness to relate to common grace. That is, “the multitude of sea thief execute the goodness one another, but they break out the national law strongly by loving one another and their union.”

“member” says the part of the reality ( eyes, ear, hand, like foot and the psychological elements to belong to the soul). These parts themselves are not the sin, the power of sin works in the parts. This is the other law that our text says . “the law of heart” points to that the

law of God works through our heart. This word does not include the meaning that our heart itself is good. “making me captive” means that the fighting between the law of sin and the law of God is the state of warfare of two power in our spiritual world. As we think that our heart has the spiritual warfare in our spirit, not to be accident. We should be joined into one part, of course, we should be joined into the law of God. Refer to the interpretation of verse 17.

**24-25** These are the result of the above words, That is, Paul know that he himself cannot overcome the sin completely and returned to Christ and depend on him and he got the peace. Just the lovely lamentation for the sense of the sin is the expression of common issue of the mankind really. Whoever stays at the situation to have this lovely lamentation. But only the one who was born by the Holy Spirit feels such painful sense and no mercy of self power. (Machen)

**Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind,** Continuously according to the human distress and his lovely lamentation, here he said the praise of salvation. Paul knows that he cannot be saved with his own power, Now he depends on Christ. Here, “through Jesus Christ” is so meaningful. This does not mean that the man is saved in moment by moment by the power of some system of Christ. This points to the salvation by the atonement of Christ’s substitution.

**but with my flesh I serve the law of sin.** Here, the word, “my flesh” (αὐτοῦ ἐγώ) means myself in different of Christ (the half part of the first verse). “myself” obey him doubly to God and the sin, he does not get the victory.

**For while we were living in the flesh, our sinful passions, aroused by the law, were at work in our members to bear fruit for death. (verse 5)**

Pf this verse K. Barth discussed as following. That is, “ Although the religion ( God’s laws and true religion also) opposes the human lust, it( religion) also cannot be escaped out of the fact that belongs to the grand included blank of the sin.” (Romerbrief, p. 128)) That is, it means that for the laws of God also is the existence of the world of time and space, it cannot escape the influence of the sin. This view rebels to the statement of Paul that wrote this chapter. Paul said, “12So the law is holy, and the commandment is holy and righteous and good. “. ( Rom 7:12)

**But sin, seizing an opportunity through the commandment, produced in me all kinds of covetousness. For apart from the law, sin lies dead. (verse 8)**

K. Barth explained the article of the original forefather, of this verse, as following. That is, “Eve is the first religious person began to worship God at the first time, that was the affair to rebel God. Here the serpent took the chance and was appeared to her.. He said the original type of all sermons, and the first expositor of the command of God”. (Romerbrief, 1923, pp 229-239) As we see the word of K. Barth, he seemed to treat the true religion also like word of the serpent in the primitive day (Gen 3:4,5). But Why can the devotion that he devoted himself to the command (or, the laws) that God gave ( Mt 5:48, I Pet 1:16) be like the false of Satan?

The religion of Satan to oppose the word of God is condemned for its false but can the true religion that interpreted the Word of God rightly be condemned? The reason that K. Barth identified these two things

was the fact that the movement of the sanctification of true religion is similar to the contents of exhortation, “to become like God” (Gen 3:15) that the devil said. But As we know that true religion is the devotion that interpreted the word of God rightly, the word of devil is the false word that interpreted the word of God wrongly, both things are different like the difference between black and white each other. Therefore the false of Satan appeared in the chance of God’s commandment must be condemned, but it is the mistake that treated the true religious life as the evil sin consistently. K. Barth took that his claim was right until the end. It comes out of the reason that true religion also conflict to the eternity (God), within the world of the time and the space, by taking the relationship opposed to God. But to see the world of the time and the space ( that is, the world of history) breaks out the Scripture for the universal view of dualism. According to the Scripture for God rules over the world of the man (the world of the time and the space), he sanctified it and informed his good will to the men through it.

## Sermons

### **Sermon 29 Let’s long for holiness (Rom7:7-25)**

God said, “but as he who called you is holy, you also be holy in all your conduct, since it is written, “You shall be holy, for I am holy.” ( I Pet 1:15-16) Although we say to be holy but we forget it. It is controversy Faith is the root of holy life. How can the one to seek the root forget it? The contemporary believers in the church are fallen down into the each kind of deceit to keep on the figure of the believer externally, easily. This is the lamented issue in our heart. The Apostle Paul wrote this part (7:7-25) of Romans, in the meaning to long for holy life.

1. The one who longs for holiness, he has the experience to die by the laws.

We see some strange parts in our text. They are the word, “I was once alive apart from the law, but when the commandment came, sin came alive and I died“, (verse 9) and “The very commandment that promised life proved to be death to me“, (verse 10). This is the word to experience the evil character of the man that the man try to live as to the laws but he cannot do that. The human corrupted character cannot execute the goodness but rather bathes the goodness. Paul tastes the dead situation to the sin out of such experience. The one who feels the dead situation of the sin is true saint. What does the trouble of the dead situation mean? It means to feel the misery like the death in the sinful life, to feel the loss like death, to arrive at the situation like death. Do not we commit sin like we eat the bread? Do not we take the sin as our hobby? Only the sin to commit by the activity is not the sin, but the sin in the heart also is the sin. The one to be born again does not think his own sin terribly but feels the deep pain and the guilt feeling. Augustine repented and said, “Lord cut off my flesh.” St. Bernard prayed “Lord, be angry to me.”

2. The one who longs for the innate holiness more than the external holiness.

God examines our heart more than our activity. The Apostle Paul was worry about his internal sin more than his external sin and said, “Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me“. (verse 20) and “but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members“. (verse 23). Just like that it is obvious to treat his innate holiness as the standard of his holiness. The

one who says that his external figure is holy is the Pharisee but is not the Christian believer.

3. The one who longs for holiness think that to possess Christ is holiness.

The man cannot arrive to the holiness by himself As he have only Christ he possesses the holiness. Therefore for Paul cannot be holy by himself and leaves out of the sin, he was so trouble and confessed, “Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin“. ( 7:25) As we believe in Christ, if we said to believe in Christ in the state not to accept Christ, it is not the assured faith.

Faith is not to see Christ from afar. If I believes in Jesus It means that I abide in Christ. This is same to possess Christ. The one to possess Christ possesses holiness too. I Cor 1:30 said, “And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption“.

Then as we possess Christ, we have our duty. We should sell ( it means to throw away) all our own things. Mt 13:44 said, ““The kingdom of heaven is like treasure hidden in a field, which a man found and covered up. Then in his joy he goes and sells all that he has and buys that field. “ If we throw away the things to belong to the world, we do not possess Jesus Christ. We know the law of inaccessibility in Physic well. That is, At the place that the material stays, the other cannot be stayed. Just like that we put this world in us, as we affect to it, we cannot accept Christ. We should throw away it. That is, we should treat that it is not mine. This means to sell.

4. The one who longs for holiness know that he has no the right things.

Whoever think by himself , “ I am righteous, I am pure.” Is the one to prove that he himself is not holy because he commits sin to despise the word of God, “None is righteous, no, not one;“. Paul said, “For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out.“ (7:18) As we have the painful feeling to the sin strongly, we receive the comfort of Holy Spirit and his love. When one day David Brainerd was thought the thing that God threw away himself and entered into the forest, the peace of God descended on him and he could not endure it.

5. The one who longs for holiness think that he has the enemy in him.

He knows that for his enemy in him is craft, cruel, it blocked the fact that he wanted to do goodness and the blessed thing.. As such meaning Paul said, “but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members.“ (7:23) The military to fight well know the identity of the enemy well. As we see the military book written by Mu Ja Son, “ As I know myself and the other, although I fight with him one hundred times, it is not dangerous. This is the word of the military book written by the wisdom of the world. In the spiritual warfare for the kingdom of God, the one who overcomes is the one who know his enemy well. The enemy in us is the so strong enemy. This is our sinful desire. Therefore to embrace the sin is silly thing like the fact that frozen snake put in his breast and try to melt it. Prov 16:32 said, “Whoever is slow to anger is better than the mighty, and he who rules his spirit than he who takes a city. “, Jer 17:9 said, “The heart is deceitful above all things, and desperately sick; who can understand it?“. Paul hit his body and make himself obeyed . ( I Cor 9:27)

## Chapter 8

There is therefore now no condemnation for those who are in Christ Jesus. 2For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. 3For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, 4in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit. 5For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. 6For to set the mind on the flesh is death, but to set the mind on the Spirit is life and peace. 7For the mind that is set on the flesh is hostile to God, for it does not submit to God's law; indeed, it cannot. 8Those who are in the flesh cannot please God. 9You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him. 10But if Christ is in you, although the body is dead because of sin, the Spirit is life because of righteousness. 11If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you. 12So then, brothers, we are debtors, not to the flesh, to live according to the flesh. 13For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. 14For all who are led by the Spirit of God are sons of God. 15For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" 16The Spirit himself bears witness with our spirit that we are children of God, 17and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him. 18For I consider that the sufferings of



this present time are not worth comparing with the glory that is to be revealed to us. 19For the creation waits with eager longing for the revealing of the sons of God. 20For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope 21that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God. 22For we know that the whole creation has been groaning together in the pains of childbirth until now. 23And not only the creation, but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies. 24For in this hope we were saved. Now hope that is seen is not hope. For who hopes for what he sees? 25But if we hope for what we do not see, we wait for it with patience. 26Likewise the Spirit helps us in our weakness. For we do not know what to pray for as we ought, but the Spirit himself intercedes for us with groanings too deep for words. 27And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God. 28And we know that for those who love God all things work together for good, for those who are called according to his purpose. 29For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. 30And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. 31What then shall we say to these things? If God is for us, who can be against us? 32He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things? 33Who shall bring any charge against God's elect? It is God who justifies. 34Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. 35Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or

danger, or sword? 36As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” 37No, in all these things we are more than conquerors through him who loved us. 38For I am sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, 39nor height nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord.

## **The Analysis of Contents**

1. The system of salvation through the Holy Spirit (1-11)
2. The life of God’s children by the Holy Spirit (12-17)
3. The hope of God’s children (18-30)
4. The affirmation of salvation (31-39)

## **Exposition**

Spener said, “If the scripture compares with a ring, the Romans is its treasure part and chapter 8 in it is the most shining part. “

The chapter begins with the word that there is no condemnation in Christ, and ends with the word that the separation in Christ has no eternally. The chapter argues the eternal character of salvation for long time. The salvation consists of the grace given by the atonement of Christ and the work that the Holy Spirit resurrects, by following there. The accomplishment of this salvation was completed by the sacrifice of the children of God, it is eternal with God. (2-17). Therefore the salvation does not shake out for the suffering. The salvation rather is accomplished through the suffering. In verses 18-26, the thought that ”the creature is oppressed by the vanity” (verse 20). The thought “its bondage to corruption“(verse 21), the thought “to lament” (verse

22), “the thought, “we lament in us” (verse 23) etc point to the suffering on the present world we receives. We hope the miracle of God easily among all suffering and tribulation easily, it is the false thought. Paul also did not seek the miracle easily, and Peter also did not so. The miracles revealed through them but they always did not seek the miracle. As they met the tribulation they welcome it, and they are suffered in the suffering. They received much tribulation and met the most difficult things. We shall seek the endurance more than seeks the miracle. The patience and obedience is better than the life by the miracle. Therefore verse 17 said, “and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him“. We met the adversity in the world, there are no many bridges of miracle. At the meaning our text said much. That is, the lament of all creature are surrounded, in them the man lament, on the above the Holy Spirit laments. ( 22, 23, 26) , The lamentation of all creature is the sign of curse by the sin of the man , it also gives many suffering to the man. The man stays in the center of suffering. But all suffering does not harm to the believers rather gives the benefit through united things. The reason to do so is the fact that they are predestinated to be saved. (28-30). The believers have no the blocked things ( suffering) to be cut off out of Christ. Because the relationship between the believer and Christ is depended on the predestination of God, it is eternal. (29-39)

## Interpretation

**1 therefore** This is the conclusion that the above word gives. For the man cannot overcome the sin with his power (7:24), the salvation is established by Christ. **for those who are in Christ Jesus.** “those who are in Christ Jesus.” Comes out of the thought of faith of Paul often, the source was the word of Jesus (Jn 16:1-7, 17:21,14:20) We are united

with Christ by believing in Christ and are one body. Accordingly, his death replaced the death of the wage of our sin and his resurrection is established our resurrection.

**now no condemnation** The Greek word of “condemnation” is katagrima (κατάκριμα), which points to the conviction as the statutory term, The condemnation of God to the man means the death of the man. (7:24) Only the believer to unite to Christ Jesus is escaped it.

**2 For** It is gar(γάρ ) in Greek, which is the conjunction to explain the word, “no condemnation“. **The law of the Spirit of life has set you free in Christ Jesus from the law of sin and death.** This points the power that the counselor Holy Spirit rules over ( the meaning of the word, the laws). In other word, According to the substitution of our sin by Christ Jesus, the Holy Spirit comes to his people like the rapid swift wind ( Act 2:2) and works the thing to give the eternal life. ( Jn 16:7, 14, 14:16) . The one to receive this blessing is from now the children of God and abides in the house of the heaven father eternally as the sons of God ( Christ) by releasing out of the laws of death. (Jn 8:34-36) Therefore the men to receive such grace are released out of the condemnation should throw away the depression, the horror and the distress to have before his releasing and also always should give thanksgiving.

**3-4 For God has done what the law, weakened by the flesh, could not do.** The Greek text has the reason conjunction, gar (γάρ), which this verse is the sentence of explanation. The above word said that we are released out of the condemnation, how did it so? It is as following. The man cannot escape the condemnation by the laws. Because the corrupted character of the man ( it is the flesh) which cannot execute the laws.. The enemy to the righteousness is “flesh”. (7-8)

**for sin,** Some scholars think that this points to the meaning, “to become the atoned offering”. But it is right that it is interpreted as “to treat the sin”.

**By sending his own Son in the likeness of sinful flesh** This word expresses the great love of God. For “his “ (ἐαυτοῦ = heauto) in the phrase, “his son” takes the stressed meaning in the order, it means that God loves the people of the world and gave his son than the others as sacrifice to them. And the word, “the likeness of sinful flesh“, does not mean that Jesus has the sin. This means only that the human nature Jesus took was not the glorious human nature before Adam committed sin.(Grejidanus) Jesus who came on the earth was so misery to substitute our sin. What we remember, Jesus tool such misery human nature, it is true that he has no sin. ( II Cor 5:21)

The doctrine that Christ took both the divine nature and the human nature is the Scriptural teaching and the lesson that the church hav kept faithfully. Irenaeus claimed that Christ was true man and true God (Ver homo vere deus), Tertullian and Augustine also taught so, the reformed church has taken as one of the centered doctrines of the Christianity. Then by what method was the union of two natures established? It was the fact that nature is two but person is one. That is, If Christ set on the above and become a man, in him, the union of divine nature and human nature is possible only to communicate between him and God. and he might not have the qualification of mediator as the representative of the mankind. (H. Bavinck) Harnack, in his lecture, the Essence of the Christianity (1899-1900 winter, Berlin), said that the union of the divine nature and the human nature means the fellowship between God and man in the same level, it is not proper to the biblical teaching. For Jesus is God in person, he established the role of the above human and his merit.

**he condemned sin in the flesh.** This points to the trial that Jesus was suffered as the divine nature. What he was died on the cross points to the condemnation he received in replace of us. The activity that offered the sheep as the atonement offering for the long time as the prophetic sign, now, as the accomplishment of reality the body of the one who is the representative of the mankind was replaced. For the offering of this atonement is the complete pure, it takes the eternal effective. The fact that saves the mankind out of the sin cannot do that except the son of God (Jehovah himself). Because the man is the sinner how can he save out of their sin? Only the work that God's son, taken the body, was suffered, paid the wage of all sins and then are left. If God's son does not take the human nature, (1) he could not stay in the laws, (2) he could not experience us, (3) he could not unite with us.

**us, who walk not according to the flesh but according to the Spirit.**

This says the character of Christian believers, that is, they were born again by the Holy Spirit and stand up on the way of sanctification by the reign of Holy Spirit.

**4 in order that the righteous requirement of the law might be fulfilled in** That is, as the result that Christ was condemned by his body in replace of the sinners to believe in him (Refer to verse 3) they are justified without the merit objectively.

**5-8** This passage say the contrast of the one to pursue on the flesh and to pursue on the Spirit (Holy Spirit). Through this contrast, the character to follow the Spirit is revealed obviously.

**5 For those who live according to the flesh** Refer to the interpretation of the same word of 7:5. **set their minds** This word is proneo (προσέω)

in Greek, which points to long for with the intellect, the emotion and volition and pursue on. (Grejidanus)

**6 death, ... life and peace.** The thought of the flesh is the sin, it makes the man left God. To leave God is the death. And the thought to belong to the Spirit ( Holy Spirit) searches for God and accepts him. It bring about true life and true peace. This world is the world of death but the only true believer is provide the eternal life. We see that the people work in the deep water by providing the air through the system of machine for long time. As they set the bridge on the sea and on the river, the workers of construction did so. In the world like the valley of death also if we hold the line of the grace of Holy Spirit constantly, we can enjoy the living of the eternal life from now without anxiety, and can do the work of God.

**7 For the mind that is set on the flesh is hostile to God,** That is, it means that the man does not live for God but for himself. To steal the glory of God is to become the enemy of God. Spirit The reason to take the hostile attitude to God so is to become the root of the evil for it is corrupted. The man to be regenerated by the Holy Spirit also has the remained corruption but he is not reigned by the corruption. Therefore the believers also should not lose caution to himself. If he loses the heart, he receives the temptation of the sin to hostile the most good God.

**for it does not submit to God's law; indeed, it cannot.** To be in flesh does not mean to be in the body. but to be reigned by the corrupted character of the man. ( or, the natural man not to be born again)

**8 Those who are in the flesh cannot please God.**

**9-11** The above word (5-8) reveals the identity of the man “to follow the Spirit” obviously. Paul informs the fact that Roman believers has such identity in principle, and their happiness.

**9 You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.** Here, the word, “the Spirit of God” points the Holy Spirit which is the same word below, “the spirit of Christ”. The phrase, “in you” points the community of church as well as the inner of each believer. (Grejidanus). Here, the reason this phrase means personal believer is the fact that the word, “Anyone” informs. The word, “the man of Christ” means the man to belong to him (the believer).

**10 although the body is dead because of sin, the Spirit is life because of righteousness.** The interpretation of this word has three. That is, (1) The word, “the body”(σῶμα = soma) does not mean the biological body but the total system of corruption, which is the state of death for the sin. But “Spirit ( that is, the Holy Spirit to be born again) executes the work of life in the corrupted man. (Calvin) (2) “body” points to the body of death ( 7:24) which is not only the biological body but the total name of human elements to be reigned by the sin. It is the thing that cannot help but to die. “Spirit” means the heart of the believer, it gets the life for the righteousness. Here, “righteousness” means the righteousness of Christ’s justification and the movement of sanctification. (Grejidanus) (3) “the body” of the believer was died with the death of Christ on the Cavalry mount for his sin, but , “the spirit”( the spirit of God) is as the power of the life to resurrect dwells in the believer. Here, “righteousness” is the righteousness of God that Christ gives. ( H. N. Ridderbos)



**11 If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.** The one that makes the believers resurrected is Holy Spirit, (1) he is the Holy spirit to resurrect Jesus out of his death, (2) he is the Holy Spirit to dwell in us. ( I Cor 6:14, II Cor 4:10, Phil 3:21) Therefore the Holy Spirit to work in us is the sign to seal to certify our resurrection. (Eph 1:13 II Cor 1:22)

**12-14** These verses said that the believer should take responsibility ( it means to bear the debt) to execute by the lead of Holy Spirit. The one to live such responsibility is the son of God.

**12 we are debtors, This means that the believer is the man to take the responsibility to do the goodness.** The source of the responsibility is the Holy Spirit, as the above (9-11) said, who God gave us.

**13 if by the Spirit you put to death the deeds of the body, you will live.** Here, “the Spirit” means the Holy Spirit. The word, “the deeds of the body“ does not point to only the biological activity of the body, but points to all concrete activity to be reigned by the sin. The word, “ the deeds“ is praksais (πράξεις) in Greek, which here says to point to the wicked work. “The man of the Holy Spirit” leaves out of the evil activity more over more, he get closer to God, which is the true life.

**14 For all who are led by the Spirit of God are sons of God.** Here, “are led” means not to do forcedly, but by changing the heart innately and by impressing to make them abandoned the evil deeds and makes them approached to Christ more and yet more. (Jn 6:45) About response of the believer to the lead of Holy Spirit, Luther said as

following, “ It means to throw away the old man with the sweet heart. It is to reject whatever is not worthy to God rather even his himself delightfully. Because it does not surprise before the death and whatever belongs to the death. At the same time, it means to despise the joy to belong to the earth and the treasure in it. It throws away the treasure voluntarily and welcomes the plague and embraces it. It is not the work that essential character of the man cannot do it but can do by the work of Holy Spirit to dwell in the believer. “ (Das ist nicht das Werk der Natur, sondern des Geistes Gottes in uns. – Vorlesung über den Römerbrief, p 270).

**15** This verse explains the word, “the son of God” on the above.

**For you did not receive the spirit of slavery to fall back into fear,** This is the word that he kept in his mind Jn 8:34-36, “Who is to condemn? Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? As it is written, “For your sake we are being killed all the day long; we are regarded as sheep to be slaughtered.” And also said. “the spirit of slavery to fall back into fear” points to the fear that the one to become servant of sin takes before God by the laws and said it. Of the fact that the one to have the sin, become like the servant by receiving the oppression of the laws, Gal 4:7, 24, 5:1 also reveal too. Then the gospel of Jesus Christ releases us out of such oppression but again it does not oppress us. Despite it is so, we sometimes commits the laws by seeing the gospel as the second laws or, the revised laws falsely through our consciousness and unconsciousness.

**But you have received the Spirit of adoption as sons, by whom we cry, “Abba! Father!”** The word , “adoption as sons” is *whiodesia*

(υιοθεσίας) in Greek, which means “to set as the son”. Here, the thought of “the adopted son” come out of the system of the laws of Rome and Greek, or, in the ceremony of Greek mysterious religion according to some scholars. (J. L. de Villiers, Die bestekenis van υιοθεσίας in die briewe van Paulus, p 48, W. Bousset, Die Schriften des N. T. , 1917, p. 57). But this view is not right. This comes out of the thought of the Old Testament that borrowed Israel as the adopted son. (9:4) Then the fact that the believer became into the adopted son is like following. (1) For Christ atones us and then we are treated as the his son legally. (2) Not only that, we has the innate relationship as the sons of God. It that is, is the life of regeneration to renew our souls. This points that God renew our souls by the power that his word makes us renewed.( I Pet 1:23-25) Of course, the innate connection like this one, it is established on its legal establishment that is ,it is accomplished on the fact to come out of the atonement of the precious blood of Christ. If Christ was not died in replace of us, the Holy Spirit did not come to us., the word, “aba”( Ἀββᾶ) means “the father” in Aramaic, the word, “father” is translated out of the Greek, father (Πατήρ.). Just like that the purpose that said repeatedly by using the meaning of the words of two nations is to reveal the passion and dynamic power to cry out to father. (( Grejidaus, De verhalings geest groter intensiteit en innigheid. – Romerbrief 1-8 p 370).

“cry”is krazo (κράζω) in Greek means to shout out loudly. Accordingly such crying has the respectable heart. (1) the crying person never have the shame and the horror in his heart. (2) he feels the infinitive love of God surely.

**16 The Spirit himself bears witness with our spirit that we are children of God,** A. Kuyper said that the contents of man’s regeneration many be revealed by himself and the others for some time. But generally it is proved as the fact that we are the regenerated

children of God. The witness is the heart of faith to cry out to God as “my father”. The interpretation like such thing, of course, is depended by the above verse. (verse 15) After the end of above verse says the fact to cry out , “Abba Father”, this verse explains the reason of the fact (the fact that he calls for “Abab Father”). That is, the fact is the testimony of the Holy Spirit to the identity of God’s children. Calvin said, in the same meaning of the above verse, “ the Holy Spirit testimonies that we are God’s children and also we have the confidence to call God for our father. ( the heart of faith)”. ( Commentary upon the Epistle to the Romans, p 313) Not only that, Luther also, in the meaning that our faith is the evidence that we are the children of God, said as following. That is, “We have whatever we believe in , The one who he believes to be the son of God obviously is the son of God. Whoever cannot believe that he is the son of God without the help of the Holy Spirit.”(Denn wer in festem Glauben und Hoffen vertraut, dass er ein Kind Gottes ist, der ist ein Kind Gottes, was ohne den Geist niemand vermag. –Vorlesung uber den Romerbrief, p 274).

**17 and if children, then heirs** In the present world, as we call for some as the children of God, Already it suggests what his glorious future is. The glory is the heir that he shall receive at the future as the children of God. Here, the word, “heirs” is the one to receive the heritage.

—**heirs of God and fellow heirs with Christ**, The word, “the heir of God” points to the fact that the heritage is the most glorious. And “heirs with Christ” informs the most safety of the heritage. ( I Pet 1:4) This heritage is the thing that Christ already received for us. The believers united with Christ stand up at the seat that they can receive it.

**provided we suffer with him in order that we may also be glorified with him.** This verse does not mean that we receive the future glory

for the price of our present suffering, but the life to dwell with Christ together by the union with us and Christ

Butler said, “As our present life is more dark, the eternal life is more bright. “That’s right. As we are suffered more over more in this world, the comfort of Holy spirit and the work of impression is stronger. Then here, “that we may also be glorified with him” points to the glory of resurrection and also to the life of the kingdom of God after the death. Because the Apostle knew that after his departure he will be with Christ as his glory. (II Cor 5:7)

**18 For I consider** The Greek of this word (Λογίζομαι = rogezomai) is not imagination but the concrete assurance. This admits surely the fact that the glory of coming world is greater than the present suffering unspeakably. As Calvin was passed away, he memorized this word repeatedly.

**19-22** These verses begins with the conjunction of reason, gar (γὰρ) and proves “the greatness of the glory that is to be revealed to us.”(verse 18). The reason that the glory is so great is for the fact that all creature except the men shall be participated into it. It is the climax of the glorification of all universe.

**19 For the creation waits with eager longing for the revealing of the sons of God.** The word, “creation” is krtis (κτίσις) in Greek, here, what does it mean? There is a theory that this includes the world of all creatures included the angels. But here it points all creatures not to include the angels (except the people) (Hodge). The word, “longing for” is apokaradokia (ἀποκαραδοκία) in Greek, which means “lifting the head and waiting for” Luther pointed that the method of Paul’s thought is different to the one of the general philosophers. That is, the philosophers try to think of the reality of all creature, but Paul see the

vanity of all creature naturally and saw the future things not to have now. ( Vo ). Paul saw the figure of all creature and looked at the goal that they proceed.

**20 For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope.** The fact that the universe become vanity ( to be old and to be corrupted) does not come out of their voluntary activity but out of the curse of God for human sin. Therefore as the human salvation is completed they attain to the glory.

**21 that the creation itself will be set free from its bondage to corruption and obtain the freedom of the glory of the children of God.**

Here to the word, “creation”refere to the interpretation of the above same word. This verse reveals the criteria of the hope of the creation. The criteria of hope of them is depended on the realization of the human hope. As the man committed sin at the garden of Eden and was cursed, they also were cursed naturally. ( gen 3:17-18) Now the children of God get the glory of resurrection at the great eschatology, they also shall be renewed. ( Rev 21:5). Therefore they are waiting for in no speaking. Waiting of the creation is the expression of the personality. The word, “obtain” means “participation”.

**22 For we know that the whole creation has been groaning together in the pains of childbirth until now.** The word, “together” has the meaning of “all creature together” It means that they longs for the eschatological hope and lament in even no consciousness. ( II Cor 5:2, 4) The misery groaning that the creation reveal for all suffering in the world is a kind of lamentation. Calvin commented to this verse, “ The creation also has bben suffered for long duration continuously, if we

are cowerd for the short tribulation how can we be forgiven?  
( Commentary upon the Epistle to the Romans, p. 219)

**23, but we ourselves, who have the firstfruits of the Spirit,**

“the firstfruits “points to the Holy Spirit that we receive in the present world. Why is the Holy Spirit like the firstfruits? Because the life to receive the Holy Spirit Is to taste the kingdom of God firstly, before we enjoy it completely.

**The redemption of our bodies.** This is the glory of resurrection that the children of God shall receive as the above said. The glory of the coming world that it is accomplished is the contrast of the vanity in quality. It is opposed to the character of meaningless, and the character of change completely. Like the above verse said, the universe longs for this glory as the remedy of the character of emptiness, how can the remedy of the character of vanity take the vanity? This is not recovery in the world, but the complete renewal to come out of the outside of the universe.

**24-25 For in this hope we were saved.** This verse begins with the conction of reason, gar (γὰρ ) ( because) which explains the word, “we wait for it “ on the above. “ “ . It is fact that we know that we are his adopted son in the resent , we does not receive the hair of the adopted son belongs to the future. It is the object of hope. Therefore what we needs is the waiting endurance.

**26 Likewise** Of the glory of coming world the creatures and the children of God not only entreat, but also the Holy spirit also pray instead of us to make us got it.

**our weakness.** This is not to know what to pray for the spiritual ignorance. We, the believers do not know what we pray. Although our moral is corrupted, our prayer also is so. We do much heinous things than to do the goodness in prayer. Therefore we need the prayer of Holy Spirit to replace us absolutely.

**with groaning too deep for words.** This is the lamentation that cannot be expressed by the human word. As we see that the Holy Spirit laments so deeply we can know how much great our corruption is. (Is 1:6)

**the Spirit himself intercedes for us** Holy Spirit makes us impressed to make us prayed but he himself prays. In the heaven Christ pray for us ( Heb 7:25), in the earth in our heart the Holy Spirit prays instead of us. Christ approaches to God ad rays by the merit of Cross., the Holy Spirit did so in the scene of salvation with immeasurable lamentation. Then for the prayer of Holy Spirit prays the things o fix to will of God, ( verse 27) the salvation of the weak persons are accomplished eternally. Refer to I Jn 2:1-2, Rom 8:34.

**27And he who searches hearts knows what is the mind of the Spirit, because the Spirit intercedes for the saints according to the will of God.**

This, “ love” shall be evaluate by the quality. In other word, the love should become pure. Thomas A Kempis said, “ As we love God most truly, we should love him cleanly. That is as we love God we should love with our delightful heart, we should seek the benefit of this world, rather even we should not get some consolation in our heart, and also for eternal reward, but only for his infinitive goodness and his honor.” Only the chosen people ( the one who was called for by his will) that is, only the sheep of God can love God so. The method that they loves God is to trust him and to obey him. (Jn 14:23)



**28 And we know that for those who love God all things work together for good,** Some manuscripts ( A, B) have the word, “God” (θεός) in this verse. As it is translated by attaching the word, “ God accomplishes all things together for good”, Whether the word, God is or not, the meaning is same. The one who makes the saints enjoyed the benefit is only God. Augustine said, “ Even the sin of the saints helps to his salvation but does not give harm by his powerful reign.” ( Prov 16:4) Although God makes the saints given benefits they do not accept the good result for not enduring in the process of all things.

**29-30** These verses are the sentence of reason of the above verse. Therefore here the first art reveals the word, *hoti* (ὅτι). The reason that true believer to be called shall be inclined into benefit in all things is the fact that he abide in the hand of God. That is, God predestinated to bless before the eternity for the believers ( verse 29), called for, was justified and was glorified. ( verse 30) The predestination is the affair before the eternity, to be glorified is the state of the ultimate blessing without changing eternally, And to be called and to be justified is the work to be accomplished in the world. Therefore the hand of God, before the creation, the present and the eternal future has been left for a while in order to accomplish their blessing. Therefore in this world whatever shall be resulted for their benefit finally. ( verse 28)

**29 For those whom he foreknew he also predestined** Of this verse a certain scholar said that the predestination God saves some was followed by his foreknowledge (he knows what the man shall become in the future.) But it is not the predestination but to make the man become as to his deed. The Scripture does not teach such predestination. Here , the word, “foreknew “means to love him and to take care of him. (Refer to Ps. 1:6, Hos 13:5, Am 3:2, Mt 7:23)

**to be conformed to the image of his Son,** The purpose that we were predestinated before the eternity is to form the image of Christ ( in the holiness and glory) ( II Cor 3:18). Therefore in the present day, it is not difficult that we know the method that we belong to the predestination of the salvation. We can know by the fact that we review carefully that the image of Christ is accomplished in us presently.

The minimum of the image of Christ is to receive the gospel of Christ in our heart. Therefore Butler said, “ If I know that I am chosen, check up that I chose God as my God!”.

**the firstborn among many brothers.** The fact that Jesus called the believers for the brothers was declared after his resurrection . ( Jn 20:17) Therefore it is obvious that the brotherhood relationship between Jesus and the believers is related to his resurrection. Jesus is the primary resurrected one ( Rev 1:5) we stood up at the resurrected through him. Therefore in the meaning Christ Jesus is the elder brother and the believers are his young brothers.

**30 And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.**

Warfield said that this verse is as the golden chain. This word reveals the contents of doctrine of the predestination obviously. The chosen people must be saved until the end. “ the men to be glorified in the coming world are not the others but are only the men to be predestinated. “ called” means to call for to believe in the gospel. therefore to believe in Jesus comes out of the fact that God makes them done so. The thing “ to be justified” is treated that the one not to have the righteousness and to have only the sin is justified without merit by the merit of Christ. “ to e glorified” is the fact that resurrect the believer and makes him participated into the glory of the Lord.

As we see this verse, God saves his predestinated men from the beginning to the end. For this word, anybody to believe in Christ and obeys him, can assure his future salvation too. Especially here all verbs was became the past tense, which is the sign of prophetic assurance to reveal that the future salvation of the chosen people is sure.

### **[ Special Note] Of the Doctrine of the Predestination]**

1. The explanation of difficult issue about the doctrine of predestination

At this point, I said that I referred to the book, Reformed Doctrine of Predestination written by L. Boettner much.

(1) The theory that the predestination and the fatalism are same  
The predestination is different to the fatalism because the fatalism affirmed all facts. The original source (Tea Won) is not personal god, the non- personal power, the power without the purpose which is called for affirming and the theory happened the principle but the predestination is appointed al thing by his holiness, his righteousness, and his wisdom and also makes them accomplished as to the plan. For example as we review the different points between the predestination and fatalism obviously, it is as followings. A British man who believes in the predestination and a Mohamed believer rode a same ship together; a man was dropped down into the water miserably. Then the Mohammed believer said, “if the book of fatalism recorded that the dropped man will not be saved although we try to deliver him with much sacrifice he shall not be salved” And he tried to ignore the salvation of the man But the British man to believe in the predestination said, “We do not know that he might be predestined by God to be

delivered out of the water.” And then he cast the rope in the water and he was delivered by it.

(2) The theory that the predestination is not proper to the free will theory.

The supporters of this theory said, “If God predestinated the activity before the eternity, how can the man be the being with the freedom?” In interpreting the freedom and the affection, no one can deny it. The interpretation of these two things is accomplished by harmonizing in the center of sovereignty Lordship of God with the freedom of the man. God who predestinated all things predestinated the freedom of the man also and after he predestinated the work of God that he established the freedom of the man is the mysterious that we can interpret it. The mysterious thing that God predestinates all things at the same time, and establishes the freedom of the man is accomplished by his excellent wisdom and the impossible power. Philippians 2:12-13 said, “Therefore, my beloved, as you have always obeyed, so now, not only as in my presence but much more in my absence, work out your own salvation with fear and trembling, for it is God who works in you, both to will and to work for his good pleasure. “Reveals the thought of human freedom and also the word includes the meaning that “the one to appoint and to work is God“. It reveals that the will of God moves in all things. Therefore Zengchius said, “The man cannot help but to serve to the appointed purposes of God from the beginning to the end. But we know well that he cannot have the feeling of forcing and oppression, only execute all works freely and intensely and he himself works as his own owner.” At this point we offer a metaphor. The golden fish moves in the fish tank without any control but the fish tank is revealed by the people and is taken of it and is brought about it. The fish takes the freedom; the freedom will be taken the harmony by only the control of the person that put the fish tank there. We can see such many cases in

the Scripture. The brothers to sell Joseph did so by their free deed. But finally Joseph interpreted the fact rightly, it comes out of Genesis 45:5, 8, 50:20) That is, the fact that Joseph was sold and the sects to related to the event were moved by the hand of God totally. (Ex 12:36, I Sam 2:35, II Sam 17:14, I Ki 12:11, 15 Ez 6:22 7:6, Pro 16:9 Ac 10:23 Rev 17:17)

(3) The theory that it reduces the motive to try to sacrifice. The people to opposite the predestination again said, “If all things are worked by the predestination, the people do not need to do the good work.” But this theory is false that the word of the Scripture is not understood rightly, at the same time, the general theory also was not understood rightly.

[1] We in this point have no any questions in thinking the area of predestination of God. God did not only the result of the work but predestined the totality of the work. That is, God did not predestination only the good things and also predestinated even the means to accomplish the work. Without means, no purpose, without purpose no means. Therefore this does not come forcibly but come true by the work in his mysterious impression. For harvesting on the fall, we cannot help but to plant on the spring. Therefore we cannot help but to offer confirmed sacrifice. Therefore Hebrew 12:4 said that until shedding the blood we should contrast to the sin.

[2] It is difficult that we can count what God predestinated and understand it. Therefore we cannot look at the future thing but we should stay at the place that we should take responsibility. Our character and environment product the motive of sacrifice. This does not belong to the chance but it is because God made us so.

[3] We receive Holy Spirit and also his lead. He made us run for the righteousness of God.

[4] Not only that, the believer to believe in the doctrine of predestination knows that he is the child of God. Therefore he assures

that as he run according to the word of God's revelation, finally he accomplish the good work. Nobody can stop the step of the person who has such assurance; his sacrifice is strong and strengthened. He in the perspective of the fact of predestination of God's children and absolute faithful promise he endures long time in his sacrifice and his running by pulling to the hope of the glory. Therefore the saints to believe in the predestination have the assurance of hope and does not frustrate in the difficult state and sacrifice by believing the help of God to the good work. Therefore the doctrine of predestination does not reduced by the sacrifice rather does strengthened. If whoever depends on the sacrifice of the man and the free will and he live in the temporary success and emotional pleasure, he shall be frustrated easily and cannot proceed before the lots of stumbling blocks with the overcoming power.

(4) The theory that the predestination makes God become the maker of the sin.

If God predestinated all things, he predestinated the sin also, therefore the quilt feeling should be attributed to God, and the opposite men said so. We do not think to solve this issue easily. Because the man is a creature and is committed sin and then become dark, although he is a believer of the gospel, he cannot solve completely to such deep theory. But we according to the Scripture we can know that God hates the sin and judges the sin but did not make the sin. About the part of the sin we can explain the part of the sin. According to the Scripture, God commands the man and says that he should not commit sin continuously. But the man tries to commit sin surely God do not compel them, God permitted it. But the permission does not come out of the cause that God hates him. Not only that although God permits it his good economy that he wants shall not be failed if it means that the permission means the sovereignty Lordship and economical failure, he shall not permit it so.

## 2. The theory of predestination and actual life (5-11)

(1) The doctrine of predestination makes us known the warm character between God and man.

The theory of predestination is not cold, isolated abstract theory, but is the relationship between the God and the man in the most warm, living and important meaning. Calvin said to this theory, as following, “This doctrine is not tired theory that meaningless debate like many people misunderstood. It is benefits to the devotion. Like we listen to the issue of election in salvation, nothing is the others for the growth of faith. The Holy Spirit through the doctrine of this election makes us understood the eternal unchangeable good will of God to us. This good will cannot be shaken by the secular custom, the attack of Satan and the change of the body. “

(2) The doctrine of predestination is the source to gives safety and courage to us.

This doctrine makes us taken consciousness of safety in the u area. Not only that, this doctrine makes us kept on faithfulness in the disgrace and the persecution. By the word of the Lord, “I give them eternal life, and they will never perish, and no one will snatch them out of my hand. “(Jn 10:28) the saints delights rather in the storm of darkness the safety feeling of the saints in the worst fighting is happened not by abandoning himself into his weak power but by assuring that he himself commits to the hand of the almighty God. According to the confidence of the believer to believe in the predestination, the devil and wicked people cannot harm the saints under the hand of God but rather they are used to accomplish the pleased will of God.

(3) The doctrine of predestination makes the man been humble by stressing the sovereignty activity of God to the salvation of the man.

If the believer does not know the plan of salvation of God revealed in the doctrine of predestination, he cannot help but to be a weak believer. Such man does not understand the richness of God's salvation and his grace that was accomplished by Christ properly. His doctrine of predestination reveals that our all good things are come out of the grace of God. This doctrine makes the saints understood that the salvation comes out of only the grace but him is not better than those eternal destroyed persons. Therefore he treats to the people not to be saved more mercifully and meekly. And give the thanksgiving to God eternally.

(4) The system of the faith thought that comes out of this doctrine overcomes the all anti- Christian thought and the other false thought.

The theologians that have the Christian theology but do not take the doctrine of predestination think that the doctrine of atonement and the work of Holy Spirit and the total impossibility of the man and the other important doctrines are wrecked. Because of this doctrine, finally their claim become like the vain word. Just like that, making the important doctrine become weakly arrives to the tendency not to be caring them.

3. The historical research to the predestination faith of Calvinism (5, 6, 28)

Before Augustine the church-fathers also did not assure the doctrine of the predestination, because before Augustine the false theories of the plan of salvation yet were not developed. As it was arrived at the time of Augustine, according to the thought of anti-predestination by Pelagius, among the church leaders considered the thought to the plan of God's salvation. So Augustine assured the doctrine of predestination and preached it. The day of Augustine that teaches the doctrine of



predestination rightly was able to be called for the golden time of the church.

But in the mediaeval day, the church again was corrupted and flows into the ecclesiastic and was fallen down into the ritualism and the doctrine of predestination and the view of lavation were dark. Accordingly the moral of the church was corrupted and the sin of the clergymen was vicious indescribably. In the medieval time also Gottschalk and WI cliff after Augustine, were the reformers before the reformation. They believed in the predestination and the sovereignty Lordship in the Scripture. In that day Waldo party also were able to be the alpinists before Calvin. They could not terminate the oppression, prison life ad exiled life in the dark time.

In the history of church we can say that reformation was the golden day. In this time the greet leaders, Luther and Calvin were the believers to believe in the predestination. The Luther party, at the latter, gradually was reduced and took the doctrine to be closed into Americanism, at the same time, the corrupted image of the church also gradually become severe. Because the renewal Calvinism always keep on the doctrine of predestination and the sovereignty Lordship, after renewal the Luther church wreaked in the thought of the plan of God's salvation, they were treated differently and was called for Lutheran church.

It is the historical fact that the sovereignty Lordship of God and the doctrine of predestination gave the strong faith. Fraud said, "The reformers took the systematical arrangement and the severe theological attitude. The dark day that it was difficult to break out needed the strong thinkers. The believed the sovereignty Lordship and the doctrine of predestination. "We think that the reformed movement is just like Augustans. The faith to the predestination, in the corrupted day of the church they could break out all superstition thought.

We remember that the protesters of British (the reformed believers), in the persecuted day of the queen Mary, were exiled into Geneva and

learnt the theology from Calvin after that at the queen Elizabeth they became the leaders of the church. The Scott's reformers and British puritans were the guards of the truth in that day. Macaulay said, "The puritans were the most wonderful multitude in the people that the world begot." And Bancroft proclaimed, "British people became the people of mission for the puritans." Cromwell was the Calvinistic soldier to believe in the doctrine of predestination, and then he trained his military with Calvinistic thought. As the result the military was sincerer and courage that they could not see at the early time. This puritan military did not give up until they occupied the other and they destroyed the object that protested against them absolutely. This military was not listened to the vowed saying, had no drunkard and gambling and then as for their occupied areas, the property of the citizens and the women were respected precious. Therefore a certain scholars said as followings, "In the 17th century the political issues of all the mankind was depended on the British issue. If then the puritan did not exist, in the world the political freedom might not be seen." Although the British offered the crowns at the three times to Cromwell, he rejected it. The thought of the puritans' faith was the system of John Calvin's theological thought obviously. Through them the freedom in the British was sustained. Fiske said, "The mankind has been taken great debts by Calvin."

At Scotland also the sovereignty Lordship and the doctrine of predestination executed the great role. The great historians said, "Before the Calvinism entered into the Scotland the country was dark. Then the Scott people were the slaves to Roman church without purpose. they used tools of the fathers, in the body, in the heart and in the moral, they were ignorance, corruption and stayed in the low level." A scholar, Bunckle said, "Then the scotch people were dirty poor and misery in their personality and their homes, and they were ignorant and superstition." But then John Knox believed in Calvinism and was

happened. He, who was above four years old than Calvin, was a greatest one, who was learnt under Calvin at Geneva for 5 years. He was like the sun that was raised in the night. He made Calvinism as the Scotland religion. As the result the moral standard of the country became the example of the world. The place that Calvinism exists was revealed the evaluation that the power of sin was wreaked.” Carlyle, who was the famous writer said, “The work that Knox did for his country was to establish the resurrection out of the death.” And also Frouds said, “Without having John Knox, the Scotland that the contemporary knows did not remained.”

Next we can think of the history of Calvinism of France. The Calvinists of France were called for the Huguenots. The Huguenots are informed in the world well. Their moral purity and their heroism was admired by their enemies and their friends Encyclopedia Britannica said “ The history of the Huguenots always was the wonderful fact not to disappeared and the powerful expression to be reveal in religious assurance.” Miserably on August 24 1572, the St. Bartholomew's Day massacre made the great number of the death of Huguenots. Then the number of the death of the Huguenots was about 60000 persons or, 50000 persons, but Schaff, who was a great church historian, said 30000 persons. Through this killing France was lost greatly. Macaulay, who was a British historian said, “The Huguenots who were exiled out of the British were above the general people than the other Europeans in intellect and in moral, Lecky who was a great historian was a cold humanist but, to the Huguenots, said as followings, “the killing of the Huguenots means to delete the starts of the country that had the most faithful, most sound, the most virtuous men and the brightest men. Through this the way of the corruption without escaping in France was opened. If she had no this killing event, the thought of Huguenots might break out the power of skepticism that made the France religion and politics corrupted. ”We remember this point in the reformation of the

France. The result of the reformation of France made all mankind returned to humanism out of theism, and dropped down into the materialism to despise the coming world, truth and religion but to love the materialism. Accordingly the mankind of the world was spread into the materialism and despised moral, righteousness, authority and religion and threw away the theism and made them returned to the humanism and finally was corrupted into the revolution of Communism. The revolution of France and the revolution of communism were connected to each other. France was deprived by they killed the Huguenots that was the only power of the truth and the only proceed of Theism. Today the pictures to reveal the depravity of the arts world comes out of Paris and the confused custom also to come out of it are not little.

As we think the history of Calvinism, we remember the fact that the country had many martyrs executed by in the fire, or, in the pot, or, under the edge of the sword or, on the \*. Alva killed many Christian believers. But the oppression of Spain to the Dutch Protestants was destroyed by the fighting of faith of Calvinistic heroism finally. Then if then they had no Calvinistic mind, they could not overcome the trouble issues, the historians said. The most of martyrs in this day were the Calvinists. The few of Lutheran believers and the Arminius party were martyred. The professor, Fruin said, "In Swiss, in France, in Scotland, in British, in Dutch any place were located on the edge of the sword. Among them Calvinism took the important role. "Especially we cannot forget the connection between the puritanism and the Dutch. The pilgrimages that escaped into America out of the British arrived into the Dutch first of all and contacted to Calvinism theology. Especially, Clifton, Brewster etc. who were the heroes of Cambridge University had been at Dutch. They were the strong leaders that hold the interpretative principle of Calvin in strengthens at Geneva.

Finally, what history does the United States of America have? Calvinism is the faith of the puritans that rode on the ship of May Flower and exiled. They entered into America and revealed to begin all things by the faith. They mainly were settled at the Stern area of America. The eastern area of America is the most prosperous area in the culture of America. Today the western America is lower than the eastern area in the cultural level and the human culture are admitted by everybody. Now we try to review the history of the activities of Calvinists at the early time of America's establishment. William Penn belongs to the line of faith of Euro He was a great man to pioneer the United States of America. The people said that among 300 million Americans, 900000 persons came out of Scott line that received the Calvinistic thought of John Knox and 600000 persons came out of British Puritans and also 400000 belonged to Calvinists in the line of Dutch and Gemini. And also among them the Methodists also had the creed 39 articles to receive the much impression of Calves. As we see the population of 2/3 in the contemporary got the Calvinistic thought. And in the warfare of American independence, the Presbyterians that were founded obey Calvinism executed the important role. So the British land called the American independent warfare for The Presbyterian Rebellion a criticized it. A man who was faithful to the king, British, George III, sent his letter as following; I transferred the responsibility to the Presbyterians for an accident issue. They were used to the movement like the fiery situation and always they executed against the government (British government)."

Taint who, was a French historian, was not a religious faith. He said to the Calvinistic faith as followings, These are the true heroes of America, although Steward kingship line were corrupted, they established the British , they established the United States of America

And their descendants established Australia and colonize all the world.” When the war of American independence, the Presbyterian Church in the criteria of Methodist church were not systemized but supported the original church in British thinkable. And the Baptist denomination did not make as the unified church, The Methodist denomination did not inform as the system, and Quaker denomination (shaking party) was the non-Protestant church that opposite the warfare basically. D’ Daubigny who is a French historian said as followings, “Calvin is the constructor to make the United States of America, which is the great country. The Puritans left out of the British at the time of the king, I James to New England (the name of a region in America) and arrived and made many powerful colonies, really they were the disciples of Calvin in thought. As we see America was grown up rapidly and they are proud of the reformer (Calvin) as their forefather.

31 What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare his own Son but gave him up for us all, how will he not also with him graciously give us all things?

**33 Who shall bring any charge against God’s elect? It is God who justifies.** Of the word, “God’s elect” refer to Col 3:12, II Tim 2:10, Tit 1:1 I Cor 1:27, Eph 1:4. The only reason the believers were not condemned is the fact that God admitted them as the justified person. . Although they are not justified by himself, God treated them as the justified by the blood of Christ.

**34** This verse declares that nothing can be separated the saints under the protection of the great power and his love out of Christ. If he has only the power without the love, he cannot protect us eternally but he has only love without the power, he cannot do that. But (1) Christ loves us and was died for us, (2) Christ has the power to overcome the death and rose again out of the death, (3) Christ became the one that sat

on the right hand of the heaven and supplicate us. We who serve such Lord and have no any reasons to be dropped out of the salvation. “Who shall separate us from the love of Christ? “.

**35-37 Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?** This word reveals the maximized tribulation and distress in the word. Here he stresses that no tribulation and no suffering can cut off true saints out of the love of Christ. The word, “tribulation” is the total name of all difficult things revealed below it. “distress” is the adversity not to be escaped, the saints taste the salvation of God at that time. ( Ps 4:1). “the persecution” is rather blessed to the saints. ( Mt 5:10-11).

**“For your sake we are being killed all the day long;** This word was quoted out of Ps 44:22, which means that it is not strange thing that the believer is suffered rather it belongs to the common laws. The word, “all the day long” is same to “always”.

**37 No, in all these things we are more than conquerors through him who loved us.** This denies the fact that the sufficient victory of our believers attribute to our own power completely. This points that our sufficient victory attribute to Christ to love us. This is the word to praise to the safety of our salvation that Christ’s love secures.

**38-39** Paul again stresses the eternal safe character of salvation of the chosen believer in continuous of the verse 37 in the above verse. The heavenly saints is more blessed in comparing to the saints of the earth. But we cannot say that the one is more strengthened than the other (the saints on the earth). The saints in the heaven and the believer on the earth are same in strengthened in their salvation and safety. But the strengthened character (affirmed character) of the salvation does not

attribute to our work but only the love of God (Christ). (25, 39) The eternal love God loves the saints securities that the saints are not destroyed eternally. This love of God is not changeable like his unchangeable being. Although he is a saints, he can be failed miserably temporarily. But through his such failure the fact that he was chosen ( the fact to receive the love of God) is not destroyed. If he is true chosen saints, anytime he shall have the day to repent in his knowing time or his unknown time, and return to God. Temporary corrupted David returned and also Peter returned. Comparably, the believer is like a man to climb to the mountain. Among the man climbs up the top of the mountain he may be tripped over stone or, tree. And he may be taken the great loss. But he rises again and can arrive to the goal, the top of mountain. Therefore although the saints meet some bad thing, we cannot condemn him soon as the one to be destroyed. We only points the bad thing and are careful of it. If he does not repent, we can give discipline to him in meaning of waiting for the repentance.

### Criticized Note

**For the law of the Spirit of life has set you free in Christ Jesus from the law of sin and death. ( verse 2)** K. Barth said so in the doctrine of Holy Spirit, that is, “ if we think that the Holy Spirit is connected relationship of our possession, it is not the thought of the Holy Spirit.” ( Wir meinen nicht den Geist, sofern wir ihn “wir”und mit “haben”in Verbindung brigen. – Romerbrief, p 257). Because K. Barth said in the extreme transcendentalism so, he was astray out of the truth. The Scripture said, that we are the temple of God ( I Cr 3:16-17), and we received the Holy Spirit. ( Jn 7:39, I Cor 7:40) therefore the believer receives the indwelling of Holy Spirit as his grace. In the noble meaning it is that we receives the Holy Spirit. Of course this possession does not mean to take as the freedom of the man and his right.



**For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, ( verse 3)**

Of this verse, K Barth commented , “ We meet the stumbled stone, the eternal revelation, that Jesus, Abraham and Plato already had met. “ ( Romerbrief p 260) As we see it, K Barth despised the uniqueness of God’s revelation. He treated that Abraham and Plato saw the same revelation. As we see by the teaching of the Scripture The revelation of Abraham’s God is admitted but the revelation of Plato’s God cannot be admitted.

**For all who are led by the Spirit of God are sons of God. ( verse 14)**

The lead of Holy Spirit is what all true believers experience. ( Gal 5:18-24) But K barth said in the meaning that whoever cannot experience, “ although the lead of Holy Spirit is happened in the children of God, the chance to experience wonderful;y, , the case of passion and a psychological phenomena are not happened. There is no sign that the indwelling of God canbe proved. And there is no the overflowing and boiling life to prove the continuity between God and the man. the latter and beginning, death and life, judgment and righteousness are the lead of Holy Spirit. Under this lead of Holy Spirit the identification of the children of our God is happened..” (Romerbrief p 273)

As we see this word, the lead of Holy Spirit that K. Barth said is the conflict to the world of the time and the space, and the identification of God’s children that the believer received is not the permanent heritage. This rebels to the teaching of the Scripture. because the fact that God called the believers as his children in the meaning that God promised to give the heritage. ( Jn 1:12, 13, 6:39, 10:28-29)

**For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn**

**among many brothers. (verse 29)** K. Barth refuted the doctrine of predestination in the orthodoxy church and said, “ Here we meet the mystery of predestination that Augustine and the reformers of religion mythologized. “ ( Romebrief, pp 308-309) When K. Barth here treat the doctrine of predestination he opposed it of the reformed theology. He said that the doctrine of predestination in the reformed theology was mythologized. That is, like the Scripture said, to recognition of the predestination is not understanding of the revelation rightly but it is a simple thought of the man. This is the wrong thought that the Scripture is the word of God ( revelation) directly. K. Barth said the predestination differently to the Scripture, that is, it is the double predestination, the predestinated one at the same time was not predestinated , at the same time the non-predestinated is the predestinated. This is the speculation to destroy the imagination that K. Barth has. The thing that sees the word of the Scripture so is not biblical.

<b>Sermons</b>
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**Sermon 30. The body is died but the spirit was resurrected ( Rom 8:9-10)**

Our body was died for our sin (above verse 10)

“And just as it is appointed for man to die once, and after that comes judgment,”(Heb 9:27) The man will be died anytime, And also is died easily. Like today at the time that the accidents of automobile are happened much, there are more. The body of the man is like the dead body and his dowdy will be died. This is the decree of God. Therefore we should concentrate on our soul because this body is like dead body. When we concentrated on the body from the time his heart becomes

trouble and also he commits sin. The life that considers the soul more precious than the body in concrete are like followings.

He is afraid of to the death of soul than the death of his body; it means that he is worry about the sickness of soul than the sickness of the body. ( Mt 10:28) Refer to 5:5. Someday ago I got the pain of throat not to swallow the \* and for much troubles I were distressed. (1967. 3.18) But then I lamented my sins in my heat and prayed to God. After I prayed my heart became peaceful I was not worry to cure the pain of my throat. Then I was alive.

In Mt 16:24-25, Jesus said, “Then Jesus told his disciples, “If anyone would come after me, let him deny himself and take up his cross and follow me. For whoever would save his life will lose it, but whoever loses his life for my sake will find it“. Therefore Paul said, “But I discipline my body and keep it under control, lest after preaching to others I myself should be disqualified“. (I Cor 9:27) And he said, “Put to death therefore what is earthly in you: sexual immorality, impurity, passion, evil desire, and covetousness, which is idolatry.”(Col 3:5) This words does not mean the asceticism, but it means that we should treat the body more miserly than the spirit and we should sacrifice body for our souls.

The spirit is alive ( below verse 10)

As the text said, the eternal criteria of the salvation of believer is the fact that he become the man of the Spirit. ( verse 9) What is the man of the Spirit? The man of Spirit means the man that the Spirit dwells in him. The Christian believer live in the state that cannot be separated of the Holy Spirit eternally. The Old Testament already prophesied that the Christian believer become into precious man of the Spirit. The book of Jeremiah said, “For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their

God, and they shall be my people.”(Jer 31:33) and The book of Ezekiel said, “And I will give them one heart, and a new spirit I will put within them. I will remove the heart of stone from their flesh and give them a heart of flesh,” (Ezk 11:19) And also he said, “And I will give you a new heart, and a new spirit I will put within you. And I will remove the heart of stone from your flesh and give you a heart of flesh“. (Ezk 36:26). The above prophesies were accomplished in the New Testament, the saints received the new heart.

“The spirit” is alive means that our innate person is resurrected in us by the indwelling of Holy Spirit. Today also the true believers experience the dwelling of Holy Spirit as followings, that is, (1) Indeed the experience that the heart get the power. ( Jn 14:19) (2) As we keep on the commandment of God, the experience that the Lord abide in us (Jn 14:21-24) (3) The experience to understand the mysterious truth. ( Jn 14:25-26) (4) The experience that the delight is filled with in us through the Holy Spirit. (Jn 16:22-24)

### **Sermon 31 The Consciousness of responsibility (Rom 8:12-24)**

In the text , “ the one who burdens the debt” means the one who takes the responsibility. The people should live with the consciousness of responsibility.

The man takes the responsibility to live as the man.

We do not need the philosophical study to the issue, “ what is the man?” Whoever knows the respectable character of the man. Whoever is angry to the man who says that you are a dog extremely. Then the man recognizes that he is not a animal in his heart until his bone. Then how should he live ? The animal know only to eat and to drink, but the man is different. For the image of God is his essence in him he should

holiness, righteousness and truth. Therefore he should take responsibility to kill (verse 13) his flesh with the spirit. The word, to kill” is so strong. In stressing to cut off the sin the Scripture uses the maximum strong term. As the eyes commits sin, he should pick out his eyes. ( Mt 5:29), contrast the sin until blooding . (Heb 12:4) The responsibility of holiness should be strong so.

The consciousness of responsibility looks at the ultimate state ( death) and keeps on its mission. 100 years ago the Nelson who was a British admiral, was crippled. He had an arm and an eye. As he took voyage he was vomited severely. But he was the leader to have the consciousness of responsibility. He at the day of navy battle at the Victoria ship attached the banner, “England expects that every man will do his duty.” He was fallen down by attacking of the enemy in his leadership. Although he was lied down, he asked “ what is the situation of the war? Then his servant replied “ It is good” Ad he closed his eye. After some time, and he opened his eye and asked “ what is the situation of the war? Then the servants answered “ The victory is ours. Then Nelson smiled said, “I am sufficient, God” And he was closed his eye eternally.

The secret to have the strong responsibility

The secret that the man become strong is to live simply. He should follow only oneness. It is the life to serve only God. How strong was David ? He said, “The LORD is my light and my salvation; whom shall I fear? The LORD is the stronghold of my life; of whom shall I be afraid? When evildoers assail me to eat up my flesh, my adversaries and foes, it is they who stumble and fall. Though an army encamp against me, my heart shall not fear; though war arise against me, yet I will be confident. One thing have I asked of the LORD, that will I seek after: that I may dwell in the house of the LORD all the days of my life, to gaze upon the beauty of the LORD and to inquire in his temple.

“(Ps 27:1-4) As the believer does work only one like David, he becomes strong. That is, the one who moves like David did, only one purpose to serve only God is strong and overcome it. We should not be weak for we have our occupation. As we do not achieve the purpose to serve God, but concentrate on only the job. We can become weak. As we got the disease as we leave God for the anxiety of the disease, we will become weak. Then we should hold God only God with our life until the point of our death, then we become strong. Our consciousness of responsibility is God centric life. It means to look at the ultimate accomplishment. The one who lives such the consciousness of responsibility is strong.

### **Sermon 32 Let's endure the hope and wait for it (Rom 8:18-25)**

The man lives true, joyful life as he stays in hope. The animal lives in unconsciousness without hope.

We have the hope as the suffering and the corruption of all things are the punishment of God.

What is revealed in the front of the eyes of the man is the lamentation of all creatures and its suffering. As the tree of fruit also is not protected, it is not used by worm. This world is the corrupted world. The corruption of all thing without exception does not come by themselves, but by the punishment of God. Therefore verse 20 in the text said, “For the creation was subjected to futility, not willingly, but because of him who subjected it, in hope “. If the corruption of the creatures belong to the accident, the redemption and its release always can not be thought. But if it belong to the hand of God It also has hope. Luther said, “The Apostle Paul imagined the holy and lovely cross of Christ out of all creatures. Powerful God who hits with his whip has the power to heal them. Job said, ““Behold, blessed is the one whom God reproves;

therefore despise not the discipline of the Almighty. For he wounds, but he binds up; he shatters, but his hands heal“.(Job 5:17-18) Therefore we should see the pain and the corruption in all things and feel the hope. The hand of God is our hope.

We feel the hope of redemption for the first fruit of Holy Spirit. ( above verse 23)

What is the first fruit (ἀπαρχή) of the Holy Spirit? It means the regenerated person, it is the part of coming world that he early time received. Paul said that it is down payment (ἀρραβών). ( II Cor 1:22, 5:5 Eph 1:13) The taste of Holy Spirit is the taste of the eternal life and the taste of resurrected Christ that is, the taste of the fruit of the tree of the life. Although all creature are corrupted only Jesus Christ was died but was resurrected. Only he has no corruption. He is only our hope. Therefore Samuel Rutherford said, “ I will go to Christ crossing seven hades.”

The lamentation of the Christian among the suffering is hope. ( below verse 23)

The lamenting of Christian for his suffering is not frustration but is hope. Actually he should be suffered without pausing ( II Tim 3:12) Thomas Akempis said, “ As I bears the cross, it bear you, but you avoids the cross, more heavy cross will come to you.” Therefore whenever the Christian meets the suffering rather, he should look at the glory of the future and wait for in endurance. (24-25), The reason is as followings, (1) For God makes the trouble adversity, As Jonah was cast into the water, he was so misery, and as he entered into the mouth of the big fish, he become more misery. But for he entered into the mouth of fish, he was vomited by the fish and was saved. Although every man is suffered the unique suffering, it makes him trained and makes him been rightly. The unique tribulation brings up the unique blessing. Of course, although we cannot see the blessing. It is the

object of hope for it is invisible. If we praise the Lord for good things in the world (the things like money, power, health and peace), it is not to enjoy God but the world. (2) for it is the evidence that God treats me greatly. Although I am little, I am not little before God. He sacrificed his begotten son for me. So I received the suffering for I am a great person. (3) For the adversity gives the chance that God trains us. As God gives the faith to us but he does not give the complete faith to us. Like the other matters in the world are happened, Faith also is grown up gradually for long time. Especially it is grown up through the suffering and the adversity. For proceeding so, the failure is happened but it is the stone bridge. David killed by faith finally killed Goliath by faith (I Sam 17:36-37).

What is the purpose that he gave us faith? Does not it mean that we should use it? It is foolish that we believe in ourselves but we do not depend God. It is like that the one to settle the ship takes off the anchor. The anchor of the ship should be cast into the water. Is 50:10 said, "Who among you fears the LORD and obeys the voice of his servant? Let him who walks in darkness and has no light trust in the name of the LORD

and rely on his God ". Johnson, who was a chaplain captain, in the II World War, his airplane was forced landing at a Island of the south pacific mandate for lack gasoline. He and his servants thought fortunately. But he knew the fact that the enemy is stayed in the several islands. Then he prayed for day and night. One day he found out the gasoline can on the seashore. He and all soldiers used it and could return to his camp in safely.



## Chapter 9

Am speaking the truth in Christ—I am not lying; my conscience bears me witness in the Holy Spirit— 2that I have great sorrow and unceasing anguish in my heart. 3For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. 4They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. 5To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen. 6But it is not as though the word of God has failed. For not all who are descended from Israel belong to Israel, 7and not all are children of Abraham because they are his offspring, but “Through Isaac shall your offspring be named.” 8This means that it is not the children of the flesh who are the children of God, but the children of the promise are counted as offspring. 9For this is what the promise said: “About this time next year I will return, and Sarah shall have a son.” 10And not only so, but also when Rebekah had conceived children by one man, our forefather Isaac, 11though they were not yet born and had done nothing either good or bad—in order that God’s purpose of election might continue, not because of works but because of him who calls— 12she was told, “The older will serve the younger.” 13As it is written, “Jacob I loved, but Esau I hated.” 14What shall we say then? Is there injustice on God’s part? By no means! 15For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” 16So then it depends not on human will or exertion, but on God, who has mercy. 17For the Scripture says to Pharaoh, “For this very purpose I have raised you up, that I might show my power in you, and that my name might be proclaimed in all the earth.” 18So then he has mercy on whomever he wills, and he hardens whomever he wills. 19You will say to me then, “Why does he still find

fault? For who can resist his will?” 20But who are you, O man, to answer back to God? Will what is molded say to its molder, “Why have you made me like this?” 21Has the potter no right over the clay, to make out of the same lump one vessel for honorable use and another for dishonorable use? 22What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, 23in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— 24even us whom he has called, not from the Jews only but also from the Gentiles? 25As indeed he says in Hosea, “Those who were not my people I will call ‘my people,’ and her who was not beloved I will call ‘beloved.’”

26“And in the very place where it was said to them, ‘You are not my people,’ there they will be called ‘sons of the living God.’” 27And Isaiah cries out concerning Israel: “Though the number of the sons of Israel be as the sand of the sea, only a remnant of them will be saved, 28for the Lord will carry out his sentence upon the earth fully and without delay.” 29And as Isaiah predicted, “If the Lord of hosts had not left us offspring,

we would have been like Sodom and become like Gomorrah.” 30What shall we say, then? That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith; 31but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. 32Why? Because they did not pursue it by faith, but as if it were based on works. They have stumbled over the stumbling stone, 33as it is written, “Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.”

1. The issue of Israelite unbelief and its solution (1-13)
2. Discussing his sovereignty activity revealed by God's election (14-33)

<b>Exposition</b>
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1. The issue of Israelite unbelief and its solution (1-13)

Like Israel there was no the nation to have the privilege to know God. But in receiving the gospel of Christ, the Gentile seems to be better than Israel. This seem to be conflict issue. It is fact that God chose Israel. But the election does not mean to election each personal of Israel and the majority of Israel. It means that God elected some of Israel tribe. All descendant of Abraham were not the descendant of Abraham (spiritual). Therefore in the tribe of Israel there are able to be the unbelievers.

2. Discussing the sovereignty activity of God revealed by the election. (14-33) (1) In the salvation of the mankind, God cannot help but to rule over them wholeheartedly. Because the man was destroyed and was died spiritually. (Eph 2:1)n For such dead persons can cooperate nothing, the Lord only cannot help but to work. Therefore the movement of salvation was happened by the activity of God's election finally. The principle of election makes the believers been humble. They always offer the thanksgiving to God. The fact that the sinner are treated uniquely and received the glory of heaven makes them happened only thanksgiving. And they has the sure unchangeable trust and peace to the Lord. Because the election is decided by the most love of God and unchangeable decision. (14-16, 23) (2) We cannot help but to think the horrible doctrine that God predestinated the abandoned persons (17, 23) by companying the doctrine of election. I

Pet 2:8 said that some were predestinated as the one to be fallen down through Christ. Rev 13:8 said that the one who was not written in the book of the life belong to the beast, Jn 12:39-40 said, God hardened the heart of the destroyed person. At this point Calvin said as followings, that is, “ The fact that God made some darkened their heart and hardened it to throw away some, seems to be conflict in the human knowledge , because it is worthy that they are destroyed for they committed sin already. The fact that God made their heart hardened does not mean that essentially to make the good man worse. They basically were the corrupted people as God exhorted them they finally changed worse automatically.”

## Interpretation

**1-2 my conscience bears me witness in the Holy Spirit** “Conscience” is *suneidesis* (συνειδήσις) in Greek, which means to know together. Refer to the interpretation of the word like 2:15. After the corruption of the man for the conscience is dark , it is not the standard of the truth, It executes the role of command that should do what it is right. Therefore as the man reflects his own fault the operation of the conscience accused the fact to the heart actually. Therefore the testimony of conscience means the true testimony . The fact that this conscience testimonies in Holy Spirit means that it testimonies under the lead of Holy Spirit and his impression without breaking out the truth. Although the man thinks to say honestly he is not honest in many cases. Because it is easy that the man judges wrongly by leading the thought and the emotion to belong to the flesh. But the conscience in the Holy Spirit by regeneration is the one to judge it by the truth ( I Tim 1:19) he cannot testimonies rightly.

**3 I myself were accursed and cut off from Christ** This word seem to be difficult to understand it theologically. At the end of the above chapter did not the Apostle Paul say that the believers cannot be cut off out of Christ? The answer to this one is like the following. The word of the Apostle was the pseudomorph but does not say actual possibility. Here, the word, “ were accursed” is anadema (ἀνάθεμα ) in Greek, Here, it points to “ to be cursed in instead of the other. The Rabbi literature also has the thought to become anadema (ἀνάθεμα) for the object of the ultimate love. ( Lietzmann). Such thought reveals in the other epistle of Paul , For example, II Cor 13:7, 9 etc. The passion to love the other that the Apostle Paul is what Jesus commands. ( Jn 15:13) Really this one is the example of all evangelists. To proclaim the gospel is started by having the mercy heart to the other. Luther also found out the truth of love in this word. That is, it is the fact that as the man hate himself extremely, he can love the other extremely. ( ).

**4 the adoption,** This is huodeia (υιοθεσία ) in Greek, which points the fact that the one not to be the original son is settled as the legal son. The Israelite nation in the Old Testament has the adopted relationship to God. It is not the personal relationship but only the relationship of the theocracy country. ( Ex 4:22, Duet 14:1 32:6 Is 1:2 Jer 31:9 Hos 11:1 Mal 1:6) The fact that Israel became the adopted son as the theocracy country was the type of the fact that in the New Testament the believer became the adopted son in the eternal inheritance through Christ.

**the glory,** This is the symbol of the fact that God reveals himself to Israel. ( Ex 16:10, 24:16 Lev 9:6, 23)

**the covenants,** The fact that God established the covenant to Israel together had been happened repeatedly after Abraham, it is the event

that God established voluntarily by the great mercy. ( Gen 15:18, 17:2 Ex 19:5, 31:16, 34:10)

**the giving of the law,** The laws to come out of Moses is to relate to all mankind than a nation of Israel. The fact that Israel received it firstly was the great glory. ( Duet 26:18-19)

**the giving of the law** This is the law that worships to God in the temple, the main part is sacrifice,. About the sacrifice the book of Leviticus said much which it was in the center of atonement. This atonement sacrifice offer the blood (life) of sheep as the wage of sin, which was the truth eternally. The method that Israel offered the sacrifice does not mean the offer the fragrant aroma to God, but is ethical offering that to fill the justice of God sufficiently. Such ethical offering did not exist in the pagan.

**the promises.** This is related to the covenant and is revealed in the prophecy of the prophets After Abraham, all patriarchs and the prophets received and waited for them and finally it was accomplished by coming of Jesus Christ. ( Act 26:6 Gal 3:16-21 Heb 7:6)

**5 the patriarchs,** The Jews respected the patriarchs especially. As we see the revelation of Baruk he said even that the world was created for the patriarchs extremely. At the day of Jesus, the Jews thought, “Abraham is our father“ then they was arrogant by themselves. ( Act 3:13 7:32) And also The reason that the word of the Scripture thought that the patriarchs (That is, the patriarchs like Abraham, Isaac and Jacob) were great was to receive the special love of God.

**according to the flesh, is the Christ, who is God over all, blessed forever. Amen.** This verse are revealed the other opinion in translation

each other, for the uncertainty of the verse point. (1) The translation as the above Korean translation is the one (2) The other translation, “If we say by the flesh, Christ was born out of them. God on the above of all things, God to be on the above shall be accepted the praise eternally.” Exists This one is like the footnote of Korean version. (3) by the flesh Christ was born out of them the God of all things is their God, he shall be praised eternally.” The first version of the above three versions seems to be the best one. Paul offered thanksgiving for Jesus Christ was born out of Israel. But for Israel that received such grace does not believe in the gospel, he took the great anxiety.

**6** From below this verse to the end of chapter 11, it points to the fact that even the word of God was failed or was not used. The unbelief of Israel belongs to the eternal economy of the gospel. It never is not the thing except God’s concern. The work of God’s gospel is proceeded by the principle of God’s election. The people not to be elected among Israel shall not be accepted the gospel. And also this is the translation of the Greek word, *de* (δέ), here it is relevant to take the meaning of “but”.

**But it is not as though the word of God has failed.** That is, the great anxiety of Paul expressed at the above does not mean the degree of thought that the word of God’s covenant is not meaningless. Our general believers also has the anxiety to some issues. But it has no the lamented character until the ending. The anxiety of the Christian believers are limitation and the comfort and the solution belong to God. The faith that commit all things to the predestination and holy will of God takes the restored delight among the great trouble.

**7-13** These verses solve the difficult issues to the unbelief of Israel in the sovereignty authority of God' election. The election of God is not depended on no physical relation.

**7 “Through Isaac shall your offspring be named.”** That is, it means that the elected people out of the line of Israel to come out of Haggi, only he will be born out of the line of Isaac. As we think so for Ismael comes out of the concubine of Abraham,

It is easy that we misunderstand that he was not elected. Therefore Paul revealed the example of Esau and Jacob at the blow of verses 11-13. They were the sons of Rebekah, but among them the fact that God chose by the fact God wanted to elect was revealed. The work God elected was accomplished by his pleased will.

**11 in order that God's purpose of election might continue,**

In the country of this world also the immigrant also should be practiced by accepting the permission by the election of the country. Just like that the people to enter into the kingdom of God are only the people to be elected by God. As we know that, Among the man there are the people that cannot enter into the heaven but are destroyed eternally. If God decided that they entered into the heaven They have no any reasons to do it. The almighty God did not make his decision been meaningless. The reason they are not saved is not the people God delivered. Therefore we should remember the word, “ “ ( verse 6).

**13 As it is written, “Jacob I loved, but Esau I hated.”** Refer to Mal 1:2-3. God “hated” Esau does not mean the psychological hatred here, but means that he was not elected. We feel easily that the activity that some are elected but the other ware not elected is not merciful. But for we do not know who God is we can feel so. For God is the absolute sovereignty Lord, he is true God. He according to his pleased will,



among the men, the sinners to rebel Him he elected some but he abandoned the other. But his pleased election is not the activity of the one but only did by only his wisdom, his love and his righteousness.

**14-18 Is there injustice on God's part?** This is the first hypothetical question of the unconditional election. ( the second hypothetical question reveals in the verse 19) The answer to the question is as following. That is, "And he said, "I will make all my goodness pass before you and will proclaim before you my name 'The LORD.' And I will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy. " ( Ex 33:19) The fact that the man is saved does not take not by his own merit but only the grace of God. In the practice of salvation, the intend activity of God is the work of the absolute autonomous one. There is no the heteronomy to limit it and to regulate it. It is reasonable for following reason. That is, (1) The fact that God gives the salvation to a man by his pleased will that he can give the salvation if he wants. As the word of Warnurton, It is like that a certain woman went to an orphanage and elected a child as his son and brought about him. We cannot say that the woman is unfair woman, and also a unrighteous one. (2) If God saves all people that are destroyed by the sin there is no the way to reveal the wrath of the justice of God that expresses the horrible result of the sin. (3) The limited atonement makes the saved known the fact that the salvation comes out of the unique grace and to offer the deep thanksgiving and praise eternally.

**19 "Why does he still find fault?"** This is the second hypothetical question, which is the questioned word revealed at the end of verse 18, in the fact related to the fact that God makes him "hardened". That is, it is the question that "For God hardened the heart of Pharaoh ( the heart of unelected person) did not he need to condemn? This question also is

the question in the state that they did not know who God is. Therefore the answer here, started from this man, it expressed the meaning that “you are the man do not measure God by the standard of the man. for God is not man but the creator of the man, cannot he claim the authority to control the man with the holy intend? “ It is foolish to say that God is the person in direct charge of the evil because God made Pharaoh hardened. The fact that God hardened the heart of Pharaoh mean that the wicked heart of Pharaoh himself by himself because God abandoned him without exhortation. Therefore God is not the one in charger of the sin that Pharaoh was hardened.

**22 What if God, desiring to show his wrath and to make known his power,** As God created the man he gave him His own image. The purpose was that the man had the knowledge to know God. God has the purpose eternally and he relates to the man. He does not reveal by only the love but in the case he sends the plague and discipline to reveal the justice according to his own necessity. He makes the men known his powerful wrath and abandons the activity of the wicked men executed by themselves. Without the wicked one, no the way to reveal the justice of God . Therefore God does not destroy rapidly but he endures for long time. “vessels of wrath prepared for destruction, “ points to the wicked person that does not repent until the end. If God does not bestow the grace and punish, it is difficult that we cannot know God. Then who is the vessel to receive the grace of God? It reveals at the below of verse 24.

**23 in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory—** Here, the word, “has prepared” is proetoimasen (προητοίμασεν ) in Greek, which is different to the word, “ prepared“ (κατηρτισμένα). The thing of the other (verse 22) points to the fact that the one to become the vessel of

wrath prepared as the proper one to be destroyed by his own activity. But the word, “has prepared” in the verse points to elect the vessel that God receives the glory from the eternity. (Grejidanus) At the word of this part, what the Apostle aims on not only say the predestination of God, but also point on the character of sovereignty activity of God’s separation.

**24- 26 even us whom he has called, not from the Jews only but also from the Gentiles?** Here, it stresses that the activity of God’s election has no the discrimination of the nation and quoted the criteria of the Scripture’s prophecy. The thing accomplished by the prophecy is true. Of that we should not have even if doubt.

Here, the quoted prophecy (25-26) are Hos 1:10, 2:23.

“my people” That is, The Jews were prisoned and were scattered into the gentile area, As from the scattered place they were exhorted and were restored God prophesied that the restored work shall be happened. But this prophecy also points that the gentiles received the love of God and received the love and enter into the kingdom of God. This movement shall not be happened suddenly but God called for the gentile elected before the eternity now and then it is happened.

**27-29** This verses are the quotation of Is 10:22, which affirms that the Jews are saved by the principle of the election only ( Refer to verse 24)

**only a remnant of them will be saved,** The word, “a remnant” is sear (רֵשֶׁת) in the Hebrew, which this points to the remnant part ( the part God chosen) God permitted as he disciplined them.

**for the Lord will carry out his sentence upon the earth fully and without delay.”** This means that God shall accomplish according to the word of God completely. But According to the other interpreter, it

means that God appointed to destroy Assyria in order to save the remnant people of God (the part of election) out of the hand of Assyria.

**had not left us offspring,** This is same like the meaning of “ the remnant” of verse 27.

**30-33** These verses are the preface of the next chapter. From here to the end of the next chapter it points to the reason, in the hand of the man, that Israel does not get the righteousness

30 That Gentiles who did not pursue righteousness, that is their unbelief. The basic reason Israel does not receive the righteousness is depended on the issue of the intended election, verse 6-29 discuss. And the reason in the hand of man, is external and the result of basic reason as the above said. Accordingly this external reason is able to be the evidence that settles whether the being of basic reason is or not.

**30 Gentiles who did not pursue righteousness** “ the gentiles” did not know the laws of Moses , accordingly he did not try to become the righteous man by keeping on it.

**a righteousness that is by faith;** That is, it means the righteousness without the price by believing in the gospel.

**pursued a law that would lead to** righteousness Israel went to the way to get the righteousness by keeping on Moses’ laws for themselves.

**32 Because they did not pursue it by faith, but as if it were based on works.** “The faith” is to believe in Christ. Then among the Jews there were many unbelievers. It is proper that the word, “ it were based on works” should be translated into thinking to be possibility by depending on the work. Lietzmann said that the word, “ as if (ὡς)” the subjective error of Israel’s effort. They did not receive the

righteousness of gospel God gave, but concentrated on the vanity of self- deed and self- will.

**They have stumbled over the stumbling stone,** “stone” points to Christ, ( Lk 20:17-18, I Pet 2:4) , which is the personality of Christ and the strengthened character of the truth. The one who opposes to him shall be stumbled at it and be slipped. And these two things were dropped down on the people as the activity of judgment, they shall be crushed. (Lk 20:17-18) There are no the other stone and the other iron to overcome the hardness of Christ. The Israelite rebelled to it and was broken and was slipped.

**33 as it is written, “Behold, I am laying in Zion a stone of stumbling, and a rock of offense; and whoever believes in him will not be put to shame.”** This is the mixed quoted sentence of Is 28:16 and Is 8:14. The word, “shame” means the failure. The one to believe in the gospel like the rock cannot be failed.

<b>Criticized Note</b>
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**that I have great sorrow and unceasing anguish in my heart. (verse 1)** K. Barth said of this part as following. That is, “ The gospel crushes the church and the church crushes the gospel.” ( Romerbrief p 317) He again said , “ We have no the way to say the fact that we are right and the other is wrong.” ( Wir bekommen kein Gelegenheit, recht zu haben gegen Andere, die im Gegensatz zu uns unrecht hatten. – Romerbrief, p. 318).

The first word of K. Barth on the above is the opinion that the church has no the safe claim of gospel. In order words, it means that the church and the gospel have the conflict relationship not to be embraced

each other. But Calvin does not see that the gospel and the church have the conflict relationship. He said that the work of God's word in the church and the practice of sacraments have the great power (Inst, Vol. II, p 238). And the second word of K. Barth on the above means that the church cannot claim some general doctrine safely. But Calvin and Luther said surely that the heresy exists. K. Barth had not said who the heresy is. But the Scripture teaches surely that we should discern the cult and should leave out of them. (Titus 3:10) For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the flesh. (verse 3)

This word of Paul is the lamentation happened as he saw the unbelief of Israel nation. Accordingly this word reveals the difference of happiness and misery among the unbelieving tribes. But K. Barth explained the word in contrast state completely. He said, "Paul said the Pharisees as his own brothers.... He knows that they had no the truth of knowledge surely. But he himself admitted to be same like them and accepted his ignorance to God." (Romerbrief, pp 319-320) According to the word of Barth Paul identified himself (Paul), the Christian believer and the anti – Christian believer, Pharisees ( the unbelieving Israel). But it is wrong interpretation. The anxiety of Paul was not happened by thinking that he has no better point than the Pharisees and the unbelieving Jew. We thought that he knew that he was saved eternally by receiving the grace and then he took the anxiety because he gave the mercy to them. K. Barth misunderstood this word of the Scripture by his own philosophical prejudice.

**But it is not as though the word of God has failed. (verse 6)** Paul observed the spiritual failure of his tribe and lamented. Did the failure of the nation received the holy covenant mean the failure of holy covenant? It is not so. Because the practice of salvation according to the holy covenant is accomplished not by the blood relationship

called for the nation of Israel and the descendant of Abraham but by the descendant of Abraham happened by the election of God. Therefore the accomplishment of holy promise are established not by only the physical Israel, but by the gentile nation too. But K. Barth interpreted this difficult issue differently to the thought of Paul obviously. According to his interpretation, we cannot discuss the failure of the holy covenant or, not by the criteria of the present church. For the Israelite nation took the unbelief in the present world, we cannot take doubt to the salvation of the nation. He said, “the church proclaims the word of God, and the meeting of the one to listen to. The mouth of the man and his ear blocked by the word of God cannot help but to reveal the incomplete character. Accordingly at the moment that they received the word of God and proclaimed it, it loses the character of the truth”. (Romerbrief, 1923, pp 325-326) The word of K. Barth The church in the present world cannot establish the accomplishment of the word of God. But in our text, Paul does not despise that the word of God is accomplished by the church of the present world.

**but the children of the promise are counted as offspring. 9For this is what the promise in order that God’s purpose of election might continue, not because of works but because of him who calls—(8-11)**

K. Barth discussed the Instability of election of this verses. The scripture said the settlement of the election and predestination. (Rom 8:30-39) Despite it is so, K. Barth opposed it and claimed that the believer at the same time unbeliever, the children of God, at the same time, not the son of God, the election at the same time, the abandonment.

This is so called for, his double predestination (Doppeelheit der Prædestination). Such predestination is not biblical.

**For he says to Moses, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” (verse 15)** Of this verse K. Barth misunderstood it and said as following, “In the view of the human, for such God is a dictator, the man cannot help but to rebel him at such dictator. But The way to arrive to know God cannot help but to go to the end of the cliff of controversy. “ (Romerbrief, p 335) K. Barth it is obvious that he felt ruthlessly of the word, “I will have mercy on whom I have mercy, and I will have compassion on whom I have compassion.” And he tried to solve the ruthlessness by the dialectical speculation that the recognition of the man about the crisis. The activity that God (the action to have mercy on whom God has mercy) saves the predestinated person is never ruthlessly. Luther rather said that it is sweet and beautiful.” The reason that he said so is “the one who accomplishes the salvation is only the one.” (dass er allein das Heil schaffe. – Vorlesung über den Romerbrief, p 309)

**What if God, desiring to show his wrath and to make known his power, has endured with much patience vessels of wrath prepared for destruction, in order to make known the riches of his glory for vessels of mercy, which he has prepared beforehand for glory— (22-23)** K. Barth commented of this verses, “The men fight with God of Esau together, he become Jacob and Israel. “ (Romerbrief p 343). This interpretation misunderstood the essential meaning of this verses. This verse does not teach the double predestination without stability. That is, this does not teach the doctrine to have the doctrine of the changing predestination that Esau is able to be changed into Jacob. Paul points that by saying verse 24, “even us whom he has called, not from the Jews only but also from the Gentiles?” the predestinated saints were prepared already before the eternity.



**but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law. (31)** K. Barth interpreted wrongly by his wrong thought of his part. He said as following. That is, “ That is, the church should know that although the church has the objective religion in replace of the subjective religion and the godly practice, she can get nothing.”( Romerbrief. Pp. 349-350)

Here, K. Barth despises the close relationship of faith and effort. But here, the word of Paul does not that the right effort is meaningless.. It means that the wrong effort of the Jew that get the righteousness by work. The theology of reformed church think that the true effort by the grace of God is actually, and it should be revealed surely. Luther rather advocated the effort of the believer in the word in this chapter verse 16, “16So then it depends not on human will or exertion, but on God, who has mercy. “. He said, that this phrase does not despise the effort, and it points that the salvation was not depended on the man of effort . And he the effort of the man is not his, but it was given by the grace of God. (Vorlesung uber den Romerbrief, p. 310). Just like that Luther knew that right faith and gracious effort cannot be separated each other.

## **Sermons**

### **Sermon 33 The fraternal love to his tribe that Paul takes (Rom 9:1-5)**

God teaches that the man should not love his tribe but respect the other tribes. Johan was a Jewish person but he was sent by God to proclaim evangelism to the gentile, Nineveh. At the same time the Word of God teaches to love his own tribe. I Tim 5:8 said, “But if anyone does not provide for his relatives, and especially for members of his household,

he has denied the faith and is worse than an unbeliever.” In the text verse 3, “kinsmen” can mean the same tribe. Then the fraternal love has several things. The truth the Scripture teaches is true.

1. The fraternal love that the Scripture points to  
The fraternal love the Scripture teaches is the theism. That is, it focuses on the perspective of God. The fraternal love to love the blood line is to commit to the sin of arrogance. Sincere fraternal love is depended on the truth of God. It means to love his nation for the purpose to glorify God. It thinks that the nation exists for the glory of God. The reason that the Apostle Paul loves his tribe is the fact that his tribe at the early time received the grace of God and then they should glorify God. He said to Israel, “They are Israelites, and to them belong the adoption, the glory, the covenants, the giving of the law, the worship, and the promises. To them belong the patriarchs, and from their race, according to the flesh, is the Christ, who is God over all, blessed forever. Amen.”(4-5). This is the first perspective of God and the contrasts to the first perspective of the nation. Moses that had true fraternal love prayed as God tried to destroy Israel, “And I prayed to the LORD, ‘O Lord GOD, do not destroy your people and your heritage, whom you have redeemed through your greatness, whom you have brought out of Egypt with a mighty hand. Remember your servants, Abraham, Isaac, and Jacob. Do not regard the stubbornness of this people, or their wickedness or their sin, lest the land from which you brought us say, “Because the LORD was not able to bring them into the land that he promised them, and because he hated them, he has brought them out to put them to death in the wilderness.”’(Duet 9:26-28) As we see it, Moses did not love his tribe for his tribes, but love his tribes for God.

2. The biblical practice of the fraternity

Biblical fraternity should be executed like the deed of the Apostle Paul. Paul was worry about the unbelief that Israel did not believe in Christ. Therefore our fraternal love is accomplished by the evangelism of the gospel. But in this point we should keep some on in our mind. It is the fact that the direct purpose of the proclamation of the gospel is not to glorify God but not to make the country. It is not worthy because it is the social evangelism, if we proclaim the gospel to make good country. For us the believers, this world is not the rest place for our rest but the place of our working. The rest place is the coming world that is, the heaven of glory. We should not expect the reward and the rest in this world, only we should work at any areas of our lives byte truth. This should be aimed on the evangelism of the gospel. We should aim on the evangelism of the gospel at the politics, the industry, and at the education. Because the method of such evangelism is not direct but indirect, at working place, it shall be realized by executing the role of the salt and the light. Washington who was the first president in the United States of America was a true patriot. Although he did not proclaim the gospel directly in his appointed place he served according to the word of God. It was informed that at the war of independence he knelt down on the snow in the wood forest of Valley forge and prayed.

### **Sermon 34 True love to his nation (Rom 9:1-5)**

The man has the solidarity relationship to the others especially to the relationship of neighbor. It is one of the human noble features. He should love the other like himself, in a some meaning all mankind in the world are our neighbor. But our tribes are our neighbor in the special meaning. The sincere fraternal love has the great anxiety to save the soul in them. If we love the other we should try to make them believed in Jesus. It is the happiest event that the man believes in Jesus. As we serve the others to make them believed in Jesus,

1. We should know that non- believing Jesus is the unhappiest thing.

The man consists of the body and the spirit. As his body got disease, how much trouble he is! Just like that the disease soul leave out of the world he shall be suffered the toil of hades. The one who knows the toil of hades he shall consider the mercy to the unbelievers. William Booth taught personal evangelism to the seminary student and said, “I wish I could send you all to hell for two weeks. That is, it means that they went into the hades and experience by themselves the troubles in it, they shall try to exhort that even one person in the world may not enter into the hades. We should know the fact that it is great misery that the others do not believe in Jesus.

2. We should try to save the souls sacrificially.

The good works do not be accomplished without sacrifice. All good things are the fruit of sacrifice. Without sowing, no harvesting. Without the warfare no overcoming the enemy. We should serve the souls of the others with the devotional prayer, painful sacrifice and hard serving. How much sacrifice did the Apostle Paul suffer for leading the others to Christ? (1) He was suffered much by harming his honor. (II Cor 6:8) He was listened to the word, “pest” and also the word, “the chief of Nazareth heresy”. (Act 24:5) and listened to the word, “crazy”. (Act 26:24) (2) He was suffered much in his physical suffering. II Cor 11:23-28 said, “Are they servants of Christ? I am a better one—I am talking like a madman—with far greater labors, far more imprisonments, with countless beatings, and often near death. Five times I received at the hands of the Jews the forty lashes less one. Three times I was beaten with rods. Once I was stoned. Three times I was shipwrecked; a night and a day I was adrift at sea; on frequent journeys, in danger from rivers, danger from robbers, danger from my own people, danger from

Gentiles, danger in the city, danger in the wilderness, danger at sea, danger from false brothers; in toil and hardship, through many a sleepless night, in hunger and thirst, often without food, in cold and exposure. And, apart from other things, there is the daily pressure on me of my anxiety for all the churches“.

A certain saints said, “The doctrine of cross is the way that as the one to proclaim it himself should be crucified, can be proclaimed.

## Chapter 10

Brothers, my heart's desire and prayer to God for them is that they may be saved. 2For I bear them witness that they have a zeal for God, but not according to knowledge. 3For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness. 4For Christ is the end of the law for righteousness to everyone who believes. 5For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them. 6But the righteousness based on faith says, "Do not say in your heart, 'Who will ascend into heaven?'" (that is, to bring Christ down) 7"or 'Who will descend into the abyss?'" (that is, to bring Christ up from the dead). 8But what does it say? "The word is near you, in your mouth and in your heart" (that is, the word of faith that we proclaim); 9because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. 10For with the heart one believes and is justified, and with the mouth one confesses and is saved. 11For the Scripture says, "Everyone who believes in him will not be put to shame." 12For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him. 13For "everyone who calls on the name of the Lord will be saved." 14How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? 15And how are they to preach unless they are sent? As it is written, "How beautiful are the feet of those who preach the good news!" 16But they have not all obeyed the gospel. For Isaiah says, "Lord, who has believed what he has heard from us?" 17So faith comes from hearing, and hearing through the word of Christ. 18But I ask, have they not heard? Indeed they have, for "Their voice has gone out to all the earth, and their words to the ends of the world." 19But I ask, did

Israel not understand? First Moses says, “I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.”  
20Then Isaiah is so bold as to say, “I have been found by those who did not seek me; I have shown myself to those who did not ask for me.”  
21But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.”

## **The Analysis of Contents**

1. The hot concern of Paul to Israel (verse 1)
2. The ignorance of Israel (2-4)
3. Contrasting the righteousness by the laws to the righteousness by the faith (5-13)
4. The importance of the faith and the source (14-17)
5. Israel cannot excuse ( 18-21)

## **Exposition**

1. Paul's concern to Israel (verse 1) Paul points to the fact that Israel did not arrive to the righteousness of God and was filed at the end of the above chapter. But his word did not come out of not to love them. He prayed for their salvation. (10:1) Refer 9:1-3. He suggests the hope of Israel's salvation also in the word. Then he blocked the arrogance of the gentile before the Jews. (Augustine, Propos. Ex. Ep. Ad Rom. 66)  
His passionate prayer for them was hidden in the life of Paul that criticized Israel.

2. The ignorance of Israel in getting righteousness (1-4) Israel tried to get the righteousness by the power of the man. It was the ignorant activity to get the righteousness by the laws. It is impossible that the

man get the righteousness. (3:10-11) Because of it, Christ accomplished the righteousness of the laws in the replace of us. The word, “Christ is the end of the law“means it. The system to get the righteousness by faith is supported by the laws. (3:21-31) The way to get the salvation is only the way of grace in the Old Testament and in the New Testament.

3. Contrasting the righteousness by the laws to the righteousness by the faith (5-13) The righteousness by the laws is “the person who does the commandments shall live by them. “(Verse 5). This is impossible. But the righteousness by faith as the man receives it belongs to the grace to be received. Just like that, the believer receives the righteousness by faith easily, but in the contrast of it, the righteousness by the laws is difficult to receive it.

4. The importance of the faith and its source (14-17) The Christianity is centered to believe in Christ. God please not to see our external figure but to see our faith. Jesus touched the eyes of two blinds and said, “According to your faith be it done to you. “(Mt 9:29) and to the woman of the blooded disease said, “Daughter; your faith has made you well.” “. (Mt 9:22) It is the feature of our faith that in the world we should not focus on see the Lord, but although we do not see the Lord, but we look up him. (Heb 11:1-3). Although we do not see the Lord but believe in him rather it is the heart included the virtue to lift up God. To see the Lord directly is happened at the time that we left the world until that time comes here, we cannot see him in the world. Therefore we should be sufficient only to believe in him. Then how shall the faith is happened in us?

(1) The faith comes out of listening to (verse 17) The faith is to follow the testimony of the man of authority. It seems to be the thing that the stranger not to know the way is led by the guard. A. Fuller, a pastor rode the horse and went to preach, then on the way there was much raining. Because of the rain it seemed to be difficult to cross the water



overflowed in the brook, then a farmer said, “For it is not deep you go to cross it.” The pastor Fuller believes in the word and entered into the water. Then as he walked in the water gradually, it was deeper, the water arrived on the belly of the horse, and then he tried to return to. The farmer said again “For it is not deep no more, cross the water without taking the anxiety. “ He arrived there with his horse safely. Just like that the word of Christ (the Scripture) is the authority to lead us to God. The word is not the center in the world but in the center of the kingdom of God. Above of all the faithful character is the feature of the word. Not only that his word is the spirit, the word of life. (Jn 6:33) At the place that proclaims the word of Christ is with Christ. (Mt 28:19-20)

(2) How does the man listen to the word of God? It is established that God appointed the man and made him proclaimed the word of Christ. As the man is corrupted, he is worse than the animal. But if he was hold by the hand of Good he can work superior work than the angel. It is the thing to proclaim the gospel. (I Pet 1:12). In the thing that God proclaims the gospel, he chooses the man than the angel and he uses them. The movement of repentance for several thousand years is the work of God by the men God appointed. Because the man was created in the image of God as he executed it rightly by receiving the grace of God and doing it rightly, the image of God is reflected. As he preached the word of God it reveals more.

5. Israel cannot excuse (18, 21) Israel had listen to the evangelism of Jesus and the Apostle so much. It is established by the prophecy of the Old Testament. (18, 21) But they did not obey it. Therefore they themselves should take responsibility not to believe in it.

<b>Interpretation</b>
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**1 This verse says the hope of Paul for Israel.** That is, for they do not know the way of salvation, the gospel, Paul requests sincerely that they know it and they is saved.

**Brothers, my heart's desire and prayed to God** Here, the word, “desire” is *youdokia* (εὐδοκία) in the Greek, which means bestow or, the pleased will. If the Apostle Paul see the ignorance of Israel and despised them, he might not pray for them. He knew that he himself has no the righteousness. He has the consciousness of the united responsibility. The gospel condemned the righteousness of the man and also in the same time, it treats the consciousness of discrimination the man have one another foolishly. Therefore we should think that I and the other are fallen down into the great tribulation and should pray one another with the united responsibility.

**2 but not according to knowledge.** The Israelite does not know to receive the righteousness of God according to the truth God revealed, he activated foolishly to get the righteousness by his own power.

The illegalism finally is the unbelief to the atonement of Christ. Christ accomplished our salvation by his death and his resurrection. (10:4) whoever believe in Christ as his savior, he is saved. The word of the Scripture thought that the evangelism of gospel like the banquet. (Lk 14:15-24) Because the event that we receive the salvation Jesus accomplished is delightful thing. Therefore the one to believe in the gospel pleases as he met the tribulation and although he meets the event that he dies for the Lord, rather, he accepts it in rejoice. But the legalism does not take the activity of thanksgiving that received some, but he takes the attitude of anxiety that does not receive some. It is the action to rise up to the heaven and to bring about Christ, which is to mistake to forget Christ. The legalism has no joy and makes our body afflicted. It is not the faith. Taking the rest on the salvation that Christ

accomplished is faith. Hudson Taylor understood the gospel, as he saw the one word, the word, Jesus accomplished our salvation, that is, the word that he hanged on the cross, and said, ““It is finished, “(Jn 19:30), sacrificed all things and left to China as the missionary.

**3 they did not submit to God’s righteousness.** That is, they did not trust on the righteousness of the gospel but they kept on their stubborn to establish their own righteousness. Luther said, “If the man knows that he himself know nothing, it is true knowledge. Such man is gentle and does not rebellious and they have the attitude to shake the hands to all men together. “ (Wissen namlich, dass man nichts Weiss, das ist der “ Verstand”, ... Denn wer Weiss, dass er nichts Weiss, der ist mild und lenksam, der wilderstrebt nicht, sondern ist bereit, allen die Hand zu geben. – Vorlesung uber den Romerbrief, p. 330).

**4 For Christ is the end of the law for righteousness to everyone who believes.** Here, “the word, “the end of the law “is telos nomu (τέλος νόμου) in Greek. It is worthy that as we take the meaning, “the end of the laws”. Christ who is the way to get the righteousness except the law came; the mission of the law was finished to lead the man to him (to Christ). Lietzmann also saw that the word, “the end” is termination. The Israelite did not know this fact but tried to do the law and to be justified

Christ is our atonement as the accomplishment of the law, positively he become our righteousness. (I Cor 1:30) The fact that he kept on the law completely was for our justification but not for his righteousness.

**5-7 For Moses writes about the righteousness that is based on the law, that the person who does the commandments shall live by them.** This word is the quotation of Lev 18:5. This word does not mean that the man can keep on all the law for himself. This is to reveal the

standard that God demands to them although the men cannot keep on it directly. Because the man cannot do under the standard, he has the motive to depend on God. Here, the word, “the person who does” in Greek is *poiesas* (ποιήσας), which means “the one to execute”. These points to the one who keeps on the law completely without having any fault.

Then there are two interpretations of verses 5-7. (1) The word, Verse 5, “the person who does the commandments shall live by them. “said the righteousness by the law purely, that is it means that the man is saved by doing the law for himself. And the words of verses 6-7 are the quotation of Duet 30:11-14 which is the prophecy of the gospel. That is, to get the righteousness by believing in the gospel is not the thing that like the man rises up in the heaven and descends below into the hell ( to bring about Christ). For Christ came into the earth and was resurrected to bestow the love of God, the men believe in only him without price.

(2) Calvin added the phrase, verse 5, “the person who does the commandments shall live by them. “with theological interpretation. That is, here, “the person who does the commandments shall live by them. “ does not mean that the man executes the righteousness for himself, but the one to believe in the gospel possesses the righteousness of Christ by the grace, and includes the fact that he is executed the will of God by the Holy Spirit. In other word, here to do the righteousness means the work of gospel. And the word of verse 5, 6 is the word to point to how the righteousness of the gospel like the first interpretation of the above is accepted and is enjoyed usefully in him. That is, the word of rising up to the heaven and descending into the hell is used by Israel to encourage them to keep on the law, (Duet 30:11-14) Paul applied it to exhort the faith of the gospel. As Moses used this word also, it is not used as meaning that as the man keeps on the law, it

is not easy, but it points to that only the one to trust on God can keep on it by the grace easily.

**8 The word is near you, in your mouth and in your heart”** This means as following (1) It means that the gospel is not on the long distance of the above of heaven and under the earth. But it is near to me like mouth and heart. (2) It means that in the degree to do with the mouth and the heart it is easy for us to believe in the gospel. That is we can confess the faith and we can believe in it with our heart. The faith of gospel is only to depend on the other (Christ), which is not to work actually but to take rest. Where is the easy thing like rest? Of course, the life of faith has the difficult things; it also finally should be solved by the grace of Holy Spirit.

**9 because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead,** The word, “confess” is homologeo (ὁμολογέω) in the Greek, which means to confess Christ externally, publicly. This is the sign to prove the faithfulness of the faith, the word, “Lord” points that Jesus was resurrected and takes the relationship to the believers as the Lord of glory. For the resurrection of Christ is the total main point of the work of Christ’s salvation, here, it says the creed of faith summarized. The word, “heart” is kardia (καρδίᾳ) in the Greek, which is not the intellectual character but the organ of affection. To believe in Christ in our heart means to depend on him in love. This is the personal faith. Except love to believe in Christ by the other psychological operation is to treat him as only the law of the life and only the theory.

**10** This verse starts with the conjunction of reason, “gar” (γὰρ) and expositis the contents of the above verse.

**For with the heart one believes and is justified, and with the mouth one confesses and is saved.** “ heart” is related to the inner relationship and the private relationship, “ mouth” is related to external and public relationship. Whoever believes in the gospel truly and testimonies it with his mouth and accomplished the personality of the public witness gets the salvation surely. The one that believes in Jesus truly become the public witness of Christ’s faith necessarily.

**The difference between to arrive to salvation and to arrive to the righteousness is like following.** That is, “ to arrive to the righteousness” is the basic stage to get the eternal life. “ to arrive to the salvation” is the eschatological aspect. Therefore, these do not say the difference of two kinds of salvation, but it points to the fact that whoever receives the salvation, has the both sides of the eternal life.

**11 For the Scripture says, “Everyone who believes in him will not be put to shame.”** This is the quotation of Is 28:16. The word, “everyone”( παῖς= pas) is the strong word to polish the race or ethnicity and the other stage. Here, the word, “everyone who believes in him” (ὁ πιστεύων ἐπ’ αὐτῷ) means “ the one who trust on Him”. This is depending on Christ, not intellectual and emotional, but whole personality. “will not be put to shame.” means to be saved without failure exactly.

**12-13 For there is no distinction between Jew and Greek; for the same Lord is Lord of all, bestowing his riches on all who call on him.**

The word affirms the contents of the above verse because at the first part of the verse, the reason conjunction, gar (γὰρ) comes out. That is, It means that for the Lord of all people is only the one, like the above verse says, whoever is saved by the plan of salvation of the same Lord.

God is same and the man is same each other, the plan of salvation of God has no the reason to be different by the each man.

**14-15 How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?**

**15And how are they to preach unless they are sent? As it is written,** It is difficult to know the reason the Paul said in two verses. According to Sanday and Chrysostom, they said that these verses point that the responsibility of unbelief of the Jews comes out of their negligence. The Apostle said that God sent the prophets to them that as they wanted to listen to the gospel, they might be able to listen to it anytime. ( verse 15b, Is 52:7) As we see this verses (14-15) what as he calls for the Lord needs is faith, what needs to get the faith is he word of God proclaimed, and the proclamation of the word of God comes out of the evangelist, and the qualification of the evangelist is to be sent by God.

**“How beautiful are the feet of those who preach the good news!” This is the quotation of Is Is 52:7.** Here, the meaning of the word, “beautiful”, according to Luther, The proclamation of the gospel to the men under the laws is cheerful and sufficient. That is, the laws condemn but for the gospel makes him released out of the condemnation and cured it, it is what we love and we like.” ( Vorlesung uber den Romerbrief, p 342). And Luther interpreted the word, “ feet” spiritually, “ The feet of the church to execute the missiology is the voice and the word, they press them (the wicked stubborn of the people) and break out them.” (Also sind die Fusse der Kirche, die da predigt, der Schall und die Worte, mit denen sie stosst und zerstosset und “ zerschmeisst die Volker”. – Vorlesung uber den Romerbrief, p 344).

**16 But they have not all obeyed the gospel. For Isaiah says, “Lord, who has believed what he has heard from us?”** This is the quotation of Ish 53:1. That is, it means that then the Jews listen to the word of God but they did not believe in it. Paul quoted the lamented word of Isaiah as the meaning that they listen to the evangelism but do not believe in it.

**17 So faith comes from hearing, and hearing through the word of Christ.** Bultmann thought wrongly that it is the additional part of the latter day because this verse terminated the context of this part. (glossen im Romerbrief, Theol. Lit. Zeit., 1947, pp 197-202). But H. N. Ridderbos pointed to the wrong part of Bultmann. He said the main point as following. “The reason that the Apostle said this phrase is this one. that is, Paul said as an example that was happened at the day of Isaiah, that is, as the day of Isaiah, despite the Jews should believe in the prophetic gospel proclaimed naturally, because they did not believe in it, he thought the fact strangely and lamented it. As we see it, the thought , “faith comes from hearing “ stayed in the heart of Isaiah. Now Paul concluded this thought as the style of reexamination of the above verses 14, 15” ( Aan De Romeinen, p. 242)

**18 But I ask, have they not heard? Indeed they have, for “Their voice has gone out to all the earth, and their words to the ends of the world.” This said that the gospel was proclaimed broadly that Israel might be able to listen to it.** The word, “their words to the ends of the world “ is the quotation of Ps 19:4. Then did the proclamation of the gospel in the world was prophesied by this pomes phrase? We cannot not much to say. Ps 19:4 only reveal the glory of God in the natural world anywhere. Then the meaning of Paul’s quotation means that the proclamation of the gospel broadly is like the fact that the gospel spread into all natural world surely. Therefore here , the



quotation of this psalms does not point to the accomplishment of prophecy, but the special revelation of the gospel was proclaimed to already broadly which has the universal character. (H. Ridderbos, Voor Paulus is de universaliteit, waarvan Ps. 19 spreekt, stellig dezelfde als die welk van evangelie geldt. – Aan De Romeinen, p. 243). “Their voice has gone out to all the earth,” means that through the natural world the revelation of God are spread to all the earth.

**19 But I ask, did Israel not understand?** In the above verse, it answered to the issue, “have Israel not heard?”, in this verse it answered to the issue, “did Israel not understand?”. The answer is revealed by quoting the word of the old prophet.

“I will make you jealous of those who are not a nation; with a foolish nation I will make you angry.” This is the quotation of Duet 32:21. That is, For after Israel knows God, she pursues on the other god, God bestows the great grace to the other nations and God makes Israel happened the jealous heart. Then Israel committed sin so because they did not know God but although they know God, for they did so, They were rebuked by God. In the day of Paul too, Israel also know the greatness of Jesus but did not obey him.

**20-21** These parts were quoted out of Is 65:1-2. The purpose of the quotation in this verse was to reveal obviously the fact that Israel was disobeyed God, although they knew Him through the teaching of the prophets.

**20 Then Isaiah is so bold as to say, “I have been found by those who did not seek me; I have shown myself to those who did not ask for me.”**

This is the quotation of Is 65:1. The word, “Isaiah is so bold as to say “ means that he took boldness in attacking the Jews to keep on the unbelief stubbornly. Paul points to the character of truth of the Word of God even in the attitude of the statement of Paul. The main point that Paul quoted the word of Isaiah was as following, That is, As we see the word of Isaiah it is obvious that the Jews are taught to know the word of God from the old time. Therefore their unbelief did not come out of ignorance. ( refer to verse 20) but out of their arrogance and their toughness. “I have been found by those who did not seek me“ that is, “It means that although they search for Jehovah, really the Jews of unbelief was abandoned, the gentile not to know God shall return to the Lord. Also the last part of this verse is same meaning.

**21But of Israel he says, “All day long I have held out my hands to a disobedient and contrary people.”** This is the quotation of Is 65:2. This also although God taught and exhorted Israel, He lamented the fact they disobeyed. Such unbelief that the people of Israel listened to the word of God so much but they were arrogant and tough was happened in the time of Isaiah too. Here, it is concluded that their unbelief does not come out of their ignorance of the word of God. ( refer to verse 19)

### **Criticized Note**

**For I bear them witness that they have a zeal for God, but not according to knowledge. (verse 2)** Israel did not arrive to the righteousness, (9:31) Because they did not execute according to the knowledge of truth that is justified by the faith. (9:30,10:3) But the gentiles was justified because they took the knowledge of the truth and obeyed it. K. Barth interpreted this verse wrongly differently to the meaning of Paul. He said that the man in the world of phenomenon

( even true saints) has no the knowledge of truth to arrive to the righteousness. The quotation of his word is so. That is, “ The lack of this knowledge is that is, the sin of the church. Anytime and anywhere this knowledge is was short. “ (Eben der Mangel an dieser Erkenntnis ist die Schuld der Kirche. Immer wieder und überall ! Denn wer “ hat” sie etwa? – Romerbrief, p 356).

But Paul wrote this verse that he means that only the Jew did not obey the knowledge to get righteousness , but among the gentile many people obeyed the knowledge .

**the person who does the commandments shall live by them. (verse 5)**

Of this word, K. Barth commented as following. That is, “As the men Executes the law only, the miracle, existence, faith and the impossible function are happened, they live. “(Nur wo das Gesetz getan – aber eben getan ! - wird, wo alsp die unmögliche Mooglichkeit des Wunders, der Existentialitat, des glaaubens, Gottes als solche... da wird der Mensch durch sie leben. - Romerbrief, p. 360). Here also K. Barth reveals the wrong claim that the true practice of the law does not exist in the historical world. Barth said it as “the impossible function”. But by the grace of God the true practice of the law can be happened (although the degree is different) in the historical world. This is the thought the Scripture teaches. But K. Barth despised it and here also, claims that the man, of the gospel of God and the law, has only the existential relationship. Such speculation depends on the critic philosophy of Kant and the dialectic of Kierkegaard.

**“Do not say in your heart, ‘Who will ascend into heaven?’” (verse 6)**

In the part K. Barth said the meaning that we cannot do the true worship and true preaching. He said like the word that we should not have even the motive to reveal Christ to the people. ( Romerbrief , p.

362) This is the thought not to proper to the Scripture. The Scripture teaches that we should follow the example of Christ and should reveal his light. ( Phil 2:15-16)

**“The word is near you, in your mouth and in your heart” (verse 8)**

K. Barth interpreted not to proper to our text. He said, “ The word of Christ is beyond the thing that we cannot listen to and we cannot say.” (Das wort, das, well es das Wort des Christus ist, doch nie ausgehort, nieaus gesprochen sein wird. – Romerbrief, p. 364) As we see the word, It is obvious that K. Barth thought wrongly that the man cannot receive the word of God truly and he cannot proclaim it. As he again interpreted verse 14-15, and said, “the knowledge of God is the faith of the state that is hidden completely.” (Dieses Wissen um Gott ist aber gerade in seiner ganzen Verborgenheit Glaube. – Romerbrief, p 369). Just like that K. Barth said that the believer cannot receive the word of God surly . We criticize his wrong theories of the word of God in his Dogmatic.

K. Barth said there types of the word of God as following.

(1) The word of the proclaimed type (Das Verkündigte Wort Gottes). He said, “ the necessity of God’s word is not the fact that the man is not sufficient to the demand of some objective knowledge.” (K. Dogmatik 1/1 p 90) It is the wrong word that the man denies the fact that the religious demand that the man should know God is sufficient to the right direction by the objective knowledge. Calvin said the fact obviously that the religious desire of the man and its contents is accomplished by only the word of God truly. ( Inst. Book 1, Chap, VI. 3)

K. Barth the proclaimed objects ( the word of God) is not the object of recognition. He said, “ During the time that the word of God is proclaimed truly, it prohibits that it is not the object of the man.... the evangelism and the sacraments is the promise to the future revelation which is depended on the essential revelation .” (K. Dogmatik, 1/1 p 93) Just like that he claimed that the contents of evangelism that the man proclaimed was not the true word of God. This means that even the evangelism he proclaims the Scripture directly, cannot become the word of God itself. But such opinion is not biblical and is wrong. In the meaning that the Scripture proclaimed into the world is the word of God directly, we cannot add and remove even a little thing of the word of God that the prophet proclaimed. ( Duet 13:32)

He also said as following. That is, “ the contents of evangelism of the church it is not judged. If if it was judged it was done by the other standard. ... This other standard is itself to be expected. This expected standard that is, the word of God, we cannot treat it. “ (K. Dogmatik 1/1 p 94) This is the wrong word that he denies the historical exactness of the word of God. But the Scripture said that we should discern the truth rightly. ( II Tim 2:15)

(2) The word of God as the written type. K. Barth said as following. That is, “The Scripture is the word of God as that God says with it and makes it become the word of God.” ( Bible ist Gottes Wort sofern Gott sein Wirt sein last, sofern Gott durch sie redet. – K. Dogmatik 1/1 p 112 ). This is to reject the traditional reformed doctrine that is, the Independent Credibility of the Scripture (αὐτοπιστία). The independent credibility is the fact that whether the man understand the Scripture or, not the Scripture itself sustains the authority of God’s word. H. Bavinck who was the theologian of Calvinism said, “ the Scripture has the authority for itself , it is the independent credibility. ( Geref. Dogmatiek Vol 1, p 552)

K. Barth said again , “ What meaning does the Scripture has the authority? As it does not attach its authority to itself has the authority. As we admits the Scripture as the revelation itself, we cast mock to the scripture, and makes what it does not want. “. (K. Dogmatik 1/1 p 115). His this word is the wrong view that separates the Scripture of the word of God (the revelation of God’s word). The different point of them is like that one event is different to the most true record. I introduce the view of the revelation of K. Barth in more detailed as following. ( Commentary on II Pet 1:2).

(3) The revealed word (Das Offenbarte Wort Gottes). He said as following. That is, the revelation is the thing that the Scripture looks at beyond and which is different to the word of the Scripture it testimonies. The different point between these two things each other is same to the point that a true event is different to the true record of the event. ( K. Dogmatiek 1/1 p 116). This word is the wrong view that K. Barth treat the Scripture and the revelation ( that, the word of God) wrongly. I introduces the view of Barth’s revelation in detail. He said, “ the Scripture should be separated of the revelation itself, the testimony cannot be identified to what testimonies.” (Wir unterscheiden damit die Bibel als solche von der Offenbarung. Ein zeugnis ist ja nicht einfach mit dem von ihm und in ihm bezeugten. – Kirchliche Dogmatik ½ p 511).

Then K. Barth said that the Scripture is the word of God. ( revelation). But as he said such word, the Scripture itself is not the word of God with the positive contents. He said, “ in this limited point, the Scripture does not need to separation.”. ( In dieser Einschränkung ist die Bibel von der Offenbarung gerde auch nicht unterschieden. – Kirchliche Dogmatik ½ p 512). But he in this meaning, as he said the Scripture as the word of God, like the above said, it does not mean that the positive contents of God’s word cannot be treated. He always the

Scripture itself is the word of man. Accordingly he claims that the Scripture has some errors. He said that “ the verbal inspiration“ does not have some error of word, history , theological character. The verbal inspiration is the theory that God uses the human failed word and despite it is fault, the man should accept it.” (Verbalinspiration bedeutet nicht: Unfehlbarkeit des biblischen Wortes in seinem sprachlichen, geschichtlichen, theologischen Charakter als menschliches Wort. Verbalinspiration bedeutet: das fehlerhafte und fehlende menschliche Wort ist jetzt als solches von Gott in seinen Dienst genommen und ungeachtet seiner menschlichen Fehlerbarkeit als solches anzunehmen und zu hören . – Kirchliche Dogmatik ½ p 592). Such all words of K. Barth were wrong.

As Jesus quoted the Old testament said, “ Gad said” ( Mt 15:4) , which it is the word of God. in studying the view of Scripture in the Old Testament we should know the thought of the Apostles. For the Apostle learnt from Jesus directly and as he promised to them ( Jn 14:26), they experienced the inspiration of truth directly, their testimonies is the standard eternally

They believed together that the Scripture of the Old testament is the word of God. Peter said, “knowing this first of all, that no prophecy of Scripture comes from someone’s own interpretation. 21For no prophecy was ever produced by the will of man, but men spoke from God as they were carried along by the Holy Spirit.

“ ( II Pet 1:20-21) As the Apostle Paul said of the Old Testament much, through especially II Tim 3:16, he warned to us, He said there , “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness,“. Just like that the Apostles pointed obviously to the fact that the Scripture was written by the spiritual inspiration.

What the New testament is the word of God is testimonies by the teaching of Jesus and the Apostle. Jesus himself is God, his word <sup>는</sup> his activity are the revelation of God. ( Jn 1:18, 17:6 Heb 1:2) His word and his activities have no fault. He not only have no the ethical fault and failure but also have no the intellectual part.

Did the Apostles say that the Scripture of the New Testament is the word of God? We solve this issue as following word. We first of all should know the special character of the Apostles. The fact that Jesus appointed them was the purpose that proclaims the eternal unchangeable truth as the standard. God gave the special gift to them and made them remembered the truth, understood it ( Jn 14:26), and the Holy Spirit said through them ( Jn 16:14) They received the gift to have the character of prophetic work, the Apostle Paul said. ( I Cor 14:37) Therefore the Apostle is the angel of the gospel with the authority to proclaim the gospel as the writings. A certain one said that the epistle of the Apostles was the degree of the communication of a letter but is not the word of God. But this is the wrong word of the one that does not know what the Apostle is. The Scripture of the New Testament said many of the special character of the Apostle. ( Rom 12:4-8, 15:18-19, I Cor 2:10 ,16, 9:1, 12:10, 28, II Cor 2:17, 11:23, 13:3) The Apostle executed the authoritative evangelism by the writing of the Apostle . ( Col 4:1,6, I Thess 5:17, II Thess 2:15, 3:14) Peter also admitted the epistle of Paul as the Scripture. “And count the patience of our Lord as salvation, just as our beloved brother Paul also wrote to you according to the wisdom given him, 16as he does in all his letters when he speaks in them of these matters. There are some things in them that are hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures. “ (II Pet 3:15-16)



Therefore the Scripture of New Testament were written by the Apostles, all things is the word of God. Although Mark, Luke in the writers in the New Testament are not the Apostle, their record actually are the writings of the evangelism activity of Peter and Paul. This fact was what Irenaeus proclaimed at the early time. (Adv. Haer., 3:1) Their documents of gospel are the Apostolic evangelism.

## Sermons

### **Sermon 35 The faith to receive the salvation (Rom 10:9)**

1. The faith to admit that Jesus is the Lord by our mouth.

As the Scripture said, the mouth is the most important organ in the function of our deed. Jm 3:2 said, “For we all stumble in many ways. And if anyone does not stumble in what he says, he is a perfect man, able also to bridle his whole body“. Prov 18:21 said, “Be assured, an evil person will not go unpunished, but the offspring of the righteous will be delivered.” Therefore Jm 3:6 said, “So also the tongue is a small member, yet it boasts of great things. How great a forest is set ablaze by such a small fire!“. Just like that the Scripture treats the tongue as the important thing. As he admits Jesus with his important tongue, just it is important thing. The word, “to admit” is homologe (ὁμολογέω) in Greek which means that it is not personal admitting but the public common confession. In other words, it means to claim the faith of Christ without shaming and without fearfulness before the people. Such believer lives by depending on Jesus as his king.

2. The faith to believe in Jesus who God resurrected

“Faith in the heart” is so precious. The word, heart is kardia (καρδία) in Greek, which is the source of the emotion and the love. The emotion and love in the personality is precious. The brain discerns the truth but cannot love. Although we have the best talent in us, without love it is

not valuable. (I Cor 13:1-3). And also our faith has no love, it is not valuable. We should believe in Jesus by loving him. As the baby believes in his mother he believes with his love. Because he believes in his mother so as his mother is not he cry out but as his mother is revealed he is delightful and jumps up.

As brain discerns the truth, it is not to hold the truth. Only the love holds the truth the faith to hold Jesus is the one moving with love. Therefore Paul said, "If anyone has no love for the Lord, let him be accursed. Our Lord, come!"(I Cor 16:22)

We should learn the valuable things that we should love. Who is Jesus? He was substituted our sin and was died and was resurrected. We should follow him eternally who was risen again in the world of death, and he made us resurrected us. The people have the pumping heart for loving his children in their whole lives. But the person who loves the Lord so lives for their children. It is the idolatry. We should remember that as we love the Lord, our children shall be blessed. "but showing steadfast love to thousands of those who love me and keep my commandments". (Ex 20:6) "But Jesus looked at them and said, "With man this is impossible, but with God all things are possible." (Mt 19:29) Jesus said, "Truly, I say to you, there is no one who has left house or brothers or sisters or mother or father or children or lands, for my sake and for the gospel, who will not receive a hundredfold now in this time, houses and brothers and sisters and mothers and children and lands, with persecutions, and in the age to come eternal life. But many who are first will be last, and the last first."(Mk 10:29-30)

### **Sermon 36 The Source of Faith (Rom 10:14-17)**

Faith is precious; faith is more precious than the gold. (I Pet 1:7) Then what is the source of faith?

1. Proclaiming the word of Christ. (14-15)

The text said that after saying “How then will they call on him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching?” (verse 14) the one to proclaim should be there in order to listen to it. And also the foot of the one who proclaims the word of God is beautiful. (Verse 15) The reason that the evangelist’s foot is beautiful is as followings.

1) Because the gospel is beautiful. The term, the gospel means the good news. Good news is not different one, it is the news that we have the one (Jesus Christ) to be died in the replace of us. Although I myself should be died for my sin, the fact that I have the substituted one for me is unspeakable wonderful news. This news does not come out of the man (Jer 17:9) but comes out of God who only is true. Not only that this joyful news also is the one that he was raised out of death. I who received this news received the new life of new earth and the new heaven from now and live in the new life. Whoever believes in Jesus Christ has unspeakable delight in him. The pastor, Yang Won Son, who was a martyr, said that he experienced that as he thought of believing in Jesus, he could not take sleep in all night. I listened to the confession out of him directly.

2) Because the feet to proclaim the gospel is sacrificial.

In respecting the beauty we should concentration the beauty of work. The man should work. The one who does not work is like sometimes, the water horse enters into the water and comes out of it, which takes the ugly figure.

The pagans like to take leisure for thinking “Playing and eating is the best”. It is foolish that he likes what the ugly thing. It is beauty of the

man to work passionately, to devote, to take sacrifice, and then it shall make the beautiful family and the blessed society. The word, “foot” includes the meaning to walk effortlessly. The believer can proclaim the gospel by using the car, the train, and the air plane. But the evangelism not to have sacrificial work has little fruit. God does not want to accept the sacrifice of the machine but the offering of personality. God looks at the tear, the blood, the sacrifice and the effort revealed truly through the personality.

2. Producing the faith by listening to the proclaimed word

- 1) The word of the evangelist produces the faith by the authority of the higher God. The Christianity is different to the religions of the world, which it has not the background of the man but the one of God. The words “ “, or, “ “are the voice that the prophet shouts out.
- 2) Because of the faithfulness of the evangelist (especially, the Apostles and the prophets), the one who listens to it had the faith.

The Apostles and the prophets escaped the lie like death. Because they said in the impression of Holy Spirit and its influence they kept the consistency.

- 3) Because the interpretation of his gospel is sweet, the faith bring about.

The one who understands the word of the Scripture tastes the sweetness like the honey. The interpretation of these words is the same truth and then it always is renewal until the Lord will come.

- 4) Because the evangelist takes the right experience, the faith is happened. The fact to experience as the word of God gives the impression to the one to listen to it.

5) Because the word of God is with the word of God the listener s gets the faith. The above four facts also bring about the effective as the work of Holy Spirit follows.

## Chapter 11

1I ask, then, has God rejected his people? By no means! For I myself am an Israelite, a descendant of Abraham, a member of the tribe of Benjamin. 2God has not rejected his people whom he foreknew. Do you not know what the Scripture says of Elijah, how he appeals to God against Israel? 3“Lord, they have killed your prophets, they have demolished your altars, and I alone am left, and they seek my life.” 4But what is God’s reply to him? “I have kept for myself seven thousand men who have not bowed the knee to Baal.” 5So too at the present time there is a remnant, chosen by grace. 6But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace. 7What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened, 8as it is written, “God gave them a spirit of stupor, eyes that would not see and ears that would not hear, down to this very day.” 9And David says, “Let their table become a snare and a trap, a stumbling block and a retribution for them;

10let their eyes be darkened so that they cannot see, and bend their backs forever.” 11So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous. 12Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean! 13Now I am speaking to you Gentiles. Inasmuch then as I am an apostle to the Gentiles, I magnify my ministry 14in order somehow to make my fellow Jews jealous, and thus save some of them. 15For if their rejection means the reconciliation of the world, what will their acceptance mean but life from the dead? 16If the dough offered as firstfruits is holy, so is the whole lump, and if the root is holy, so are the branches. 17But if some

of the branches were broken off, and you, although a wild olive shoot, were grafted in among the others and now share in the nourishing root of the olive tree, 18do not be arrogant toward the branches. If you are, remember it is not you who support the root, but the root that supports you. 19Then you will say, “Branches were broken off so that I might be grafted in.” 20That is true. They were broken off because of their unbelief, but you stand fast through faith. So do not become proud, but fear. 21For if God did not spare the natural branches, neither will he spare you. 22Note then the kindness and the severity of God: severity toward those who have fallen, but God’s kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. 23And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. 24For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree. 25Lest you be wise in your own sight, I do not want you to be unaware of this mystery, brothers: a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. 26And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”; 27“and this will be my covenant with them when I take away their sins.” 28As regards the gospel, they are enemies for your sake. But as regards election, they are beloved for the sake of their forefathers. 29For the gifts and the calling of God are irrevocable. 30For just as you were at one time disobedient to God but now have received mercy because of their disobedience, 31so they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy. 32For God has consigned all to disobedience, that he may have mercy on all. 33Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! 34“For who has known the mind of the Lord, or who has been

his counselor?” 35“Or who has given a gift to him that he might be repaid?” 36For from him and through him and to him are all things. To him be glory forever. Amen.

### **The Analysis of Contents**

This chapter explained that in the issue of salvation, the failure of Israel did not have the meaning but was the accomplished process in the great providence of God.

1. Then like Paul the people to be saved in Israel were. ( 1-10)
2. For their failure the gospel went to the gentiles (11-24)
3. As the number of the saved men is filled, the chance of repentance of Israelite people will be arrived. (25-32)
4. Praising the wisdom of God (33-36)

### **Exposition**

1. In the issue of salvation the one who believes in the doctrine of election does not frustrate as he meets the lonesomeness and the difficulty., because he knows that the one who saves is only God. He thought that the one who God chose seems to have no hope, he has the time to return to God.. Paul also persecuted the church he repented and became the great servant of the Lord., in the time of Ahab ‘s persecution 7000 overcomers are survived. (1-4) Moody teacher was a hopeless boy in the time of Lord’s day school but after he was elected by the Lord he became a precious servant.

2. The people of Israel received much grace incomparable than the gentiles. But they were arrogant and rejected Christ, God searched for the gentile people that can save newly. God can make the descendants of Abraham with the stone. ( Mt 3:9) Whoever thinks only “I have the qualification to receive the love of God” he is foolish. God



leaves the arrogant and harden person and finds out the blessed persons at the other place newly. (11:11) As we see the church history, The churches of Latin tribes were arrogant God made the churches of Anglo Saxon tribe and Tutor tribe been prosperous, After that again enlarged the new world that is, American church.

3. Although the gentiles has no hope like the wild oil tree, they were grafted with the root of true olive tree that Christ. ( verse 17). The reason they should not be arrogant, (1) As the Israelite to get the special grace firstly became arrogant, because they were abandoned (2) The fact to be grafted, is depended on only the Lord humbly. (Verse 23), the faith and humility cannot be separated of each other. As the Israelite also repent humbly and believe in Christ can be grafted. To do by the work lifts up the man, but to do by grace lifts up God.

We should throw away the center of work that we try to do with his own activity, but we should keep on the center of grace to do by only the grace of God.

### Interpretation

**1-5 I myself am an Israelite,** This word point that Paul himself was Israelite not to believe in, but finally the one to repent and to believe became. Among the unbelieving Israel, the chosen people are remained, he thinks so. Elijah also knew that the men to know the Lord except himself were not remained and said , “He said, “I have been very jealous for the LORD, the God of hosts. For the people of Israel have forsaken your covenant, thrown down your altars, and killed your prophets with the sword, and I, even I only, am left, and they seek my life, to take it away.” “. ( I Kig 19:10) Then among the election of God many people of 7000 were protected.

**6 But if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace.** Here, two principles of “by grace” and “by work” are contrasted obviously. To become by grace means to give the grace by God’s intend, and the fact by the work points that the man tries to be saved for himself. ( W. Newell) In the relationship of salvation there is not incomplete grace. That is, the grace occupies the half part and cannot mix to the merit of the man. ( Augustine, Gratia nisi gratis sit gratia non est)

**7 What then? Israel failed to obtain what it was seeking. The elect obtained it, but the rest were hardened,** This word stresses that the salvation does not get by the work of the man. The election of God is the only criteria to establish the salvation of the man. “the rest were hardened “ is the reason of their unbelief. “hardened “ is the wretch of the heart that does not feel the grace of God as well as the wrath of God. When the man , makes himself hardened for himself, finally he was abandoned into the hardness by the wrath of God.

**8-10** These verses are the combined quotations of Duet 29:4, Ps 69:22, Is 29:10 b As this word reveal, God seems to be so severe to the man, his creatures. But, (1) As they are so arrogant, their confusion is the retribution of God to the wage of their sin. (2) Then among the same men why is the one elected or, why is the other hardened by abandoning of God? This is not difficult issue to the men that knows God rightly. The love of God is practiced not by depending some right of the other, but by the will that God pleases. Therefore what is not arranged does not belong to the unrighteousness.

**8 “God gave them a spirit of stupor, eyes that would not see**

**and ears that would not hear,** That is, it points that the men that were not elected for salvation become dark in their heart gradually. For the an is the sinner, he is not get the salvation for himself. If whoever despises the method of God's salvation to get the salvation for himself, the eyes of his heart shall be darker. The thing that does not obey the method of God is like the action that his heel kicks out the awl. Although he tries the effort so, he cannot do it more.

**9 “Let their table become a snare and a trap, a stumbling block and a retribution for them;**

The situation of David that wrote this word was not the general person but the prophet of God. This is to declare the curse of God. As a certain theory, it said that “table” means the religious ceremony that the men to honor God takes like the table of communion. ( Ex 24:11, Lev 6:16, 7:18, Num chapter 15, Ps 69:22) The men to serve God do not obey the word of God, their religious activity does not receive the grace but rather, is punished.

**10 let their eyes be darkened so that they cannot see, and bend their backs forever.”** As the eyes of the heart become dark, it is one of the punishment of God that the one not to obey receives. For they disobey the truth God has no the reason that God makes them understood the truth. “and bend their backs“ means, as a theory, to become the slave in their heart. (Meyer)and it points to become the slave of the law. ( Grejidanus)

**11-15** These verses said that the gospel was transferred to the gentiles because Israel did not received it.

**11 So I ask, did they stumble in order that they might fall?** The word, “ stumble”( πίπτειν) is the failure without hope and the word,

“fall”( παταίειν) is the fault to become rightly by repentance. Israel did not obey the thing to receive the gospel but they do not do so eternally, Paul said here.

**By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous.** Here, the Greek text (παραπτώμα) translated into “trespass” should be “misstep“. The fact that Israel does not believe in Jesus as the messiah was their misstep. For they misstepped so, the gospel was transferred to the gentile. The Apostle Paul said repeatedly, the reason that he went to the gentile was that Israel did not receive the gospel. ( Act 13:4-6) 18:6 28:25-28) “ jealousy “ remarked here does not means badly. This said the jealousy that saw the rich person and envied it of the salvation. (without hostile and wickedness)

**12 how much more will their full inclusion mean!** This is the word of prophecy of the spiritual great revival that in the future the Israelite will return to the faith of gospel. below that verses 14-15 explain again.

**13 I magnify my ministry** This points that Paul was faithful to the position of gentile Apostle.

**15 the reconciliation of the world,** This points to the people of the world, especially, that the gentile believe in Christ and makes the peace with God.

**what will their acceptance mean but life from the dead?** That is, at the later day, Israel shall be repented and accept God, the time of the resurrection of the dead ( the time of the second coming of Christ will come)

**16 If the dough offered as firstfruits is holy,** As we see Num 15:20, As Israel offered the flour of the firstfruits of grain, it became the representative of their all harvest in this year. So the food of the year become to belong to God. In our text the word that the loaf of bread is holy means this one. Then, what does the metaphor of “the flour of firstfruit grain” mean? This means the forefather (patriarchs) of Israel. For God elected the patriarchs of Israel holily and made the covenant to them, their descendant also became the holy people. Therefore the people of Israel has the day that they finally repent and return to the gospel.

**so is the whole lump, and if the root is holy, so are the branches.**

Here, the root means the patriarchs of Israel “like the dough offered as firstfruits” and “branch” means the descendant.

Then here a issue to have a problem was the fact that Paul did not say the grafted method The grafted method is to attach the true olive tree on the root of the wild olive tree, Paul said the opposed thing. To solve this difficult issue a certain scholar said that the Greece had such grafted method ( the same method like the one that Paul said). (S. Linder, Palastina Jahrbuch, 1930, p 42). But we should understand the purpose of the metaphor that Paul used Paul, here, did not aim on saying the order of the grafted method directly. He did not say the natural law directly, in a aspect, but said it in contrast of the natural law. ( verse 24 has the word, “contrary to nature”) Therefore he reveals that the fact that the gentile is joined into the church is not the general thing but the special thing. Th. Zahn, in such meaning, said as following, “ Among the gentile, some are accepted as the children of Abraham is the miracle to belong to the mercy of God, the Apostle said the grafted method not to be used actually. He himself recognized it.” (Brief d. Paul, a.d. Romer, 1910, S. 516)

**17-18** Here, it points to the fact that with the metaphor that the branch of the wild olive tree was grafted on the root of the true olive tree, the gentile was participated into the church. Here the word that Paul exhorted the gentiles to believe in Christ was not to be arrogant but to be afraid of it. Because God is merciful, at the same time, and righteous, he destroys the arrogant. (20-22)

**19-20** Then you will say, “**Branches were broken off so that I might be grafted in.**” That is, basically, the Jews to be the people of God also were removed out of the elected people of God because of their unbelief to Christ. but rather, the gentiles were accepted there for their faith. Therefore they should not be arrogant.

**So do not become proud, but fear.** This means not to be arrogant but does not mean not to admit the received grace. But K. Barth said wrongly as following, “ For the faith is not the visible ladder we cannot climb up with it. For the word to assure the faith is doubt. The reformers misunderstood it and thought it wrongly. The love of God and his majesty are changed in every morning. The assurance of the salvation is more wicked than the pagan thought.” (Romerbrief, p 396) This is the word that K. Barth misunderstood the reformed theology and he misunderstood the Scripture too. Our text prohibits the arrogance but does not prohibit the assurance. The assurance is not arrogance rather it is the source of humility. As we have the assurance of salvation we are impressed by the merciful grace and cannot help but to be fearful of it and trembled.

**21-22** For if God did not spare the natural branches, neither will he spare you. The word, “the natural branches” points to the Jew and the word, “you” points to the believer of gentile. If the gentile believer get the unbelief, they also shall be removed no matter what. God is merciful and also he is majesty.

**Note then the kindness and the severity of God: severity toward those who have fallen, but God’s kindness to you, provided you continue in his kindness. Otherwise you too will be cut off. (verse 22)** The sinners to look at the love of God is to be humble. And they remember his majesty and leaves the sense of the safety of debauchery and deceit. Because God punished the arrogant Jew to have unbelief.

**23**And even they, if they do not continue in their unbelief, will be grafted in, for God has the power to graft them in again. This word reveals that the people of Israel shall repent and shall have the hope to believe in Christ in the future. The day that the nation to be abandoned shall return to the way of the eternal life shall come. The branch cannot produce the root, the root has the power and the freedom to produce the branch. Just like that God can happen his own people out of the Jew. Therefore among the verses, especially, the phrase, “for God has the power“ stresses it.

**24** For if you were cut from what is by nature a wild olive tree, and grafted, contrary to nature, into a cultivated olive tree, how much more will these, the natural branches, be grafted back into their own olive tree. Here “a wild olive tree” is a metaphor of the gentile. The gentiles returned to the church of God ( true olive tree) by contrasting to the essential nature (despite they did not belong to the patriarchs of Israel) So the Jew belonged to the true olive tree should be accepted in the church more. But this does not mean that although

they have no faith, they shall become it. This has only following meaning. That is, the Jew was the nation to charge the word of God . (3:1, 9:4-5) But they were rejected by God because of their unbelief. But now if they returned to the faith, they shall be restored to the position that they belongs to the patriarchs spiritually and truly. (It is natural thing) The patriarchs were the forefathers in the line of the people that is justified by faith.

**25** From this verse to verse 32 it introduce a series of mystery that the believer may be not arrogant as that the believer know something If the mysterious thing of God put in front of it, it is easy to be arrogant and frivolous. Then the mystery Paul introduced here is not different, just like that, it is fact that after the number of the full gentile shall be saved but Israel shall be saved. The fact cannot be understood by the wisdom of the man.

**Lest you be wise in your own sight,** This means the ignorance actually.

**I do not want you to be unaware of this mystery, brothers:** The word, “mystery” (ἀπό μέρους) points that before God reveals, what the man does not know was informed because God revealed it.

**a partial hardening has come upon Israel, until the fullness of the Gentiles has come in.** “the fullness of the Gentiles” (πλήρωμα) is only the word, “ Fullness”. This is the complete accomplishment of the evangelism of gospel to the gentile. (H. Ridderbos) Refer to II Tim 4:17. The word, “has come in” has the theory to mean “to enter into the faith” (Lietzmann) but it is right to enter into the church ( Mt 5:20, 7:21, 23:13, Lk 13:24) “a partial hardening has come upon Israel”. Here the word, “a partial”( ἀπό μέρους = apomelus) suggests that as at the evangelim to the gentile, some of Israel shall return to the gospel.



**26-27 And in this way all Israel will be saved, as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob”;** Here, the word, “and” (καὶ οὕτως) points to the method of God’s economy that saves Israel nation than the order of time. The word, “will be saved “ does not mean the releasing of Israel nation as the country, but means that the nation return to the gospel. The word, “all Israel” does not point to the total number without omitting personally, but the total number of the saved persons in Israel nation. Therefore this “ as the full number that God appointed, the number of the person that for he saved them , his all promises shall be accomplished. ( H. Ridderbos) “as it is written, “The Deliverer will come from Zion, he will banish ungodliness from Jacob “, this is the quotation of Is 59:20. The word, “will come from Zion “ means that it comes out of the heaven. (Schlatter)

**“and this will be my covenant with them when I take away their sins.”** This seems to be the combined quotation of Is 27:9, 59:21. Refer to Is 32:1, 8, 16, 20, 35:1-10, Jer 31:1-40, Dan 9:24. Here, the word, “I take away their sins “ means that God remits the sin of the people ( here the Israelite) and deletes it.

**28-29 As regards the gospel, they are enemies for your sake.** That is, in the principle of gospel, The Jew was the enemy of God. But finally it is the benefit to the gentile. The word, “for your sake “means “for the benefit of the gentile”.

**But as regards election, they are beloved for the sake of their forefathers.** That is, the basic identity of the Jew were taken the position loved by God. because the forefathers received the covenant of God. Therefore the day that God repented them shall come.

**For the gifts and the calling of God are irrevocable.** That is, it means that the thing that God saves the people unconditionally cannot be changeable. Therefore the day that the Jew nation shall be repented shall come on. For God has no the regret (change) to the promise that God gave, we can believe in this fact ( the conversion of Judah nation) without doubt.

**30-31** These verses affirm that the meaning of the above (15, 25), that is, As the result that the people of Israel did not obey the gospel, the mercy returns to the people of Israel in conclusion. Luther thought that Joseph is the type of Jesus (Abbild Christi) and explained. That is, Joseph was sold to the gentile, but he made the gentile been abundantly. As the result, his father and his brothers come to Joseph and received the alms. Just like that the gospel of Christ was rejected by the Jews and transferred into the gentile and became the blessing of salvation. Here , accordingly the Jews finally received the gospel and the salvation. (Vorlesung uber den Romerbrief, p 362)

**32** This verse means that the gentiles and the Jews have one time of unbelief ( they were prisoned in the disobedience), finally the “ all men” ( the Jews and the gentiles) shall be participated into the salvation. Here the word, “all people” at the second part says the total number of only the saved people.

**33 Below of this phrase is the word to praise of the wisdom of God.** Oh, the depth of the riches and wisdom and knowledge of God! Or, it is translated into the word, “Oh, the depth of the riches and wisdom and knowledge !” Such translation also is possible But most scholars supports the first translation. F. Godet said, “The praise of Paul is similar to the song that the one to climb to the top of mountain Alps looks at the immeasurable majesty scene and recites.” Paul sang this

song by amazing at the mysterious character about the issue of election of the Israel and the gentile. The event of God's election is not known so easily. K. Barth interpreted this word as following. That is, "The lip of the man cannot help but say that God of the revelation, the title of the book of Romans as following. That is, what God does is hidden, the moment God says is the miracle." (Romerbrief, p 408) For this attached the word of the Scripture to the crisis of God by stressing the omnipotence of God, it is wrong theory. The miracle that K. Barth said means "the event that we cannot know completely" The word of this part of Paul (33-35) especially is to the election activity of God but is not all things of the activity of his revelation.

**34-35 "For who has known the mind of the Lord, or who has been his counselor?"** This is the word to reflected the word, Is 40:13. This is the praise to the greatness of God. The great persons on the earth is nothing before God. ( Is 40:15, I Cor 2:6) Despite it is so, the fact that he reveals to us is the gift by his infinitive mercy. Refer to Eph 1:9.

**"Or who has given a gift to him that he might be repaid?"** This means that whoever cannot turn the responsibility to Him like put the burden on him and have the paid relationship.

The meaning to reveal in this part (33-35) as following. (1) Whoever does not know God completely. ( verse 33), (2) Whoever can became the copartner with God. ( verse 34) (3) Whoever cannot transfer the responsibility to God.

**36 For from him and through him and to him are all things. To him be glory forever. Amen.** This word is the reason of the above word. Why is God so deep? Because he created all things, keep on them and judge them?

**God has not rejected his people whom he foreknew. (verse 2)** K. Barth said of this word, “This word did not say at the refuge that we can see the relief boat at the safety seashore but at deck of a sinking ship. “ (Romerbrief p337) His interpretation like it thought the word of the text by depending on the double predestination. But Paul did not think so. He had no the thought of the double predestination that the same man can be elected for salvation and can be thrown away into the destruction. To the word, verse 4, “4But what is God’s reply to him? “I have kept for myself seven thousand men who have not bowed the knee to Baal.” “, K. Barth said, “ here, “ seven thousand should be treated quantitatively. They were not the people that Elijah could meet... The island of truth is the undercover.” ( Romanbrief, pp 379-380) As we see it, K. Barth said like the fact that 7000 saints God left were not the elected people in the world of the time generally. He said that the course of truth cannot be constantly. He, in the meaning that the truth cannot settled, said, “ the island of the truth is the undercover.” ( Submarin ist die Insel der Wahrheit.) The word reveals his wrong view surely. He again expressed the thought of double- predestination with the word of verse 32. The passage said, “they too have now been disobedient in order that by the mercy shown to you they also may now receive mercy.“ In this verse First, “ all people” pointed to the disobeyed Israel, secondly, “all people” the gentile to obey the gospel and the Israelite in the future. Because the word of above 30, 31 have same meaning. But Barth said that the first all people and the second all people are same people. It means that the people of Israel not to obey and the obeyed people are same. Just like that he tried to fix his wrong doctrine that is, the double predestination ( Doppelten Pradestination). ( Romerbrief, P 407) This is his speculation.

**So I ask, did they stumble in order that they might fall? By no means! Rather, through their trespass salvation has come to the Gentiles, so as to make Israel jealous. (verse 11)** K. Barth said that in this verse God treated the mankind with the dialectical development. He said, “the tribulation of the church and guilt feeling as the expression of the eternal moment, for the design of God that are progressed to the election out of the exhaustion, to the positive out of the negative, to Jacob out of Esau, and to Moses out of Pharaoh, the freedom of God moves.” (Romerbrief p 386)

As we see this word, the doctrine of God that K. Barth has seems to be almost non personal. is not His God revealed that in the relationship to the world, the existence that prisoned in the dialectical principle? His God arrives to the positive from the negative necessarily, to the negative from the positive necessarily. In him the providence of God cannot help but to arrive to the positive of the gentile from the negative of Israel ( the unbelief of Israel) . But the meaning of our text is not that the providence of God is changed dialectically, to return to positive from the negative. The word of verse 12 said, “Now if their trespass means riches for the world, and if their failure means riches for the Gentiles, how much more will their full inclusion mean! “. It suggests that the fullness of Israel will be blessed to Israel more. ( verse 15) this is the development opposed to the dialectical principle. As we says according to the dialectical principle of K. Barth, the time of Israel’s fullness will start the failure of the Gentile necessarily. But our text said in contrast of the world.

**a partial hardening has come upon Israel, until the fullness of the Gentiles has come in. (25-26)** In this verse also K. Barth see that the work of salvation is the development of the dialectical necessity. He said, “ the old man opens the way to the new one. The man that chose God should offer the seat to the man that God chose. As the unrighteousness arrives to the climax the dawn of righteousness comes.

At the place that the church ended the church is begun. “ ( Romerbrief, pp 400-401) But our text does not include the dialectical development with the mechanical necessity that K. Barth thought . this holy verse does not mean the reactionary prosperity of the gentile to come out of the failure of the Israelite. Rather, this in the movement of salvation despite Israel was failed the gentiles rather only became the chance to receive the grace.

**33Oh, the depth of the riches and wisdom and knowledge of God!  
How unsearchable are his judgments and how inscrutable his ways!**

According to this verse K. Barth expressed his doctrine of God. That is, the believer cannot the revealed God also surely. He said, “ The revealed God the concealed God.” (Romerbrief, p 408) But the meaning of the verse is not that the word also that God revealed does not mean that the man also cannot know. This points to the fact that his chosen will and his wisdom, not to be revealed, are deep.

<b>Sermons</b>
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**Sermon 37 Two Virtues of the Believer (Rom 11:16-24)**

In this passage I try to preach the verse 20 especially.

1. Let's not embrace the highly heart.

We think that the humility is the most basic virtue. We should not that the humility at a corner of our activity. The humility should be the foundation in our lives. That is, humility is the seat that our faith to be united with Christ stays. Without humility, no place is the faith can stay. Therefore we can say that the faith is the point of criteria in the life of our faith. Just like that we should see the humility importantly and should lose it.

The secret that we become humility is to remember the mercy of God and his majesty.

1) The mercy of God. We received all good things out of God. Any one among all good things we have, come out of God. Especially what we are saved come out of the mercy of God and his grace. We cannot see that a bagger gets some food but he boasts the food.

2) The majesty of God. This points the justice of God. We should know that God has justice but majesty. Then we can become humble. We are afraid of cutting off out of the humility as we know only God's love. God is righteousness, (1) He loves the righteousness like his begotten son. He sacrificed his begotten son in order to save the believer by the justice (3:25-26) (2) He is omnipotence to execute the justice. Because the man is impossible, as he try to do love, his righteousness is harmed. But as he establishes the righteousness, the love is broken out. But as God executes his love at the same time he establishes the righteousness completely. As an example he sacrificed his begotten son on the cross. The death of Jesus on the cross is the accomplishment of God's love at the same time his righteousness also was accomplished. For He is fearful God who executes the love at the same time he accomplish his righteousness completely, we should be humble before Him.

2. Let's be afraid of Him

St. Bernard said three fears. "He is afraid of losing the received grace, he is afraid of lost grace, and he is afraid of the fact to restore the grace. " Augustine said, "The present fear brings up the safety of the eternal world. Above of all, be afraid of God then we have no fear to the man."

If we receive the grace before God without fear boldly, how much difficult is it to receive the grace? Because essentially we are fearful. But it is thankful thing that as we have the fearful character still before God, rather it is the way to receive the grace. And also what we should

know is indeed the real fearful one is the invisible God. What the visible is has always the character of limitation and the temporary character. As we should not be afraid of the visible things like the animals but as we are afraid of the invisible God, we receive his blessing. Let's remember the following verse, "My eyes are ever toward the LORD, for he will pluck my feet out of the net." (Ps 25:12), "Let the lying lips be mute, which speak insolently against the righteous in pride and contempt. Oh, how abundant is your goodness, which you have stored up for those who fear you and worked for those who take refuge in you, in the sight of the children of mankind!" (Ps 31:18-19), "Oh, taste and see that the LORD is good! Blessed is the man who takes refuge in him!" (Ps 34:8), "The angel of the LORD encamps around those who fear him, and delivers them." (Ps 34:7), "Oh, fear the LORD, you his saints, for those who fear him have no lack!" (Ps 34:9), "For as high as the heavens are above the earth, so great is his steadfast love toward those who fear him;" (Ps 103:11), "As a father shows compassion to his children, so the LORD shows compassion to those who fear him." (Ps 103:13), "he will bless those who fear the LORD, both the small and the great." (Ps 115:13), "Blessed is everyone who fears the LORD, who walks in his ways!" (Ps 128:1), "He fulfills the desire of those who fear him; he also hears their cry and saves them." (Ps 145:19), "One who is wise is cautious and turns away from evil, but a fool is reckless and careless." (Prov 14:16).

### **Sermon 38 The Greatest God (Rom 11:33-36)**

Paul said the fact that the Israelite tribe did not receive the gospel but the gentile accepted the gospel, and then he praised the greatest God

1. God in depth (33-34)



What does the word “to be deep” mean in the text? It does not mean that the man cannot know the wisdom of God and his activity completely, but do not know the value of his deep area. The man wants to know the depth. God who he believes in is deep. If God is the misery being who the man can measure, he is not being that the man can believe in. But the wisdom of God and his activity is deep. He has no the issue of distance and shortness. He made the relationship between the far sun and the global. He measured the weight and knows it. The scientists said, “If the global is bigger than this one the man cannot stand up rightly but cannot help but to be slipped, the water of the ocean is less heavy than it, the fishes cannot live and cannot swim.” The wisdom of God is infinitive wide, great and deep. He put the old time and the present time on one place and he scattered all things. As he sent Jesus Christ as our savior and the Lord he thought even us today. He established Jesus Christ become our Lord properly. The time and the distance between Jesus and us have no problem. Just to the grand deep God what should be our attitude taken? It is not understand him completely but the faith. Because we cannot understand him completely. As the sea is short, the ship shall be broken out and get caught on a reef. For the ocean is deep, the ship can make voyage safely. Is 55:8 said, “Seek the LORD while he may be found; call upon him while he is near“.

## 2. The sovereignty salvation of God (35)

Our text treats the issue of salvation especially. (1) Our salvation is accomplished under the sovereignty of God completely. We are not saved by offering something to God firstly. We have no any price for our wonderful salvation and have not power to bring the salvation to us. Our salvation was begun with by him and was accomplished by him and then it is concluded by the glory of God. The salvation to be accomplished so is really true one. We do not want to receive the

salvation that we planned and we began with, because our planned salvation is not grand and sincere.

(2) And we have one more that we should think of it. It is the fact that we have no the heart to want to have the salvation. Because for we are not the king of the universe, as we lives for ourselves is not the truth. Accordingly it is not blessing. In our text verse 36 said, “Or who has given a gift to him that he might be repaid?”, in them “ all things” point to all affairs that God saves the man, that is our salvation comes out of the plan of God, will be accomplished by the work of God and is to glorify God.

Because our salvation belongs to the sovereignty Lordship of God, on the way of our salvation we meet prospective tribulation. But then we should enjoy the absolute sovereignty Lordship of God. Job enjoyed it. Although he lost his property and his children and said, “And he said, “Naked I came from my mother’s womb, and naked shall I return. The LORD gave, and the LORD has taken away; blessed be the name of the LORD.”(Job 1:21) and again he said, “But he said to her, “You speak as one of the foolish women would speak. Shall we receive good from God, and shall we not receive evil?” In all this Job did not sin with his lips“. (Job 2:10) As we escape out of the absolute sovereignty Lordship, we meet the unrest, when we accept, we get the peace. The whirlwind on the Indian Ocean sometimes is happened. When the navigators tried to go through it rather their ship is wrecked. Then as they accept the wind and enter into inside, they arrives at the peaceful place without the wave.

## Chapter 12

1I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. 2Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the will of God, what is good and acceptable and perfect. 3For by the grace given to me I say to everyone among you not to think of himself more highly than he ought to think, but to think with sober judgment, each according to the measure of faith that God has assigned. 4For as in one body we have many members, and the members do not all have the same function, 5so we, though many, are one body in Christ, and individually members one of another. 6Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; 7if service, in our serving; the one who teaches, in his teaching; 8the one who exhorts, in his exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness. 9Let love be genuine. Abhor what is evil; hold fast to what is good. 10Love one another with brotherly affection. Outdo one another in showing honor. 11Do not be slothful in zeal, be fervent in spirit, serve the Lord. 12Rejoice in hope, be patient in tribulation, be constant in prayer. 13Contribute to the needs of the saints and seek to show hospitality. 14Bless those who persecute you; bless and do not curse them. 15Rejoice with those who rejoice, weep with those who weep. 16Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. 17Repay no one evil for evil, but give thought to do what is honorable in the sight of all. 18If possible, so far as it depends on you, live peaceably with all. 19Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.” 20To the contrary, “if

your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.” 21 Do not be overcome by evil, but overcome evil with good.

## **The Analysis of Contents**

1. True worship (1-2)
2. Doing in keeping on his official according to his received gifts. (3-8)
3. The responsibility of love (9-21)

## **Exposition**

1. True worship (1-2) It is nature that we should offer our body to God for Christ bought us with his blood. The angels also do not taste the wonderful love of the atonement. God can create the new world one billion times again. But he wanted to bestow the mercy and the love that he resurrects the dead.

2. We should think of the grace that each one received wisely. (3-8)

(1) The believer should serve the church for his received grace is not for himself.

(2) For the grace that believer receives is a part of the grace that God gave to the church, but not all, he should be humble.

(3) The reason that one person receives one part of the grace is to have the life of the community by receiving the helping of the other gifts. True life of church is what God wants toward us. Therefore God gives us only the grace of the part but does not give all things.

3. Love (9-21)

(1) Love without false (verse 9). In the moral there is no the important thing like love. It is like keeping on all commandments. (13:8-10) But the worst lack in the world is true love. The people claim

to love the other but really they love themselves by the name to love the other it is the false love.

(2) Friendship (verse 10) this means the passionate family love. We should have patriot (verse 9) at the same time burning friendship.

(3) We should respect each other firstly. (verse 10) As we treat the man, we evaluate wrongly because of his talent and his possession. The value of the man does not depend on his talent and his property, but his soul. A soul is more precious than the heaven and the earth. Christ shed his blood for the soul of the man. Moreover if I think of my sin and am humiliated we can respect the other than me. ( Phil 2:3)

(4) Serving the Lord diligently. ( verse 11) Service is established by sacrifice. After the man was created the first gift to receive by God was the work. The work is the important thing in the life the body also without working it shall be reduced. The man to work diligently has the healthy body but the man not to be sick. Not only that the soul of the idle man without working shall be corrupted. Because the devil lives in the idle man.

(5) Do to be delightful in the hope. (verse 12) Our true hope is to look up the coming world. The pleasure of this world is temporary. It brings about much lamentation finally. The delight in the hope can be tasted by enduring the tribulation. And to be patience in possible by only prayer. Without the prayer the way to the heave is blocked at that same time we cannot see the glory there.

(6) Endure in the tribulation (verse 12)

Love endures (I Cor 13:4) the source of the word, to endure is tribulation. Without having the tribulation there is not the word, to endure. The endurance of the saints is not only affliction it has the interest with the beautiful tension to wait for the Lord.

(7) Devote yourself to pray always. (verse 12) The saints should pray the enemy with love. ( Ps 109:4)

- (8) Provide what the saints need. ( verse 13) Jesus said “In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’”(Act 20:35) Therefore the thing to help the saints is said “the work to plant” (II Cor 9:6) the thing “the work to plant” will bring about the great harvest. But the thing to plant also, we should be careful of. That is to help the saints should be executed with delightful heart, but not forcedly. Refer II Cor 9:7.
- (9) Bless the persecuting person. (verse 14) Jesus hanged on the cross prayed the nailer. Stephen did too.
- (10) Live together in the same suffering and the same delight. (verse 15)
- (11) Have a united heart. ( verse 16) Refer 50 Phil 2:2-3, Humility is the method of united heart. Like the water flow into the low place, the heart of the men flows into the humble. Augustine sad, “The first virtue of the Christian is humility, second virtue is it, and third one also is it.”
- (12) Do not pay the evil with the evil. (verse 17-21)

## Interpretation

**1** This verse and the next verse teach how the Christian believer does.

**Therefore,** That is, the words that he started from now are to receive the total doctrines Paul has said means the conclusion he settled. But Sanday said the conclusion that God bestowed to Israel and the gentile stated at the above (chapter 11), his abundant mercy.

**by the mercies of God,** This means that the exhortation o the Apostle is not forcing but the exhorting kindly by the mercy of God narrowly. Romans believers that knows so great mercy of God for salvation was

impressed naturally, they shall serve God. Therefore the exhortation of the Apostle to them makes them remembered God's mercy.

**to present your bodies as a living sacrifice,** Here, it said, “offer” “your body” to God. Does it mean to be okay that the personality, the center of the personality is omitted? Of course it does not mean so. Here, “body” (σῶμα = soma) means the biological body, we can say. But it does not mean the body without the soul. What this word teaches here is the Christian believer does not take dream only in ideal, but he should take holy concrete life. The offering that God “pleases” it is established in the point of “holy living sacrifice” as following. “To be holy” means that the believer is the possession of God at the same time, he has no the moral unclean points. , “living sacrifice” points to the right life that the one to be died by the sin is born again, toward God. (9:1-3)

**your spiritual worship.** The word, “the spiritual worship” is *roikigken ratreian* (λογικὴν λατρείαν), there are two interpretation to it. (1) It says the spiritual worship in the contrast of the external ritual worship of the Old Testament. (Jn 4:24) (2) This is not the worship without having the reason but means that the man himself with reason should be the sacrifice.

**2 Do not be conformed to this world,** Here, the word, “to be conformed” is *Sunskematizesde* (συνσχηματίζεσθε) in Greek, which means the life to move externally. In other word, it is the physical life not to have depth, and not to have the life in the standard of the world. Accordingly it is the temporary suture that it has not essential repentance to the sin and does not put the criteria of his life on God but lives and finishes only in this world. This is not the life that the

Christian believer should take. It in the contrast of the principle of this activity is to be transformed by renewal of the heart.

**but be transformed.** The word (μεταμορφοῦσθε) said the basic and innate transformation. This is the contrast word of the above word (συνσχηματίζεσθε), to point to the deep life which is to fix to the standard of the coming world. Rietzmann interpreted this point as following, That is, “you do as such method (the principle of the activity to be transformed basically). Because you shall be dwell in the coming world.”

**You may discern what is the will of God, what is good and acceptable and perfect.** This is the result that the life to be transformed. The man cannot discern the will of God without having the serious attitude in the spiritual life. The word, “is good” does not mean to be proper morally, but to have the benefit in accomplishing the salvation. (7:18, 8:28), the word, “acceptable” is the explanation of “to be good” revealed on the above. “Goodness” is not the other, but for God to please. The standard of “goodness” is God himself. For “to be perfect” is absolute true and good, it cannot be changed and it cannot be broken. “To discern” means that to be devoted himself to know the will of God is to obey it. The one not have the heart to obey truly does not inform the will of God. (Jn 7:17). Because God is holy, living judger to reject the one to know his will without any purpose. Therefore the obedience is the school of to learn the will of God. (Moody)

**3 From** here to verse 21 arrange the moral rule of the life of the community, the church.



**For by the grace given to me at** the first part of the lesson, “according to the measure of faith”” Paul reveals an example in himself He here taught by the grace he received.

**each according to the measure of faith that God has assigned.** The word, “the measure of faith “does not point to the strong and weak of faith, but the nature of the gift. (Grejidanus) In other word, the humility means to keep on his level. Or, to go away out of his level too is not true humility but is the no responsibility. To think with sober judgment the original word (μέτρον πίστεως) of this word means “to wake up and think of” The one that whoever does not know himself rightly is like the one not to have the mind.

**4-5 For as in one body we have many members.** The Christian believer should remember the fact that he himself is only one part. The one to think that he is a part (1) he knows that he himself cannot be developed without helping by the other. (2) he knows that for the other also is the part attached to the body, he should love them like my body.

**6 Having gifts that differ according to the grace given to us,** As God gives the grace to each part (every personal believers), the purpose that he treats each person differently is to unite all one another. If the believers serve at the his own seat with each different function, they have no fighting but rather they can accomplish the beautiful harmony.

**let us use them: if prophecy,**

What is “the prophecy”? The prophets to work in the day of the Apostle, (1) they informed some special events by the inspiration of the Holy Spirit. ( Act 11:28, 21:11), (2) They also ( or, some in them) served the pastoral ministry for the salvation of God’s people, ( I Cor 14:3) (3) Their ministry also established the foundation of the church on the New Testament with the work of the Apostle. (Eph 2:20, I Cor

12:28) The ministry of the prophecy had the one time character happened at the time of the Apostle ( the day of the Apostle) like the ministry of the Apostle.

At the day of church the preaching which is the latter body of prophecy. Because the operation of both things is same. Like the prophecy operated for building up the virtue, the exhortation , and consolation , ( I Cor 14:3) And the preaching does so. Only in case of prophet, the word of God came to him supernaturally, but in the case of preacher he himself should approach to the word of God.(the Scripture). That is, The preacher is the steward of the word. He is the one who commits the word of God to come in the church by the Apostle and the prophets. ( I Cor 4:1-2 Tit 1:7) In other word,

**in proportion to our faith;** The Greek text of this word (κατὰ τὴν ἀναλογίαν τῆς πίστεως) should be revised as followings. That is, it should be said, “by the inference of the faith”. What does it point? (1) It means that the prophet should execute the activity of prophecy to fix his own faith. ( Th. Zahn, dass Prophet in der Ausübung dieses Charisma das richtige Verhaaltnis zu dem Glauben, den er hat, bewahre und nicht darüber hinausgeht – Brief d. Paul. A.d. Romer, S. 544). (2) It means that as he prophesies by relating to his faith. ( Luther) This interpretation saw that the word, the “proportion” means “ relationship “ or, such similar meaning. That is, the type of the prophecy should not take the degree as the human thought or, his experience, but it should take the supernatural character to bring up the faith and also can receive by only the faith. (Vorlesung uber den Romerbrief pp 380-382).

The word, “faith” in this phrase has the article, “ the”( τῆς), which is called for “ the faith”. “ the faith” does not mean that the psychological

faith of the prophet himself, but the objective standard like creed.  
( Grejidanus)

**7 if service, in our serving; the one who teaches, in his teaching;** In these lessons, the special cautioned things seem to be attached. But it has the caution thing. For example, here, the word, “if service, in our serving”, which means that the man to charge such thing should be faithful to his own thing but should not interfere the works of the others. “ the one who teaches” is different to the prophet. The prophet mainly receives the revelation of God is to proclaim it, and “ the one who teaches” interprets the truth the prophet proclaims and proclaims it.

**8 the one who exhorts, in his exhortation;** The work of this position happens the movement in the aspect of the human conscience and his emotion. This is the work that the pastor should do well faithfully, devotionally.

**the one who contributes, in generosity;** The word, “generosity” is hapolotes (ἀπλότης ) in Greek which means the simplicity. The one who give something to the prone to impurity in the motive to give it. Or, it is to be easy to do in the stingy heart or, in thinking of getting it back or, to have the heart of honor. Such the impure activity of alms drops the value of the alms.

**the one who leads, with zeal;** The meaning of linguistic origin of of the word, “ the one who leads” (προϊστάμενος) is “ the one to seek kindly” or, “ the patron” The one who leads should have the kindness to serve the others. The one to manage the mass is not to bear his personal burden, but he bears the burdens of many people.. To sit on the high seat is not the qualification of the leader but the one who bears all burdens is the qualification of the leader. Therefore the one to charge the mission should be diligent.

**the one who does acts of mercy, with cheerfulness.** The one who helps the others takes the temporary passion, in the process, as he reveal the unpleasant emotion, it gives anxiety and discomfort to them. Long-awaited, as he helps the other, and rather makes them been discomfort, it does not establish the virtue each other. For such failure can be happened in every one easily, the Apostle recorded to notice it specially. Refer to II Cor 9:7.

**9 Let love be genuine. Abhor what is evil; hold fast to what is good.**

Such many teachings reveal in the Scripture. Refer to II Cor 6:1, I Tim 1:5, I Pet 1:22. “Abhor what is evil; hold fast to what is good” is the method to practice the love without false. As we say that we love the other, it is easy to compromise to his sin. Such love is not love in its value. Therefore the Christianity believer give some advice to the loved one that executes the evil and help him.

**10 Love one another with brotherly affection. Outdo one another in showing honor.** As we translate this one out of the Greek text directly, it is, “ in the brotherly affection love one another, in revealing honor, do each other first”. The word, brotherly affection is piladelpia (φιλαθελφία) in Greek. “love” on the above verse is legal, here, brotherly love (ἀγάπη = akape) is passionate and the friendly. We have to have agape (ἀγάπη) as well as piladelpia ((φιλαθελφία). Frendly love is pilostolgoi (φιλόστοργοι ), which as one family, to mean love to long for by pulling the spiritual connection.

“Outdo one another in showing honor” We should devote ourselves to honor the other firstly. Then the love shall be continued. Although we have the intimate relationship if we commits the impolite activity often, the friendship is broken out. Therefore giving the honor to the friend

for long time, is to protect love and to nurture it like the wall of the castle. Refer to Phil 2:3.

### **11 Do not be slothful in zeal, be fervent in spirit, serve the Lord.**

Here of this phrase, are several thought we should think of. (1) Here, diligence and zeal are not for himself but for the Lord. The Christian believer does for the Lord in his activity and his business. All sin are revealed by growing up in all heart of the slothful person. To sin less, he should work diligently. (2) The word, “in zeal” means “boiling spirit” which is the state of passionate mind. But “the state of boiling spirit” is not always the state of psychological tension exactly. The psychological state without pausing bring about the burn out of his body and his heart soon. The boiling spirit reveals as the psychological and biological rest. The proper rest is not carelessness or indulgence because of the preparation of the good works.

Here, the word, “Lord” has the different point in manuscripts. “Lord” (κυρίῳ) in the phrase of the manuscripts, X, A, B, L, P etc. In Instead of it, the manuscripts to say “the time” (καιρῷ) are D, F, G etc. Sanday saw the second one as mistake, but K. Barth took it. His choosing the second thing came out of the fact that it might be proper to his theological thought. He interpreted at the phrase of this manuscript as following. “cast your body into the present and the moment (The meaning of time) there is the settlement” (Romerbrief, pp 441-442). This is the existential speculation that the crisis theology claims, which we cannot accept.

### **12 Rejoice in hope, be patient in tribulation, be constant in prayer.**

The Christian believer has the rejoice in hope. In general time he has the joy in his heart to come out of Holy Spirit. But in the tribulation he remember the hope of coming world and rejoices. “be patient in tribulation” makes “rejoice in hope” to say on the above, been possible.

(5:3-4) , “ be constant in prayer” makes the possibility of “be patient in tribulation”.

### **13 Contribute to the needs of the saints and seek to show hospitality.**

Then, it means that for the persecution and famine , the believers in the poverty should be treated kindly. The word, “contribute”( κοινωνοῦντες ) means “sharing rightly, fairly”. The Christian believer should share to the other parts what property for they are a part in the church of Christ. A certain manuscripts ( D, F, G, L) reveal that here, the word, “the needs”( χρείαις) are written as “to be memorial”( μνείαις). But the manuscript of “the needs” are supported by strong manuscripts ( \* , A. B). The manuscript, “ to be memorial” has the possibility of error record. That is, this might not be written in error because of the custom to have the memorial of the martyrs at the latter time.

### **14 Bless those who persecute you; bless and do not curse them.**

For the gospel of God attacks the sin of the people, as the gospel is proclaimed rightly, the persecution is happened often. Therefore the persecution is like the stir that is happened on the way that the grace comes on. It stay in the category of grace. No, it is the grace. Whoever endures it well and follow ahead, he shall meet the delightful thing like to eat the fruit of life.

The Apostle Paul started at love to the saints, love to the stranger, and finally he arrive at love to the enemy. Just like that love arrives at the climax gradually. The Christian believers hate the evil deed of the enemy, but they should be worry the souls of the enemy and also should bless them to be well. At this point we should remember the pome of Sr. William Tones, that is,

You, Orient shell to love thy foe, and strew with pearls the hand that brings the woe. Free like your rock, from base indicative pride. Enlace

with gems the wist that rends thy side. Mark where your tree rewards the stony shower with fruit nectarous or the balmy flower. All nature calls aloud. Shall man do less than heal the smiter and the railer bless!

To avenge the evil with evil it is evil and makes the more evil. In our text the word, “bless” is two times, which means that this double style stresses the fact that we should bless the enemy.

**15 Rejoice with those who rejoice, weep with those who weep.** This is the moral of mercy, which it does not practice by only the material type. The one to love the other reveals the hot love by the other method except the material also, the other feels and also he get the great courage. (1) As we give mercy so, the love will be increased and we give more thanksgiving to God. (2) Especially if we participate into the godliness and the righteous amazement of the other, it is the joy of ourselves and we receives the reward of God too.

**16 Live in harmony with one another.** The value of the man is depended on his talent but on his soul. There is no the man without the soul, and also there is no the soul without the sin. Therefore the Christian believer should not have that he himself is the righteous man. He should know that he himself is the same sinner like the others, he should try to unite with them.

**Do not be haughty,** This word teaches the method that takes the same heart. (1) This word does not mean that we should not have the high hope that is, the hope of heaven, (2) it does not mean that we should not know the high truth not to know yet and not long for it, (3) it means that we should not the high position that the world thinks of. The Christian believer can serve at the high position according to the will of God. (4) The word means that our attitude and our heart should not be arrogant, although we stay on any position.

**but associate with the lowly.** Sanday said, “your body put into the seat of the misery person and walk with them. Do not be humble in only your heart, help them actually. Stretch your hand to them.” And Matthew Henry said, “ Although the true man lives in the rags, he knows it as the grace. Because the jewelry is the treasure in the mud. “ “Never be wise in your own sight. ” does not depend on the word of God but have the autonomous speculation, which is the thought of unbelief. This is the thought not to believe in God but is the wicked thought to believe in himself. The one to believe in the gospel should take the character like the child. That is, he should believe in only God that the baby does not depend on himself but trust in only his parent.

**17 Repay no one evil for evil, but give thought to do what is honorable in the sight of all.** This is the word not to avenge. Already in the case I was harmed, we should not avenge, because (1) it is the activity that the children of God to follow the principle of God’s activity. should not follow. God endures even his enemy and gives the rain to the wicked person and gives the light. (2) The one who pays the enemy is only God. (3) When we avenge for the unfair thing, we can reveal the extreme action. We are not a righteous able judger which can avenge rightly. (4) Not to avenge the enemy is able to become one of precious means to block the evil. (5) As we do not avenge the enemy, we can make the enemy as my friend. (6) The one to execute the avengement loses the grace of God.

“ As we receive the mock of the enemy as gentleness, just like the cast stone is dropped into the stack of cotton.” ( Matthew Henry) In that case, the enemy is impressed or, is felt the boring, he may give up his wicked activity.



“give thought to do what is honorable in the sight of all.” That is, the Christian believer does not only avenge the enemy, but also he should think of the good thing for him  $\frac{\text{L}}{\text{S}}$  prepare it. It is not good enough to take only the degree that we does not avenge the enemy. As only such degree, yet the heart of avenge to the enemy may be remained in us. The man to attach on the dangerous cliff, he should try to rise on the above and to stand up on the safe seat. He does not take so and attaches on the dangerous cliff, it is easy to be dropped down. We should already plan the method to treat the enemy in order not to avenge the enemy. Here “give thought “ means that to the people to treat me as his enemy too, we already should prepare to give goodness. For whatever has no the preparation is easy to fail, how can do goodness before the enemy without the preparation?

**18 If possible, so far as it depends on you, live peaceably with all.**

Here, the word, “ if possible” (εἰ δυνατόν = eitunaton) We have the meaning we should think of. (1) This word does not mean to save the possibility of the doer but is to do the possibility devotedly. (2) This word means the conditional harmony that tries to make peace within the state not to batter the truth. Paul always will protest to the people to break out the truth. Hodge said, “ Within the state that the greater thing has no the fault, we should try to keep on the peace”.

The word, “ on you” (τὸ ἐξ ὑμῶν = toex humon) can be translated into, “ within the category that you can relate to”. Therefore this phrase means that as we try to make peace we should use all methods to make peace if we can be possible. We in this point should remember some. (1) As we make peace , if it is not accomplished because the other does not responds it, the responsibility is not ours. (2) Although we do the human moral attitude, if the peace is broken out for the wrong claim of the other, to break out to the important truth, the responsibility is not ours.

Anyway we should try to do the best each other. To make peace. Rukins said, “the peace does not get accident event but get out of the victory to overcome the sin.” Therefore the Scripture said, “Strive for peace with everyone, and for the holiness without which no one will see the Lord. “. ( Heb 12:14) “eager to maintain the unity of the Spirit in the bond of peace. “ (Eph 4:3).

**19** The meaning of this verse does not relate to it as the man because the thing to avenge the enemy ( the work of reward to goodness and punishment to the evil) is the work of the judger, God. This is not the thing that watches out the destruction of the enemy by the judgment of God.

**Beloved,** This is *akapetoi* (ἀγαπητοί) in Greek, which is revised, it is right to say, “the beloved person”. To be loved means that the believers recieved the salvation God gives.

**never avenge yourselves, but leave it to the wrath of God, for it is written, “Vengeance is mine, I will repay, says the Lord.”** Here the word, “leave it to the wrath of God” is translated into “Give place to the wrath” directly. That is, it means that the man should not invade into the sovereignty authority of God’s judgment.

**20To the contrary, “if your enemy is hungry, feed him;** Here, the word, “feed” is *psomize* (ψώμιζε) in Greek, which means “eat much carefully”. As the Christian believer gives the food to the disappointed person should give carefully, kindly. It is informed that Cranmer bishop made the persons to execute the bad work as his good friends.  
**if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head.”** This is the word to come out of

Prov 25:21, 22. If we treat to our enemy kindly the enemy was changed like melting by the fire, can become a good friend.

**21Do not be overcome by evil, but overcome evil with good.**

**Here, we should caution the phrase, “Do not be overcome by evil.”** Here, it is “by evil” but is not , “by the evil person”. As the enemy invades to us our heart takes the emotion of avenge, it is the evil. Then we should not to swallow the emotion or, to be occupied. As we overcome the emotion, the wickedness of the enemy also is reduced. The enemy can be become gradually.

<b>Criticized Note</b>
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**to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. (verse 1)** K. Barth interpreted this verse , “Of course we have the great construction worked by fear and trembling. But in this work there is no the point contacted the will of God with our will and the united point each other. “( Romerbrief, pp 417-418) And also he said, “the offering ( that is sacrifice) is not the human activity to accomplish the will of God. The sacrifice itself is only the activity of the man. God is God simply, Although the man pays much sacrifice to God God is not related to it there. It is foolish to think that the line of May Day itself is the movement of labor but it is only the movement of demonstration. But the workers to have the complaint to the discrimination of stage. Shall participate into there. Just like that all activity of the ethic, rather, even the ethical activity contacted in the line of destruction is the only the line of demonstration. What all men do or not all are the information to reveal the sign. Although always it is the system to construct the kingdom of the heaven, it is not the kingdom of God and the Babel tower. When we offer all things as the sacrifice to God but do not give the value to it,

there are the eschatology of the world, the resurrection of the dead.”(Romerbrief, p 417) But K. Barth isolated so much in the relationship to God out of the man. As we see the Scripture does not the scripture reveal that God used the man as his representative and accomplished his will without failure? Of course we do not see that the work of God and the one of the man always are accord. But although it is small quantity, there is the case that two things shall be united.

**Rejoice in hope, be patient in tribulation, be constant in prayer. (verse 12)** K. Barth said of this phrase, “to be stolen, to have the empty hand to encounter the negative aspect is the hope.” ( ).

This is the interpretation by wrong principle of the theology of crisis. The hope that K. Barth saw is the wrong word that even the revelation (the Scripture) to have the historical character should be deprived. To the word, “be constant in prayer”, K. Barth said as following, “That is, “the word “pray always” does not mean that the prayer is installed in quantity, and to pray it in detail, but the direction is settled strongly and sustains the direction.” (Romerbrief p 443) But this is wrong theory to deny that the prayer of the believer shall be practiced by the concrete activity. This is an ideal theory.

**Bless those who persecute you; (verse 14)** K. Barth interpreted to this phrase as following, that is, “the persecutor is the enemy of God and his angel. “ (Romerbriefer p444). This interpretation of K Barth comes out of his dialectal principle, it is the ambassador in the meaning that the oppose to our faith is the negative to our positive. But the Scripture does not treat that the persecutor is the ambassador of God but as the oppose of God. then, it is possible that we forgives our persecutor and bless them, but it is vain affair that we welcome as the righteous man and bless him. Refer to Lk 6:28.

**Repay no one evil for evil, but give thought to do what is honorable in the sight of all. (verse 17)**

K. Barth interpreted to this phrase as following, “ We should treat to our neighbor we should be able to see, the one not himself, that is the goodness. As we see the other, if we see as only himself, it is the pay the evil by the evil. As we see our loved man we should not see themselves but should see the negative part not to be themselves. If we cannot do so it is the pay the evil with the evil to them.” ( Romerbrief pp 451-452) This is the view of life to come out of the existentialism, it is not biblical The Scripture treats the historical human as the true man.

**Do not be overcome by evil, but overcome evil with good. (verse 21)**

K Barth said to mean that in the criteria of this verse, the movement of all reformation is the work to overcome the evil and to be swallowed by the evil. He mocked the reformers and said, “the man can claim the objective righteousness against the other man. As who establishes the right claim it harm that much to the others.” ( Romerbrief) 0 463) This is the wrong interpretation we cannot accept. As we follow the claim, there shall be nothing that the man can do good work.

<b>Sermons</b>
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**Sermon 39 Offer your body as living sacrifice (Rom 12:1)**

After the Apostle Paul said how wonderful the salvation of the believer is, here he said what their responsibility is. First of all, he revealed what they should practice before God.

The living sacrifice offered by the body means to offer myself to God. Our body belongs to God (I Cor 6:19-20) we should sacrifice this body to God wholeheartedly. Although we have no any talents, as we obey God, God uses us preciously. The teacher, Moody pointed to the state

that the man is offered to God as followings. That is, (1) to be weak (to be persecuted for the Lord) (2) To be foolish (the life to follow only the Lord seems to be foolish by the sight of the world) (3) To be humble (4) to be despised (not to be lifted up in the criteria of the world) (5) to be nothing. Refer to I Cor 1:27-28) these are the attitude that the devoted man to God should take.

And the other said the attitude to be offered him to God as followings. (1) The attitude to become a servant for the Lord. This is the way to become the ruler. (2) The attitude to descend into the low for the Lord. This is the way to be lifted up finally. (3) The attitude to give to the others. It finally is the way to receive the blessing. (4) The attitude to be poor for the Lord. This finally is the way to be rich. (5) The attitude to be foolish in the world for the Lord. This is the way to be wise finally. (6) The attitude to be died for the Lord. This is finally to be alive.

The living sacrifice offered by the body means that his work and the external figure mean devotion.

This is revealed obviously by Eph 5:2-4. It said, “And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God. But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints. Let there be neither filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving“. As we see the word, the man who is offered to God as living sacrifice should be beautiful in his deed and appearance. It said that he should not call for even the names not to be worthy. (Eph 5:3) “... must not even be named among you“(I Thess 5:22).

Not only but, the believer should be godly in his appearance. Acts 7:20 said, “At this time Moses was born; and he was beautiful in God’s sight. And he was brought up for three months in his father’s house,“. What is the beautiful devoted figure as God sees? It must be mean the

devotional beauty. The man should take the worthy devotional beauty God admits, although he has not the beauty that the people admit. Daniel took only the vegetables and water and then his face became more shining beautiful and took more flesh. (Dan 1:15). This did not mean that the face of Daniel got fat but this face was shone more. Ecc 8:1 said, “Who is like the wise? And who knows the interpretation of a thing? A man’s wisdom makes his face shine, and the hardness of his face is changed“. As we live as to the truth (the wisdom) of God, our appearance also is changed. This is the secret to make our face been beautiful. But the face of the wicked is not beautiful before God. The face of the wicked becomes harden (Pro 21:26), which has no merciful thing and true delightful figure and the fear of God. Prov 10:10 said, “Whoever winks the eye causes trouble, and a babbling fool will come to ruin“, “to wink the eye“ means that it is the attitude to communicate with the other, not bright and right, but as a means to deceive the others. And Prov 17:24 said, “The discerning sets his face toward wisdom, but the eyes of a fool are on the ends of the earth“, It means that he cast his sight to all areas with the covetous heart or, he handle his sight with fearful thought because of his evil. We should keep on the godliness without revealing such ugly face even in our appearance.

We misunderstand that we can take evangelism with the machine without using our bodies in the technological day. In the cotemporary day also like the old time God does not please the mechanical offering but pleases the offering of personality. Therefore our text said, “Offer the living sacrifice“. In the some countries, the believers did not go to the worship, but replaced to worship God at their house by listening to the sermon through the radio. It is not the worthy worship.

#### **Sermon 40 Two missions of the redeemed (Rom 12:1-2)**

What does it mean that the man was redeemed? The man is more precious than the world. Why is the price of the man precious? Because the man has the different things than the animal. The point that he is more precious than the animal is the holiness to worship God. But the holiness was broken out by committed sin, it is the destruction of the man. Now God needed the new work that God saves to restore the holiness. This new work was the event that God substituted the sin of the man with the blood of his son and saved them. Except the blood of God's son, the others could not pay the wage of the sin. If God can replace the sin of the man with the other thing, he could offer even the great gold like global. But the wage of the sin cannot be replaced by such things. Therefore Ps 49:7-8 says, "Truly no man can ransom another, or give to God the price of his life, for the ransom of their life is costly and can never suffice". Therefore as the price to atone us, God cannot help but to offer his begotten son. This work was the plan that God planed the economy before the eternity, prophesied in the day of the Old Testament, finally accomplished it in the day of the New Testament. The man who was atoned so preciously has two missions as followings.

The mission of the priest (verse 1)

The priest is precious. For it was the position to serve God, it was unspeakable precious. As the man serves the devil, he became to be dropped down into the bottomless pit, as he serves himself, he cannot help but to be dropped down into the place that the devil goes as the rebellious one. But to serve God is the most happiness as the server. He can become a blessing to every man. Because he is the organ of the blessing. Not only that, he stands up to command to become the offering of God to all things in the heaven and the earth and all mankind. His command like such thing is identified by God and the universal laws.



But he should devote his body to offer to God to have the spiritual authority and to practice this great mission. In the text verse 1 said,” “. We should offer our body to the object we can offer. As we offer our body to the money, we become the servant of the money; it means to possess the root of one thousand evil. And as we offer our body to the world, then we become the servant of the world and we will walk with the destiny of the world. But as we offer our body to God, we become the belongs of God, then we enjoy the life united with God eternally.

The mission of the prophet. (verse 2)

The believer receives the change of personality and knows the will of God and teaches it to the others. At this point he is like the prophet. The prophet does not follow the world but teaches to the world rightly. Because this world is the kingdom of the sin and also the world to be destroyed. He should become the light and the salt to be able to rebuke the world. This world always opposes our faith. The modern generation also so did. The contemporary civilization is the civilization of crisis. It is the mechanical civilization but not the personality centered civilization.

It is dangerous for the modern concentrates on development of killing weapon and on speed centered trend. Because the World think that the speed is the first issue in the physical life, it is wrong that the believer makes the time of faith been shortly. We should take time to be holy. (2) For the modern is the advertising time, above of all, it is dangerous that it develops the pleasures. It stimulates the unlimited freedom of the sexual activity and the heterosexual relationship. In the corrupted today, the saints should happen the movement of prayer, the movement of repentance and the movement to keep on the commandment in more than that. (3) Not only that the modern our society is inclined into the state not to know the limitation of freedom surely. Today the Korean Youth group was influenced by the freedom of European and American

and tried to follow them without self-control. The freedom also has the board line but the Korean young men follow without controlling. This is the great disease in the contemporary day. As the result that they followed them without self-control the judgment of God shall come surely. To the Korean youth group that is fallen down into the transition time, how can we proclaim the gospel rightly? How great should the Christian responsibility take? To this issue the believers should execute the mission of the prophet and become the servant of the righteousness.

### **Sermon 41 Of the unity of church (Rom 12:3-8)**

Paul taught the way that the Christians can be united powerfully. It is as followings.

The Christian believer should know his present situation. (versev 3)

As the believer does not know himself rightly, it blocks the unity of the church. As the unqualified takes the position of the church, it is funny like that a pig is hanged on the golden ring on its nose. In our community life we are failed for we evaluate him excessively.

A British swimmer that crossed over the ocean of Dover by swimming, one day, he claimed by swimming to cross the water of Niagara Fall and tried to do it, finally he was died.

He should consider as one body and help each other. (4-5)

The mutual aid is the most precious method in the community life. God created the man differently to be glorified out of them. Francis said, "We, every person is "the mirror of Christ", it is alright. The man who as we see, although he has no hope after he find out his right way, he can become so useful man. As the teacher, Moody had been at the elementary school, he was seen so hopeless figure by his teacher. But

he finally became a useful evangelist. And we should use our talent and our property to serve the others for God. Then it is blessing for us. Gustave Morel said, “To devote ourselves to God makes us had the joy of Heaven.”

He should practice his personal mission rightly. (6-7)

In our serving the church of God, as we do not execute rightly, it harms to the church. Therefore as we do good work, what we are careful of is to choose the right method. There are many pastors that tried to serve the other but rather he was served, to teach the other but he teaches wrongly and he comforts the other rather, he harms them... This is the lamented issue.

## **Sermon 42 Four Aspects of Love (Rom 12:9-11)**

Let's love faithfully.

We devote ourselves to serve us but do not devote our selves to the others. The word that the Lord will ask us will not be the question, “What did you do for yourself?” But will be the question, “what did you do for the others?” It is so important to love the others. We should not pretend it by covering our eyes. We should try to do faithfully to endure the judgment at this issue.

What is the concrete activity to execute the love? The Scripture says several areas to the love. (1) The love to deliver the miserable person. (2) The love to love all people (3) the love to love the enemy. We always are short about these three things. Then shall we be frustrated? No, we can try to take passion by repenting the short issue in us, and also we can pray for them. Luther said, “what we pray for the others is more valuable than what we execute the other good work.” This means that above of all, to pray be the greatest love.

Let's hate the evil and belong to the goodness.

Here, the Greek word, "to hate" (ἀποστύγοντες)" means the strongest hating. That is, it points that the wicked thing should be left far like a creepy. (Sanday) Although we hate the evil with our word, we love the evil and we are tempted by it so much. Heb 12:4 said, "In your struggle against sin you have not yet resisted to the point of shedding your blood". John Bunyan said "To break out the word of the Scripture is like the thing that thousand military attack to us."

Let's love the brothers and affect them each other.

This is the one side of the love this means the character of love to have passion and kindness. It is not enough that we love only generally. We should take to love passionately one another. At the place that the great movement was happened such friendship love had already moved in the background. Among the great persons in the time of reformation, Calvin and Melanchthon took friendship each other until the end. For Oecampadius loved Zwingli so much, after he listened to the report of Zwingli was died, for his heart was harmed, he got the disease and was died finally.

Let's respect firstly each other.

The believer should respect the others by having the heart that he considers the other better than me. (Phil 2:3) This is sincere polite attitude. Love does not take the impolite attitude. (I Cor 13:5) True love does not exist the impolite community. As the family has no the polite attitude, there is no the love between the family and the family, as the children keep on the position of the children and as the parent keeps on the dignity as the parent, the love between the parent and the children also are sustained. And between the friend and the friend, they take respectable heart each other then they can love each other.

**Sermon 43 Two important virtues to serve the Lord (Rom 12:11)**

## To be diligent

The diligence has several elements. That is, it does not postpone what he should do and works continuously.

Do not postpone what you should do. The word of the Scripture teaches not to postpone the responsibility and the duty of daily life into the other day. Prov 27:1 says, “Do not boast about tomorrow, for you do not know what a day may bring“.

Work continuously. Although the believer has any kinds of occupation, he should serve the Lord through the job. He should use his income for the work of the Lord. Then because the purpose of the work is noble although he works continuously, he does not feel boring. The evangelists should work continuously. II Tim 4:2 said, “preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching“. What the evangelist should do is the studying the word, prayer and evangelism. We cannot say to be tired, as we always work three elements. Because studying the word and prayer is the rest time that we enter into the breast of the Lord. And the evangelism is the cooperated work with the Lord, we can do in joy. Tagi, who was the saints in Africa, was an evangelist to work without pausing; his standard was that no day without a personal testimony for Christ. In one day he was sick and then was lied down on the bed, he could not do evangelism. Then he was worry about that and prayed to the Lord. Then it was raining, the people who were passed through on the way avoided the rain and entered into his house. Then he proclaimed the gospel. To them.

Let's serve the Lord passionately.

Passion is good but the ignorant passion exists. The Scripture prohibits it. Rom 10:2 said, “For I bear them witness that they have a zeal for God, but not according to knowledge“. What is the sincere passion? It is the meaning of the Greek text (τῷ πνεύματι ζέοντες), which points to

boiling of the Spirit that is, to be boiled in the heart. It is the opposite to be cold. The Christian believer should not be cold in the heart. As he has spiritual heat in his heart, the people to contact to him receive the grace. The part that our congregation receives the grace is the time that the spiritual heat is happened in us. Whiteside who lives at Pittsburgh in America prayed much. As the result his spiritual heat was lifted up, he got the merciful heart to the people, so he put all people of in the world in his heart and think of them and took the life of anxiety. As the people who contacted Blumhardt, who was a believer of Germany felt the peace. He had the spiritual heat. This was the grace of Holy Spirit to reserve, as the result that he prayed much.

#### **Sermon 44 Let's serve the Lord (Rom 12:11)**

As the man serves himself, he always is afflicted and has no joy. Because everything does not help him, only one person. Therefore the one to live for him is to oppose the truth. Not only that, as the man serves the devil, he cannot help but to be afflicted. Ps 16:4 said, "The sorrows of those who run after another god shall multiply". The method to serve the Lord is like followings.

Serve him diligently.

To serve the Lord diligently means that he uses all times only for the Lord wholeheartedly. It of course does not mean that the believer gives up his working or, his responsibility for the world. It means that he takes the responsibility of the world to glorify God. He is not the person who works for the Lord in the some thing or, does not work for the Lord. In other word, he does not stop the work for the Lord in every work. If the believer executes ten things at one day, one or two things is for the Lord and the others is not for the Lord, it is not able to say that he served the Lord diligently. Although he serves the Lord for all day

long, if the least portion for the Lord is occupied, he was the idle man before the Lord. Let's remember the prophesy of Jeremiah again. That is, it is the word, "'Cursed is he who does the work of the LORD with slackness, and cursed is he who keeps back his sword from bloodshed'". (Jer 48:10) More concretely speaking, to serve the Lord diligently means to obey the Lord and to please him, in the life of our occupation, we should do so. That is, as we keep on our occupation we should keep on the righteousness the Lord pleases, accordingly we should reveal the light of the gospel. It is the afflicted thing if we think that it is afflicted. But we should know that to be afflicted for the Lord is the way to do the good thing in the future. The Lord committed us that we should live in the affliction at every day. That is, he said, "Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble." (Mt 6:34) But we should remember this one. That is, to the one who is afflicted for the Lord, the Lord will be with him. The one who the Lord is with has the joy and the warranty of the eternal rest.

Serve him passionately.

"Passion" means "flaming heart" in Greek text (πνεύματι ζέοντες). Fire does not feel the contents, although it burnt many materials. The heart of the one to serve the Lord should be like this one. The heart to serve the Lord has no the feeling that he himself does not feel enough to his work like it is good. His heart is boiling to do more work for the Lord. The reason is as following, (1) because he knows that the chance to work is short. The one who feels the urgent situation of the chance for the Lord has burning heart. (2) Because the heart that he knows that it is precious to work for the Lord also is burnt. The one who has such heart does not think that he works something for the Lord, after he works for the Lord. Therefore as we see Mt 25:31-46, as judgment of the sheep and the goat, the king said to the sheep, 'Come, you who are

blessed by my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.’ “, the righteous replied, “Then the righteous will answer him, saying, ‘Lord, when did we see you hungry and feed you, or thirsty and give you drink? “. Because they works for the Lord with burning heart, after they work hard hey do not remember it. (Mt 25:37-39)

### **Sermon 45    Three virtues that the believer should have personal life (Rom 12:12)**

To the deed that the Christian should reveal to the others. Rom 12:4-10 proposed several things. Here it said the virtues that the believer should take in personal life.

Enjoy in the hope.

What is the hope of the believer? It is Christ. Heb 6:19 said,” We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner place behind the curtain“. These points to Jesus who was ascended. (1) This hope cannot be changed by the power of the world. Because this hope put on the heaven. Because this hope always stays on the above, it is not demolished by the world. (2) As this hope is related to the believer, how shall it be strengthened? Because it was made by the eternal unchangeable faithfulness, it is the promise of God. (Heb 6:17-18) Our attitude to God should be taken the attitude that we should consider sufficiently. This is the faith that we believe to think that God cannot lie. If our attitude to God does not give the contents to us only by the word of God, It is the sin not to believe his absolute faithfulness. We should be sufficient by the word of his promise. The



covenant of God is faithful, because it is established on the four pillars, like the teacher Moody said. These four pillars are like followings, (1) His holiness and his righteousness not is able to be deceived. (2) His love that He cannot forget (3) his truth that cannot be changed (4) his power that can be accomplished by his will. We should enjoy in such hope. The day that this hope shall be realized shall be become the world filled with only the joyful things. We tastes the little thing of the heavenly joy presently, but in the coming world we enter into the world of delight. We should be able to rejoice by thinking of it already. Luther said that the man enjoys their experience, but it is miserable. The joy that enjoys what we can believe in is more faithful and more eternal.

### Endure in the tribulation

Tribulation has special thing and general thing, the special thing is like persecution and famine, the general thing is the suffering that the believer meet in every day. Those are, they are like the suffering of family and the suffering of church. This general one can bring about the failure more than the special one, because we do not devote ourselves to do them. The reason that we should endure in the tribulation, is to give the benefits to us. (1) As we keep on the faith in the tribulation Christ will be revealed to us. It is like seeing the stars in the dark night. (2) As the tribulation is happened, the faith does not take sleep. As the men are shipwrecked on the ocean for several days they try to cut off his flesh by the knife not to sleep. If they rode on the wood piece and fallen down in sleeping, they shall be died.

### Try to pray always.

We meet difficult things in our daily life and walk on the tough way that in the future the hard tings we cannot handle. The power to walk the way well comes out of prayer the solution like master key comes out of prayer. Because our lives stand on the continuous hard things,

our prayer should be continued. At this point what we should be careful of, as we pray to God, we should not seek the prosperous way, but as any suffering come to us we should seek the power to overcome them. Here, the Greek word (προσκατεροῦντες), “to try” has the meaning of continuation as well as the meaning of giving sacrifice to continue it. Therefore it includes the meaning to try with whole heart and body. Prayer should be answered absolutely. In the II World War, Eddie Rickenbacker, who was an airplane pilot, was dropped down in the ocean by the accident of air plane but he was delivered by the answer of his prayer. As he was starved he prayed, a water bird sat down on his head, he killed it to eat, as he got thirsty, he prayed to God, the raining came and then he solved his thirsty. In the life of our prayer such stimulated answer shall come to us. But we do not need to say that the only stimulated event is the answer of prayer. There are much answers of prayer that we cannot understand and feel.

#### **Sermon 46 Of helping the others with materials (Rom 12:13)**

God taught that the believers serve the others with the materials. (I Tim 6:17-19) And it said that whoever used the materials for him committed the sin. (Jm 5:2-3) Refer to Jm 2:15 I Jn 3:17-18.

It said to provide what the saints use.

Providing what the saints use is the most precious thing, because they are the parts of the church, the body of Christ and the object that the Lord loves. Mt 10:41 said, ““. Because the widow of Sarebda served Elijah firstly with the food that only her family could eat in one time, in the famine time, she was blessed and then the powder in the pot and the oil in the bottle were dried, she received the miraculous grace that her died son was risen. Because to serve the saints was so precious the ancient saints practiced it pleased. Lydia who was the purple fine seller and feared God thought the great glory to serve Paul, and said,

“And after she was baptized, and her household as well, she urged us, saying, “If you have judged me to be faithful to the Lord, come to my house and stay.” And she prevailed upon us“. And exhorted forcibly. (Act 16:15) Augustine provided the necessary things his co-workers used with sacrificing his possession. Because Karl von beuren = Swabian farmer) who is a faithful believer served the saints and loved the strangers, he received the greeting of the blessings, “May the health of God be with him!” Just like the blessing, he was healthy no doctors come into his house. Especially the church should serve the pastors with materials. Gal 6:6-10 said, “Let the one who is taught the word share all good things with the one who teaches“. Refer to Rom 15:26-27.

The stranger is lone for he has no dependence especially to this person God has the mercy.

The believer who takes compassion to such persons is the person of the sincere godliness. (Jm 1:27) We especially should consider the customs that came out of the foreign and entertain them. (Ex 23:9) And Above of all, the church considers the saints that escaped for persecution for no dependent persons precious and should help them. Calvin, because of the thing of reformation was persecuted and burdened the tool on his shoulders and escaped out of France and he was helped by the noble man, Marguerite he lived for long time at the house of Louis du Tillet.

#### Sermon 47 Bless the persecutor (Rom12:14)

For the people who are persecuted are blessed they can bless the others. When we compare between the persecutor and the persecuted we can see the difference between the happiness and unhappiness. How was the persecuted happy? To the persecuted, Mt 5:11 said, “Now a great herd of pigs was feeding there on the hillside“, II Tim 2:11 said, “The saying is trustworthy, for: If we have died with him, we will also live with him;“, I Pet 4:14 said, “If you are insulted for the name of Christ, you

are blessed, because the Spirit of glory and of God rests upon you“. Therefore the martyr, Ignatius said, “close the sword, then the kingdom of God will be closed.” The Apostles pleased the fact that it was the worthy thing that they were mocked for the name of Jesus. (Act 5:41)

For the people who persecute are so merciful the persecuted should bless them especially.

Jn 16:2 said, “They will put you out of the synagogues. Indeed, the hour is coming when whoever kills you will think he is offering service to God. “. As we see this one, the persecutor is foolish for they think that they did the righteousness although they executed the unrighteousness. They are the blinds not to see for darkness. They are the blinds worse than the physical blinds. Because they claim that although they do not know the truth for their darkness, they know it. They are the blinds not to know that hey they are the blinds. II Thess 1:6 said, “since indeed God considers it just to repay with affliction those who afflict you“. Their future is dark and only will be misery. Because of the sin that the Roman emperor, Maximinus picked out the eyes of several thousand Christians, he and his people were died for strange disease of the eyes, and Charles IX in France that shed much blood to kill the protestant believers of Eugnou party, finally was died by flowing blood like the sweat in his whole body. The persecutor of the saints is so unhappy. Therefore as the persecuted consider deeply the persecutor, he has only the heart to bless him. The martyr, Stephen prayed to God for remission of the persecutor. (Act 7:60)

As we obey the word of God in any issues we shall be successful. The important word that God gives to the persecuted is to bless the persecutor. Therefore the man who does not obey the word is dropped easily into the failure.

## **Sermon 48 Of the union of the church (Rom 12:15-16)**

The church of God concentrates on the purity and also on the unity. The Scripture teaches it much. Jam 3:17 says, "But the wisdom from above is first pure, then peaceable, gentle, open to reason, full of mercy and good fruits, impartial and sincere". We should practice several things to keep on the unity.

### Compassion

This means that we should respect the emotion and his volition of the other. Often it is the activity to be able to be expressed by the word, compassion. Jesus has the deepest compassion in his virtue. He threw away the glory of heaven and came on the earth and took the image of the man to reveal it. He took the human nature because he knew the emotion of the man and his volition bore the burden of the man and saved them. The Apostle Paul also followed to the mind of compassion and applied himself to the situation of everybody. (I Cor 9:19-23) That is, it is the life to become the other except their sin. First, we should know God and communicate to him deeply. Second, we should know the man and make the deep fellowship with the man.

### To have the same heart

This means that the believers should have the same thought together. In one church as whoever longs for only Jesus, believes in only him and glorify him, it shall be make it naturally without having some plan. But although the believers are in the center of Jesus, a reason that they do not accord together is to have the different hobby. We have the different gifts in the Lord. Accordingly our hobbies are different. But although we have no hobby things, if the others take the different hobbies, unless it's a sin, we should cooperate and take our flexible attitude. If we cooperate to the children, we should join into the childish game. Just like that, we should take the flexible life to the adults.

Do not put our heart on the high seat.

This is to prohibit the attitude of the wrong life to attack to take the high position. It is difficult that whoever takes the attitude of the mind to despise the others unite with the others. In the church of God, the high position actually is sacrificial and serving seat.

Many people have the covet to take it for they misunderstand that it is the seat of glory. As such person charges the position of the church, like the pig break out the pearl with his tooth, they harm the position.

Rather we hold stay on the low heart.

If we leave out of the evil, we cannot leave out of it with only our negative attitude. For leaving out of the evil we should do good work positively. Not to be arrogant we should be humble.

Do not make yourself taken the wisdom.

The Scripture said that the knowledge makes the arrogance, the love establishes the virtue. (I Cor 8:1).

### **Sermon 49 The Attitude of the Christian to the enemy (Rom12:12-16)**

Does the Christian believer have their enemies? Even the Christian believer also has their enemies. As we see the Scripture there are the children of devil in the world. It means that they do the same kinds of the devil until the end. (Jn 8:39-47) They always contrast to the sincere believers. Not only has that, even the chosen children contrasted to the true believers temporarily for their darkness. For example, Paul belongs to it.

Do not avenge your enemy especially.

As we received the harm out of the wicked. Rather we should take the chance of reflection. David stoned to him and said in curse, “(II Sam

18:5-12) He spared Saul who planned to kill David in secret for several time. He fed Mebiboseth, who was the grand-son of Saul, a lame in his house. What is the motive to do good thing that the Christian believer executes to the enemies? Such good deed is the result that he knows God indeed.

Prov 25:21-22 says, “If your enemy is hungry, give him bread to eat, and if he is thirsty, give him water to drink, for you will heap burning coals on his head, and the LORD will reward you“, and Lk 6:35 said, “But love your enemies, and do good, and lend, expecting nothing in return, and your reward will be great, and you will be sons of the Most High, for he is kind to the ungrateful and the evil“.

Devote yourself to make peace with your enemies.

The word of the Scripture does not say that we should throw away the truth to the enemy to contrast to it and compromise with them. It means that except the issue of truth and holiness in the physical issue the believer should make the peace to all people. Prov 25:26 said, “Like a muddied spring or a polluted fountain is a righteous man who gives way before the wicked“. We can think of several things of the method of peace. In this thing, (1) the speech is important as we say in virtue it can correct the relationship of the wrong way. Prov 25:11 says, “A word fitly spoken

is like apples of gold in a setting of silver“, and Prov 15:1 says, “A soft answer turns away wrath, but a harsh word stirs up anger“. (2) To make peace, we should help in the center of the one to contrast by leaving artificial kindness Prov 27:6 said, “Faithful are the wounds of a friend; profuse are the kisses of an enemy“. (3) By reflecting my sin, we should know not to have more the goodness in comparing to our enemies. Then we have the merciful heart to the enemy.

Commit the issue to avenge your enemy to God.

As the saints try to make peace with the enemy, but it is the time not to become until the end. It is the time that the enemy went crazy until the end. But the saints should not be frustrated and should not make the bad situation. He in silence should wait for the treatment of God. To wait for the treatment of God points to wait for that the enemy shall be destroyed but the enemy shall be repented. Prov 24:17 said, “Do not rejoice when your enemy falls, and let not your heart be glad when he stumbles“. It said that. God also does not please that the sinner will be died. (Ezek 18:23, 32)

### **Sermon 50 The Spiritual warfare (Rom 12:21)**

In the world the goodness and the evil always fight each other. Like the word, “the good comes with the bad”, as the goodness exists, the evil is with it , always hinders it. The Apostle Paul said, “So I find it to be a law that when I want to do right, evil lies close at hand. For I delight in the law of God, in my inner being, but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members“(Rom 7:21-23)

The enemy that the spiritual enemy contrasts, that is, the sin.

The reason that the war is happened is to have the enemy. As we do not know the sin we cannot overcome the sin and the evil. In the war of the world as we do not know the enemy, we cannot overcome him. Son Moo Ja said, “The one to know whether he can fight or not overcomes”, the one to act after knowing the power of the other overcomes the war. We should know what the sin is.

The theories that know the sin wrongly said, that (1) the material is sin. This arrives the wrong conclusion that God made the sin, because God created the materials. (2) Not totality but the part is the sin and the evil. (3) There is the theory naturally that the sin is the contrast aspect of the



goodness, but it is the wrong thought that considers the sin as the necessary existence. If this theory is right, it arrives to the conclusion that as God made the goodness, he gave the evil as its following situation. (4) The sin and the evil is the biological emotion. The rest that it is wrong is the fact that the devil to have the most sin has no biological body. According to the view of the Scripture to commit God and his laws is the sin. ( I Jn 3:4)

The method of God that makes us overcome the sin.

Our text said, “but overcome evil with good“. Here the goodness is the method of God. Goodness belongs to only God and reveals out of only God. Then what is goodness? It is as followings.

The faith to Christ. The opposite of sin is the faith. Although we overcome the evil the evil still is happened. But as we believe in Christ, the evil is calmed down. This is like as we sweeps the dry land, the dust is happened but it is like the state that as we sweeps it after we sprinkle the water, the dust is calmed down.

Jesus said, “concerning sin, because they do not believe in me;“. (Jn16:9). As the faith exists, the sin should be destroyed. For as the faith works, the power of Holy Spirit reveals, the sin is destroyed like the ice is melted. Then to believe in Christ. Concretely what does it mean? God prepared the great power to be able remove our sin. The great power is the death of Christ. As Christ was died on the cross, he shouted out, “It has finished.”(Jn 19:30) This is declaration of victory that he overcome the sin of God’s people completely and removed them. We should believe in this power. The spiritual victory is not depended on the power of the man, but on the merit that Jesus Christ accomplished. Rev 12:11 said, “And they have conquered him by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death“. In believing in Christ, we should concentrate on one different point as it compared to the one of the flesh

warfare. It is not to use evil crafty. The thing to believe in Christ and his word means to proceed by the faithfulness consistently. To the devil and his angels, we proclaim what it is publically and then proceed directly. This point is different to the flesh warfare of the world. The flesh war of the world is so opposite to it, Son Moo Ja said, “the warfare is the affair of deceit.” As we believe in Christ sincerely and obey faithfully his words the goodness shall be ours. The faithful faith is the treasure to connect between Christ and us.

Contrasting to the sin militarily. The flesh warfare in the world does not overcome the people who rebel always. But in the spiritual warfare the one to contrast to, overcome it. Because Christ helps the one to contrast to them. Heb 12:4 said that contrast to the sin until you shed your blood, Jam 4:7 said, “Submit yourselves therefore to God. Resist the devil, and he will flee from you“, I Pet 5:9 said, “Resist him, firm in your faith, knowing that the same kinds of suffering are being experienced by your brotherhood throughout the world“. The military of Gideon were the men to drink the water \*. \* Points to the figure to watch out the enemy. Although they were thirsty, they took the little concern to drink the water. They were the men who have qualification to execute the warfare. Really these persons had the qualification that could serve the warfare, “When I blow the trumpet, I and all who are with me, then blow the trumpets also on every side of all the camp and shout, ‘For the LORD and for Gideon.“. ( Judg 7:18) We should fight for God in the spiritual warfare. It is the secret to walk with God and overcome it. Rom 14:8-9 said, “For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord’s. For to this end Christ died and lived again, that he might be Lord both of the dead and of the living“. As the military of the cross should not become the servant to eat and to drink, but the servant of the Lord, they overcome it.

## Chapter 13

1Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. 2Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. 3For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, 4for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. 5Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. 6For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. 7Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed. 8Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. 9For the commandments, "You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet," and any other commandment, are summed up in this word: "You shall love your neighbor as yourself." 10Love does no wrong to a neighbor; therefore love is the fulfilling of the law. 11Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. 12The night is far gone; the day is at hand. So then let us cast off the works of darkness and put on the armor of light. 13Let us walk properly as in the daytime, not in orgies and drunkenness, not in sexual immorality and sensuality, not in quarreling and jealousy. 14But put on the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

## **The Analysis of Contents**

1. Obeying the government (1-7)
2. The accomplishment of the laws (8-10)
3. The Christian believer should live in awakening. ( 11-14)

## **Exposition**

1. Obeying the government (1-7). Of this part Paul teaches that the Christian believer should obey to the government. Here the principle that we find out is the ethic of theism that is the reason to obey the government is that all power is appointed by God. (Verse 1). Here verse 1 said, “the authorities resist what God has appointed “ of course it does not mean that only the government is appointed by God. According to the Scripture of the New Testament all necessary systems of the mankind society are established by God. For example, the church, the family, industry, the agriculture, the science etc. All these systems are appointed by God in order to execute his own mission. And this all systems established their duty rightly, the external community like the government and the church and the other some groups cannot invade into it. If they invaded them it means to attack the authority of God. Therefore the request of the obedience to the authority does not arrive to despise the freedom in the other areas of the social life. Accordingly this does not mean that as the government commands to rebel God he should obey it unconditionally. Therefore, (1) the believer can reject the policy of the government to break out the commandment of God personally. But in the political issue, (2) the believer should not rebel the dictator and the government personally. Only the officials and belongs executors take the legal movement to block the violence of the authority, the Christian believers can be joined into it. (Calvin, Institutes, VI 20:31) Calvin said, “There is no the beautiful work

except delivering our government out of the dictator...” ( Institutes II., 10:6)

2. The accomplishment of the laws (8-10). Love is not the unordered, and also the lawlessness. It pleases with the truth. ( I Cor 13:6) At the same time, to keep on the laws is not only heavy and afflicted. It like the death should be executed by the strong power of love. (Song 8:6). The love and the accomplishment of the laws is same substance. The commandment is not the horrible thing. (I Jn 5:3)

3. The Christian believer should live in awakening. (11-14) to awaken means that to put on the garment of the light (verse 12) and to put on the clothe of Christ. (Verse 14). The man not to be awakened is the man that reveals his naked shame obviously, and then he executes the dark work continuously. But the believer does the light (Eph 5:9= goodness, righteousness and faithfulness) and blocks the arrow of the devil like the garment, and then does not give the chance to the lust by faith completely like putting on the clothe of Christ.

## Interpretation

**1 Let every person be subject to the governing authorities.** Here, the word, “every person” is *pasa pusuke* (Πᾶσα ψυχή) in the Greek. This means “each soul”, which means to submit the human government not with the hypocrisy but sincerity from the soul, the center of personality. Not only that, this reveals the universal principle that whoever to have the soul should submit the government naturally. Does this lesson mean that whatever the order of the government is, we should submit to it without limitation unconditionally? Jesus said, “They said, “Caesar’s.” Then he said to them, “Therefore render to Caesar the things that are Caesar’s, and to God the things that are God’s.” (Mt 22:21) That is, within the limitation that the government requests the possession of Caesar (the duty of the people) it means that the Christian believer

should submit. What is the possession of God? It is the worship that should be offered to God. (1) For the worship should be offered only to God. As the government wants to worship, we cannot need to say that we have any anxiety. (2) Not only that, and also the order of government to break out the Scripture, the believer shall not submit, because the Scripture is the word of the king of kings. The Apostle said “But Peter and the apostles answered, “We must obey God rather than men. “ (Act 5:29). The Christian believer should cooperate as the qualification of the people (not the name of the church) and should work. The Westminster Confession of Faith (1647) that is the basic creed of the Presbyterian, said as followings. “The I. God, the supreme Lord and King of all the world, hath ordained civil magistrates, to be, under Him, over the people, for His own glory, and the public good: and, to this end, hath armed them with the power of the sword, for the defense and encouragement of them that are good, and for the punishment of evil doers. It is lawful for Christians to accept and execute the office of a magistrate, when called there unto ;( b) in the Managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth ;( c) so for that end, they may lawfully now, under the New Testament, wage war, upon just and necessary occasion.”

**For there is no authority except from God,** Dan 2:21 said, “He changes times and seasons; he removes kings and sets up kings; he gives wisdom to the wise and knowledge to those who have understanding “, Dan 4:25 said, “that you shall be driven from among men, and your dwelling shall be with the beasts of the field. You shall be made to eat grass like an ox, and you shall be wet with the dew of heaven, and seven periods of time shall pass over you, till you know that the Most High rules the kingdom of men and gives it to which he will. “, Is 10:5-6 said, “Woe to Assyria, the rod of my anger; the staff in their hands is my fury! 6Against a godless nation I send him, and

against the people of my wrath I commend him, to take spoil and seize plunder, and to tread them down like the mire of the streets. “As we see it is sure that this one all government comes out of God.

**2 Therefore whoever resists the authorities resists what God has appointed,** This is not the word to direct the unconditional submission and the unlimited obedience. Although Jesus received to leave out of his place, Jesus called him for the fox and dwelt at his property and worked. (Lk 13:32). We especially in the religious relationship we cannot submit the order of the unrighteous government. It is obvious that the Apostle Paul presupposed the authority to encourage the goodness and said this word. (Verse 3). The wrong claim that we should submit to the authority unconditionally were revealed in the history. There was the Divine right of kings in the western area. This was what the Sir Robert Filmer who was a British man on the 17<sup>th</sup> century, which Stuart and John Knox etc. opposed it. The principle of Divine right of kings is right as we see the literary phrase. But as we review the history to come out of, it was the dictatorship not to understand the Scripture. The prophets and the Apostles treated the government critically. Hoses saw the kingship to unfaithful to God as evil (Hos 13:12) and the Apostle John said the anti-Christ, the king as beast. And then he treated that the saints not to submit to it was righteous. (Rev 13:7-8). In the oriental area, they treated to sanctify heredity, and accepted only the people to follow the theory as the faithful people. But essentially the history of the oriental world also keeps on the democracy. For example, the king, Mu destroyed the wicked king of Sang nation came out of the theory of democracy. But was not rebellion for the private coveted. Because Ju was severe evil, the heart of the people left him and returned to the King Mu. The oriental history said, “The 800 local governors were gathered voluntarily and said, “We should attack to the king Ju.” The oriental

hereditaryism was the theory of the corrupted politic at the latter generation. The golden time of the oriental world was the day of You Soo, You did not transfer his kingship to Danju, his unfaithful son, but to Soon. And also Soon made Woo transferred his kingship for his son, Sangkun was unfaithful. Just like that the natural revelation of God opposed the submission to the government without purpose according to the principle of the Scripture.

**3-4 For rulers are not a terror to good conduct, but to bad.** This word reveals the character of government the object of submission obviously. The government we should submit is the one that the evil should be defended in the principle, and for encouraging the goodness, which the avengement should be practiced justly.

**the servant of God,** The reason that said God as “the servant of God” is to establish them for protecting the present culture and the order. Luther said to mean that the politic of the dictator is better than the lawless activity of mob.

**5-7 Therefore one must be in subjection, not only to avoid God’s wrath but also for the sake of conscience.** That is the motive to take the political power is not to escape only the fury of the one to control the government but to practice faithfully that our conscience knows that it is right and practice it faithfully. Within the order of the government does not mock God, the believers know it the system that God gives, whether the supervising of the officials or not, should submit to it faithfully.

**attending to this very thing. Pay to all what is owed to them: taxes**



This is the population tax. As the national people they should offer the tax that is the expense to keep on the nation well. To whom taxes are owed, this is the taxes to receive for customs and administration fee.

**8 love each other,** This is to agapanalrelus (τὸ ἀγαπᾶν ἀλλήλους), in Greek, which means “love each other”. This is firstly the love one another in the believers, but also it does not remove the others. As love take the cooperation it becomes more abundant. For the love to come out of the one side is isolated, it shall be cut off and bring about small fruit. We should not expect the love of the others unconditionally. We should accept even the little love to come from the other with thankful heart and also repay it to him. Then the love gets the power it must be abundant.

**Owe no one anything, except to love,** This means that we, of the love, should take responsibility infinitively. The Christian believer always does not come the time that the responsibility of love shall be fulfilled completely. The believer takes the responsibility of the love to his enemy. He takes the responsibility of the love to also the man that received the great love.

**for the one who loves another has fulfilled the law.** Here, “the one who loves another” (τὸ ἀγαπῶν) is the noun to become the present participle. This is not the one who practiced the activity of love for only few times but he points to the one who is continuously to take activity of love.

**9 For the commandments,** “You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,” and any other commandment, are summed up in this word: “You shall love your neighbor as yourself.” Here, the remarked commandments All are the

thing that the man to the man, but not the thing to God. But (1) only the one to love God can keep on these. As we love the man we should do in the motive to love God (that is, the motive to love God). because God commands to love the man. And (2) although this love is complicate as the believer love it as the motive to love God; the practice is delightful but is not difficult. Because he does not treat that the love is not sacrificial.

**10 Love does no wrong to a neighbor; therefore love is the fulfilling of the law.** Nygren, who belonged to the theory of Lundensian interpreted the word, “love is the fulfilling of the law” as following. That is, “The place that love stays has no the seat that the commandments of the laws stay. ”But it is the wrong interpretation. Here the word, “the fulfilling of the laws”has the positive meaning. That is, it does not mean that the laws are removed by the love rather it means that it is accomplished.

**11** From this verse it teaches that the believer should awake spiritually. The reasons they should be awaken is the fact that the coming world comes nearer. Because the one who put his hope in the coming world has the hoping heart, as the time floes gradually, he takes the feeling to approach to the salvation and awakes spiritually. The Greek text reveals the word, “And you should do this one (the love told at verses 8-10) (Καὶ τοῦτο), but our Korean version has no it.

**Besides this you know the time, *Here*** the word, “time” (τὸν καιρόν) should be translated into “the time”. The time is the time of the second coming of the Lord. That the hour has come for you to wake from sleep. This means the time that should be getting up out of the sleeping of the sin. For salvation is nearer to us now than when we first believed. That is, for the believers are departed at a moment and meet the Lord, After they begin to believe in, like that the time is spent, it means that the

salvation (to meet the Lord) is closer. But the other scholars points to the approaching of the second coming of the Lord.

**12 The night is far gone; the day is at hand.** As the night is deep it is natural that the day is closer. As the sin arrives to the maximum of the sin, the interference of God's judgment comes on. After the old time, the sin was filled in the earth, the judgment of God's flood, after the darkness of the day of the Judges was happened, and the brightness of David's day came on. Again after the prophet of Malachi, the voice of the prophets was stopped for 400 years, the day of darkness came on, finally Christ came on and the light shone in the center of Judah and the entire world. The church from 5<sup>th</sup>-15<sup>th</sup> centuries were dropped into the darkness of the ecclesiastic but the great light of the Reformation of 16<sup>th</sup> century shone to the world. Just like before the second coming, the night of the sin in the world shall be deepened but then we should take the hope for knowing the second coming of the Lord.

Here verses 12-14 was the word that as Augustine prayed at the region of Milan, he listened to "take it and read it", the voice of the girls to come out of the neighbors, he knows is as the voice of God and entered into the house and opened the Scripture and saw it, which he devoted himself to God. As Maria Teresa read the Conversion of Augustine, he arrived into the event and took the spiritual experience that he himself listened to the voice of God.

**13 Let us walk properly.** This is the orderly activity. Refer to Me Thess 4:12. The order and the balance are stressed by the Scripture. (I Thess 5:14, II Thess 3:6 I Cor 14:33)

**orgies** This Greek word (κόμους) points to take above of the necessity of eating desire and the pleasure of the body.

**drunkenness,** This comes out of the result of debauchery

**sexual immorality** This is to take the stubborn the sexual desire illegally or, extremely.

**sensuality**, That is, to make the polite confused, and to take covet the sexual desire. to reveal the filthy word, or. The filthy deed. Lightfoot said that the sensuality means the word and deed of the lust attention is expressed publicly. And the original source of this word means to treat the other impolitely and violently.

**quarreling and jealousy**. These two words have the personal relationship each other. Quarreling is the reason of jealousy. The man rejoices the intimacy fellowship with himself and the one to have the affection deeply do well.

Six kinds of the evil on the above take communication as a twin each one another. The deed of debauchery makes the drunkard, the sexuality makes sensuality, and the quarreling brings about the deed of jealousy.

**14 But put on the Lord Jesus Christ**, This means to be renewed by the fact that the Christian believers receive the Holy Spirit.

<b>Criticized Note</b>
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**Let every person be subject to the governing authorities. (verse 1)**

In the interpretation of this verse, K. Barth said the theory the closes to the non- reformation. He said that although the present phenomena is reformed it is so, but it is abandoned it is so. He claims that the earth always is the land, there is no the movement that transforms the earth into the heaven. He said, “The extreme revolution also does not the unique work. For the basic power takes the other situation by retreating through the improvement of revolution it is only more dangerous. At the same time, the power of revolution only is appeased and is reduced.

That is, the revolution does not overcome by the victory the power is lost because of the victory itself. Therefore the revolution is more dynamic; it does not judge the basic order. The revolutionary does not bring about the order of God on the earth.... But the old order is not safe.” (Romerbrief, p 446) For he claimed that the order of revolution also is stood up on the same line of all basic order and also shall be judged by the truth , he offered the formula as following, that is, -  $(+a+b+c+d)$ . But this is a mistake because that he saw all in the world of time and space by the principle of relativism, even the word of God revealed in the word of time and space, that the word of the Scripture also has only the relative value.

We think that we know that only the word of God is true absolutely and should be faithful the word with the mind of martyrdom.

**Owe no one anything, except to love each other, for the one who loves another has fulfilled the law. (verse 8)** K. Barth said of the love as following. “We points to the love, and says the resistant possibility. Because it resists the things that resist all foundation to have concrete character. Love is for the man to have the existential speculation to the others. The word, “love your neighbor” is to see the original historical being through the other. Then he can love the other. Because Love is the activity to put off the external character like taking off the cloth.” (Romerbrief , pp, 476-480) As we see it, in the thought of K. Barth, he settled that the love does not see the concrete character out of the man but makes in the original history. But because that the view of man as such thing in K. Barth abolished the individuality of the man and is like the extinctionism in Buddhism, and also is close to the theory of oneness of the matter and the self, it is not truth. The love that the Scripture said does not abolish the individuality of the other rather evaluates it or, forgives and treats it preciously.

**Besides this you know the time that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. (verse 11)**

K. Barth does not see “the hour has come for you to wake from sleep” as historical time. He said “the hour to wake from sleep” is not the time and the hour. It cannot be the hour of the world of the time, and cannot become the hour to wake from the sleep like it.... The eschatology that the New Testament taught is not timely and the bibliographical destruction. This is not related to the plague and famine of the global.” (Romerbrief, pp 482-484) But the eschatology of K. Barth is different to the one of Jess and the Apostle. The one of Jesus and the Apostles includes the transformation of the land and the universe. Refer to II Pet 3:10-13. The soteology of the Christianity is not stopped by the psychological thing and also is not ended by the speculative thing. The salvation of the Christianity is universal and renewed even all creatures.

## **Sermons**

### **Sermon 51 The Christian believer and his country (Rom 13:1-7)**

The Christian believer belongs to the areas of two dominions, those are, and one is the spiritual area, the rule of Christ’s word revealed in the area of grace. In the contrast to this one another area is the physical dominion that controls the external area, which is the common grace that the believer and the non- believer can be joined together. Therefore because the man cannot despise the life of common grace in this world, he cannot escape the physical politic that is, the duty of the government. As the Christian believer, to despise the government is foolish deed because he despises the life of grace that God settled down. Not only that, it is also foolish that he confuse the dominion of special grace and the dominion of common grace. In the ancient church, the emperor,

Constantine occupied the politics with the Christianity, finally he made the secularized church, and in the medieval day because the church arrived to confusion to control the authority of government, both things were corrupted. Therefore these two should respect each other and also should escape the extreme interference.

1. All authority is settled by God

Stuart kingship line in British thought that God gave only the kingship and the kingship can control all parts of the lives of all people. But the Scripture verse does not mean that only the kingship was established by God. Here are no the words, “only” and “only it”. This verse does not despise that all good things that the other parts of the Scripture teach come out of God. For example, the church, the family, the science, the other all good system is given by God. Like we do not despise the kingship, these areas also cannot be invaded Then in such meaning; we think that the kingship was established by God.

Calvinism that interprets the scripture rightly did not point to a certain type of politic, but it has the evaluation to the only few types. Calvin said that if the politic of absolutism is corrupted, it may be changed into dictatorship, and if aristocracy is corrupted, it may be the center of few party, and the democracy is corrupted, it may become rebellious politic. Calvinism prohibits the things like the illegal riot and its scheme to the kingship. Calvin claims that although the Christian believer is corrupted in principle, they should submit it according to the teaching of the Scripture. But he stresses that as the government reveals the blasphemed action to mock God, we cannot obey it. And he said that the believers can have and the movement to correct the corruption of the government legally by taking the wisdom, the endurance and the virtue.

2. Especially the issues that the Christian believer should obey are

The financial one and the military one. In the financial issue, the people should take responsibility for the financial issue to sustain them. It is foolish that as the people ignore their government and do not execute their duties as the people, it seems to be ignoring his duty to his family. Next, the other important issue is to do the duty of military for his government. For government is related to the physical areas of the people, they meet the time that demands the sacrifice of the physical life sometimes for the safety of physical life. The issue that the Christian believer can join into the warfare is solved by depending on the obvious interpretation of the Scripture by the Calvinism. In this point Calvin said as followings. The commandment, “do not murder” in the Scripture does not mean that it should not punish the one to break out the peace and the order. The Scripture teaches the principle that the one to kill the other should be died in Genesis chapter 9. Not only that, The Pentateuch said obviously the law to kill the murder. As we see it, the sixth commandment in the Decalogue means to prohibit the murder personally or, privately, but it is not that it should not be prohibited the execution in the judicial process. Refer Ex 21:14-17. Therefore as the peace and the order of the government are broken out and the threat of the life is happened by the attack of the hostile government, to solve it legally, although it does not please, it is nature to enter into the state of warfare. Augustine said that it is not the sin that the Christian believer enters into the warfare. As the soldiers asked to John, “what shall we do?” he did not say “throw away your weapon” but he taught that they should become the good soldier. (Lk 3:14) As we see the history of Christian principles, there were no things to punish the believer that became a soldier. Only what the believer should be careful of in the warfare, it is fact to be executed inevitably. We should try to make peace before the warfare is happened. As he execute the warfare inevitably, he should not do personal covet he should see the common



benefit completely. The military in the warfare should take the guard, the communication, the providing, the order and the system.

In the time of warfare because all cruelty, illegality, non-mercy will be filled with in the earth, the believer should take the mission to defend them especially. Therefore to become a soldier as a believer he should trust God pray to God wholeheartedly with the stronger faith than before, especially if it is the will of God, he should request to charge living the man more than killing the man to the Lord and devote himself to them. If the soldier, as the believer saves his life and think to escape out of the military, it is the attitude not to take responsibility to the society and the government, as well as it is the unrighteous activity not to concern to the human misery. But as a believer belongs to the people of invading government miserably, and is joined forcibly into the military of invaded warfare, he can take the attitude according to his conscience, or, he may take the case not to response it. Because both the government and the person should not execute the activity of the bugler.

## **Sermon 52 The non-ruler should not protest to the authority and the Ruler should rule over them in goodness (Rom 13:2-3)**

1. The reason that the authority should be protested is the one to have power was established by God.

According to the word of the Scripture God appointed the position that the ruler and the ruled also should stay. The Scripture does not say that the seat of the ruled is misery state. For example, the Scripture does not say that the seat of slave is the misery seat and the unfair position. (I Cor 7:22-23) Only the owner should treat the servant as his brother and should not threaten him and the one to become the servant should obey with sweet heart. (Eph 6:5-9) If it is keep on so, all bad issue of the slave system shall be removed naturally. The difference between the

ruler and the ruled exists at any society anytime. Therefore the Scripture is the word of truth; it does not say to abolish two positions. The one to have the authority is appointed to make them practiced the goodness. As he executed the bad ruling, he should admit to be fallen into the self-conflict. And also if the ruled does not give advice and not try the movement of legal correction to the wicked ruler, rebels to him immediately, it is wrong. Prov 17:11 said, “An evil man seeks only rebellion, and a cruel messenger will be sent against him“. As we see it the rebellious activity is so dangerous. If God appointed some power surely, the one to rebel the power is to contrast to the will of God, he shall be punished by God horribly. As we observe the history the mankind, such rebellious persons were judged by God horribly. David who respected the authority of Saul was prosperous until the end, but Absalom who contrasted to the authority of David rode on the mule and fought and his hair was hanged on the trough of the oak tree and then he was killed by his opposite. (I Sam 18:9-15) II Pet 2:10 says, ““The word of God said that the man should lift up the lifted person and should respect the one to be respected. (Rom 13:7 I Pet 2:13-18)

2. The overcomer should rule over them in goodness. The word of God teaches that the one to have the authority should not oppress on the people. Rom 13:4 said, “for he is God’s servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God’s wrath on the wrongdoer“. Therefore the ruler should not oppress them and take good administration. In the ancient time, it was informed that the king, Woo cried out to meet the prisoner. As the ruler, Yu Kwan checked up the people, as he saw a farmer to lost his cow; by himself he took off out of his cargo and walked to find out the cow.

In conclusion we should think of this one. That is, the one who respects the one who takes the authority also, should do for God and the ruler rules over the people well should do for God.

### **Sermon 53 Of the love (Rom 13:8-10)**

As we say the love, it will have no ending. Because among all virtues the love is the center of them. Every virtue has the mind of love. (I Cor 13:1-7).

1. Love is our unlimited debt. (verse 8)

Why do we bear burden of love? Because it is as followings, (1) essentially we have nothing but we are begot as precious men through the creation of God. If we consider us as the precious being than the all the world, we should know that we received so great love out of God. Not only that, (2) but we almost are destroyed for our sin, we were atoned by the blood of God's son and are saved. At this point the love we received is infinitive. I Cor 4:7 said, "Tychicus will tell you all about my activities. He is a beloved brother and faithful minister and fellow servant in the Lord." The mind that we do not know to receive all things out of God is the heart of thief. God cannot give something to the thief. Therefore we should recognize the love of God firstly.

We have the responsibility to give to the others without any price because we received all without price. Jesus said, "Heal the sick, raise the dead, cleanse lepers, cast out demons. You received without paying; give without pay." (Mt 10:8) in the work we give some things without price, without pausing we should execute to proclaim the gospel to the others. The one to love the other should not practice with the hobby but should do it with the consciousness of debt. Therefore when we do

something to the other, we should do cheerfully with the thought of repaying my debt, but should not do with the unrest thought.

2. Love is to affect our neighbors like ourselves. (verse10)

Because the man thinks himself as so precious, he does not help the weak persons. As he observes his weak points in himself and laments himself painfully and become lowly. His heart shall be changed and then he takes compassion to the weak points of the others. At some place in Africa, there were the leprosy patients. There were the persons not to have their foot and the persons not to have their hands. The persons not to have the foot helped the work of the persons not to have the arms and the persons not to have the arms helped to go for the persons not to have foot. Just like that their society has the cooperation of love. But if the men who live in the happier state see the weak points and blame each other and criticize them each other without compassion, how much wicked it is and it is fearful activity before God? We should claim what the right thing is and should keep on the truth. But by the method of love we can do it truly. The believer should not take the hating heart to the weak point of the other; rather we should give mercy to them. It will become as we reveal the love primarily. A certain man said “love is the blind man.”, it means that in the state to claim the love primarily, as he sees the weak point of the other, he cannot feel the hating part.

## Chapter 14

1 As for the one who is weak in faith, welcome him, but not to quarrel over opinions. 2One person believes he may eat anything, while the weak person eats only vegetables. 3Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats, for God has welcomed him. 4Who are you to pass judgment on the servant of another? It is before his own master that he stands or falls. And he will be upheld, for the Lord is able to make him stand. 5One person esteems one day as better than another, while another esteems all days alike. Each one should be fully convinced in his own mind. 6The one who observes the day, observes it in honor of the Lord. The one who eats, eats in honor of the Lord, since he gives thanks to God, while the one who abstains, abstains in honor of the Lord and gives thanks to God. 7For none of us lives to himself, and none of us dies to himself. 8For if we live, we live to the Lord, and if we die, we die to the Lord. So then, whether we live or whether we die, we are the Lord's. 9For to this end Christ died and lived again, that he might be Lord both of the dead and of the living. 10Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God; 11for it is written, "As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God." 12So then each of us will give an account of himself to God. 13Therefore let us not pass judgment on one another any longer, but rather decide never to put a stumbling block or hindrance in the way of a brother. 14I know and am persuaded in the Lord Jesus that nothing is unclean in itself, but it is unclean for anyone who thinks it unclean. 15For if your brother is grieved by what you eat, you are no longer walking in love. By what you eat, do not destroy the one for whom Christ died. 16So do not let what you regard as good be spoken of as evil. 17For the kingdom of God is not a matter of eating

and drinking but of righteousness and peace and joy in the Holy Spirit. 18Whoever thus serves Christ is acceptable to God and approved by men. 19So then let us pursue what makes for peace and for mutual upbuildin. 20Do not, for the sake of food, destroy the work of God. Everything is indeed clean, but it is wrong for anyone to make another stumble by what he eats. 21It is good not to eat meat or drink wine or do anything that causes your brother to stumble. 22The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves. 23But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith sin.

### **The Analysis of Contents**

1. Do not despise the weak brother. (1-12)
2. We should respect even the conscience of the weak brother (13-23)

### **Exposition**

In this part Paul treats the issue of adiaphora of the conscience of the Christianity. Adiaphora means as following. That is, “It is that some ritual activities that the Scripture prohibits and does not command are committed to the conscience of the believer.” The issue of adiaphora that the chapter says are the issue to eat the meat, the issues of the day and the date of the feast. Mainly here is the issue to eat the meat.

Then it was sure that some critic between the one to eat the meat and the other not to eat the meat was happened.( verse 3). Paul taught several things that in this issue, they committed to the conscience to each person and then they should be taken the freedom and they should not criticize one another. He said the several reason that they should not criticize one another. That is,

1. He said that God received him ( verse 3) That is, it is the fact that the one who are saved by the precious blood of Christ took the unique treatment to be worthy before God.
2. He said that the servants of the other should not be judged. (verse 4) His dropping and his standing are depended on his owner. Therefore what we criticize himself is the excess of authority.
3. In the issue of adiapura, whether they do this or, do that all do for the Lord. (5-9) We should say the evil things to criticize the motive of the other.
4. In the issue of diaspora the sin to criticize the other brother should be judged at the great judgment day. (10-12) Luther interpreted the word of this part differently , that is, it is the activity that to criticize the brother is to snatch the authority of judgment that Christ executes. ( Er halt ihnen den Richtsuhl Christi vor. – Vorlesung uber den Romerbrief , p 442).
5. He said that although whatever is unclean by itself is no, only it is unclean to the man admits the unclean thing. ( verse 14) This seems to teach the wrong moral rule of the autonomous. In other word, This said that the issue of the good and the evil seem to be said by the human thought. But we should remember the fact that the word comes out of the situation of adiapura. In the situation of adiapura, the Christian believer has the freedom that he can settle according to his conscience. But the freedom of the conscience in the Christian believer does not mean the freedom of the autonomous surely. The reason is as following. That is, in the issue of adiapura, the freedom of conscience in the Christian believer is to execute by his thought that his conscience think rightly but he should take the standard of God's glory. Therefore it is obvious that it is the freedom that is considered from the theism. Only we was not oppressed by the order of the conscience of the other in the issue of adiapura. ( Institutes III. 19:7)

6. As we criticize our brother in the issue of adiaphora for the issue of food it makes the brother destroyed. (15-16) Especially here the word, “brother” is the word that can stop the word without love of the criticizing person. Moreover, the expression, “the brother that Christ was died for him is so.

7. The kingdom of God is not to eat and to drink but only it is righteousness, peace and delight in the Holy spirit. (verse 17) Refer to verses 18-19.

8. We should not destroy the work of the kingdom of God for the issue of food. (verse 20) In other word, the food is tiding., for it we should not destroy the great thing of the God’s kingdom. Refer to verses 21-22. Therefore in the church administration we should not destroy the great thing for small issue. These revelation are revealed in this word.

## Interpretation

The chapter reveals that the attitude that the believer should take of the issues that the Scripture command and has no the prohibited command.

**1 As for the one who is weak in faith,** Whom does the word point? This is the difficult issue. (1) There is the theory that points to the Jewish Christian believer that the food prohibited in Leviticus chapter 11 of the Old Testament should be taken in the New Testament.

welcome him, but not to quarrel over opinions, (2) and there is the another theory that only the Christian believers should not be taken the meat that was used for the idolatry, (3) there is the other theory that the Christian believer should claim the vegetarian by the extreme asceticism. Among three interpretation, the first one seems to be right.

This does not mean that he is so weak to the knowledge of the gospel truth but the practiced activity of the virtue is so weak.



**welcome him,** Here, the word, “welcome” (προσλαμβάνεσθε) in Greek means “ accept him completely”. This points to accept the sufficient member without doubting. ( the church member).

**but not to quarrel over opinions.** (μὴ εἰς διακρίσεις διαλογισμῶν ). This phrase should be translated into “ Do not make them dropped into doubting debate.” The main point of the word means that they should be careful of not to break out the personal assurance to the issue because they take different views about the issue of adiaphora (of the difficult issue to make some doctrine).

**2-3 One person believes he may eat anything,** In the contemporary time the Christian believers in the Roman church seem to be limited by the ritual laws in the issue of food. ( Lev chapter 11) But the church has the believers that do not discriminate in the food issue with the strong mind of the gospel.

**while the weak person eats only vegetables.** A certain scholar claims that this vegetarianism came out of the pagan, but it was not sure.

**Let not the one who eats despise the one who abstains, and let not the one who abstains pass judgment on the one who eats,** The word, “to despise” has the arrogant feeling to the brother, for the superiority of the knowledge of truth, and “judgment” is to see that he misunderstood the one not to discriminate and treats as the one to commit sin.

In one hand they did not accept them for their arrogance but in the other hand they did not accept for their ignorance.

**for God has welcomed him.** This said the reason that both parts should accept each other. For their faith of the gospel they accepted them as the people of the heaven (both parts). They know this fact should not argue the issue of adiaphora (The issues that are not

controlled by the command of God and his prohibited order.) each other. The people who God accepted should not be rejected by the others

**4Who are you to pass judgment on the servant of another?** The servant is the possession of the owner, The issue of whether he establishes the servant or not should not be interfered by the other. The one to condemn the martyr, Savonarola said, “I cut off you out of the church of the earth and the church of heaven. “then Savonarola replied, “You cannot cut off me out of the church of heaven.”

**5-6 One person esteems one day as better than another, while another esteems all days alike.** There are the manuscripts (Ⲱ, A,C, D) to have the conjunction, gar (γάρ) at the first part of Greek text of this part. It means “because”. But the other manuscripts ( BDEFG) have no it. Sanday and Riietman said, “ the part to have this letter seem to be the original text., Theodore Zahn said that the one not to have this letter is creditable. If it , the text to have this letter was the original, it is only the conjunction for explanation . ( Grejidanus) Here, the issue, “this day.... And that day....) seem to be happened by the Christian believers of the Jews. They claim that the New Testament day should be kept the regulation of the Old Testament about the feast day. But in the day of the New Testament , because the day of the New Testament were accomplished by Christ, they should not be kept by the style of the New Testament. ( Gal 4:10-11, Col 2:16-17)

**in honor of the Lord.** This word comes out of verse 6 three times. Here, in the issue of the freedom of the conscience (adiapora), which it means that the believers whether it is this one or that one for the Lord.

**7 For none of us lives to himself, and none of us dies to himself.** “the one who lives for himself” is the misery person indeed. Because “self” is the tyrant of the tyrants Like the dictator is ignorant , the self is always ignorant. Jer 17: 9 said, “The heart is deceitful above all things, and desperately sick;

who can understand it? “. Like the tyrant lives for himself, “the self “ does so. “The self tries to live by himself although the other is died. This one are revealed by several things, those are, to trust himself, to love himself,

to excuse himself, to enjoy himself in the expression of himself, to take self-sufficient in the wrong thing etc. something like that. As we live for ourselves we have nothing and finally we shall be destroyed. Therefore a certain saints said a great word, that is, “ As the cross of Christ kills me I can become the saints. “ “ the self “stumbles even on straw, it climbs up even the high mountain to go to the way of destruction. The believer should reject such “the self”.

**8 and if we die, we die to the Lord,** That is, it means that the believer stays at the seat to die for the Lord with the thankful heart. Refer to verse 6. Cyprian, who was a old Politian had escaped at the first persecution time, but at the second persecuted time, said the last word, “I thank you!”. He not only glorify God but also glorify God more by giving thanksgiving to God.

**8 b – 9 So then, whether we live or whether we die, we are the Lord’s.**

For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.. The reason we are the Lord’s is the fact that the Lord was died for us and was died but was resurrected . ( verse 9) What he was died for us can be said the activity that he bought us

with his blood. The one who knows himself rightly is the man that he confesses that he himself should be died naturally. The man should have whether he himself is died or, the other is died for him. The solution of the issue of the man is only the death. Then Jesus was died for us. Not only that, he made us been his possession by his resurrection. If he was not resurrected, we almost was not possessed by him, although we wanted it. Now our believers became his possession. If we are not his possession, but we became our possession that cannot be saved ourselves, and we belongs to the devil, we cannot help but to be destroyed eternally.

**10-12 Why do you pass judgment on your brother? Or you, why do you despise your brother? For we will all stand before the judgment seat of God;**

To judge the brother is the sin against the love as well as is the great sin like to blame the laws itself. ( Jm 4:11-12) Therefore such sin is judged at the day of great judgment. The virtue to overcome the judgment is the mercy ( Jm 2:13).

**for it is written, “As I live, says the Lord, every knee shall bow to me, and every tongue shall confess to God.”** This is the quotation of Is 45:23. The word, “As I live” is the phrase of the vow and occupy the faithfulness of the following phrase. The word, “bow to me” is the activity of submission to the majesty of God. The word, “confess” means the confession publicly. Because the man cannot conceal his fault in the presence of God they do so. Refer to Is 49:18, Phil 2:10-11 II Cor 5:10.

**So then each of us will give an account of himself to God.** Here, the word, “each of us” includes the Apostle Paul himself, nobody is except it. And the word, “will give an account of himself to God” means that at

the time of judgment whoever has no the space to interfere into the affair of the other and criticize it, each person shall report directly to God. In the present world the men interfere into the affaire of the other and criticize it without meaning.

**13, but rather decide never to put a stumbling block or hindrance in the way of a brother.** Here, it warns that when “the strong one” that can eat all food, eats the food that the other treats as the stumbling block in the conscience of the other the issue that the command of God do not, it makes their conscience confused. The one that the conscience of faith is confused break out his conscience and execute it it is the sin. But this one is limited by the issue about the command of God without the clarity, like “do” or “do not”.

**14I that nothing is unclean in itself,.** Here, “unclean” is koinon (κοινὸν) in Greek, which has no the qualification to relate to God for is the contrast of the holiness ( Act 10:14-28 Rev 21:27) Because God created the all creature and said that they are good. , all thing are not unclean in themselves.

**but it is unclean for anyone who thinks it unclean.** Of the some food although somebody eats it, he does not think to have some concern, but the other can think that it is not holy before God. Of this issue, Their consciences can take the freedom each one. But it as the interpretation of the above verse ( verse 1) it is true within the issue not attached the order or the prohibited order.

**15For if your brother is grieved by what you eat,** That is, the strong believer ( the believer to claim that he can eat all food ) eat the food to become the issue at the above before the weak believer,( refer to the interpretation of verse 1) It means that the weak believer also

participate into eating the food and his conscience are confused with stumbling block in his heart.

**do not destroy the one for whom Christ died.** The man who God chose and the substitution of Christ is not perish eternally is the teaching of the Scripture. Here, the word “destroy” does not mean the eternal destruction absolutely. This because the brother breaks out his own good conscience, (1) It means that he commits sin before God. (2) Because the issue, the blame works in the church and receives the influence in the spiritual life. Grejidanus said, “ it means that “destroy” does not mean that the one to receive the atonement of the Lord can be destroyed completely, As he see him externally, the issue harms the fellowship with Christ and makes him begun to corrupt.”

**16-17 So do not let what you regard as good be spoken of as evil.** Here, “what you regard as good” points to the freedom of conscience that he thinks to eat all things.

**For the kingdom of God is not a matter of eating and drinking** This teaches that for the food we should not make the order of the church been confused. Whoever eats the food to have the problem if his heart has no the stumbling block. He can eat it. But as he eats if the church is harmed for building up the virtue, it is good not to eat it. Eating the food is not important but to be righteousness, peace and delight there is more important. As the personal freedom of conscience is used without any purpose, there is the confusion, accordingly there are no the righteousness, the peace and the delight.

**but of righteousness and peace and joy in the Holy Spirit.** “The righteousness in Holy Spirit” is the justification and sanctification by

faith through the practice of salvation. “peace and delight” is to enjoy as the result of justification in the believer.

**18-19** These verses said the life to build up the virtue. The life to please God and the people is the life to build up the virtue. But this word of Paul do not think that God and the man put on the same level. This word points to the life of theism that we should please the people with the purpose to please God. True virtue is to do the worthy life to the truth and to make us pleased God in order to give the benefit to the people.

**Whoever thus serves Christ is** That is, it points to the one to follow Christ with the above three virtues.( the righteousness, the peace, the delight to come out of the heaven.

**approved by men.** This is dokimos (δόκιμος) in Greek, Zahn was translated into “to be admitted”.

**and for mutual upbuilding.** the word, “upbuilding” is oikodomeo (οικοδομῶ) in Greek, which means “to build up. which points to this thing that the believers build up one another but does not throw away them.

**20-21** Of the meaning of these verses refer to the interpretation of the above verses 14-15. **it is wrong for anyone to make another stumble by what he eats.** If anyone has the right to eat all food without discernment and executes forcedly, It makes the other committed sin for he makes the weak brother taken the doubt because that the good conscience gives the confusion of his thought to the weak person. It is like the word of verse 20 “to make another stumble by what he eats.”

**22 The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves.** The interpretation of this verse has two things, (1) In this verse Paul exhorted strongly to the strong believer. That is, the freedom of the conscience that all things are not unclean in Christ is precious. But we have the precious and strong faith in the relationship with God in secret, and not to reveal it before the people obviously is the wisdom. As it is claimed before the people and it is revealed obviously, the weak believers look at it and criticize him and the thought of their faith may be confused for it. (2) The interpretation that like the above of this verse said, disciplines the weak believer. That is, if whoever assures that some food gives the stumbling block in the conscience, he shall keep on it as to his conscience. Then he can escape the conviction (He himself rebukes by himself).

**23But whoever has doubts is condemned if he eats,** It means that if to some food, the man to take trouble in his conscience of faith see the eating of the other and eat it in dubious, he commits sin. This teaching is the truth to be applied to only the issue of the freedom of conscience. What is the issue of the freedom of conscience? It is the thing that the Christian believers can do whether he does this or, does that according to the freedom of his thought, in the Scripture keep on silence to the principle of some activity.

<b>Sermons</b>
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**Sermon 54 The kingdom of God (Rom 14:17)**

This word is not the definition of the kingdom of God but says the some area of the kingdom. This says specially the true state of the day of New Testament.



1. The kingdom of God is established by the righteousness in Holy Spirit.

The man cannot stand up safely before God as well as before the man without having the righteousness. Therefore the wicked claims by themselves their righteousness and reveals his artificial righteousness by his hypocrisy. To possess the righteousness is the victory. The heaven is the place to have the righteousness. II Pet 3:11-14 says, “Since all these things are thus to be dissolved, what sort of people ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be set on fire and dissolved, and the heavenly bodies will melt as they burn! But according to his promise we are waiting for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you are waiting for these, be diligent to be found by him without spot or blemish, and at peace.” The man to have the righteousness has no any horrible objects. Thomas AKempis said, “To escape the death is better than to escape the sin. As we live for long time, we committed sin more; it is more dangerous than to live short.” We should possess the righteousness. But by our power we cannot get the righteousness. True righteousness belongs to God, only God makes us possessed the righteousness. God makes us believed in Christ and makes us possessed his righteousness. Therefore it is the priceless grace. Isaiah 55:1 prophesies to this grace, “Refer to Rev 22:17. What is the reason that the righteousness of God is given to the believer without price through Christ? (1) For the righteousness of God is so precious the man cannot pay it. (2) For God gives it to every person without discrimination. (3) For the one to receive it cannot be pride of it by giving without price. (4) For God removes the frustration for the believer. Although they receive it without price, they do not need to their short part.

## 2. Peace and delight

These two things are the result that the believer receives the righteousness through the Holy Spirit. (By the merit of Christ who was died and resurrected.). In other word, peace is the result that the believer gets the peace with God through Christ. The believer to get this peace enjoys it eternally. (1) The believer can have the unrest thing for the work of devil. Because although he enjoy peace to God, his relationship always is the state to fight to the devil. (2) He can feel unrest for his sin because he does not accomplish the peace with the sin. (3) not only that, he can meet the unrest for the people who persecutes the gospel. He accomplishes the peace not to be broken with God by only Christ. For he remembers this peace, finally he can overcome the devil, overcome the sin and overcome the persecutors.

## Chapter 15

1We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves. 2Let each of us please his neighbor for his good, to build him up. 3For Christ did not please himself, but as it is written, “The reproaches of those who reproached you fell on me.” 4For whatever was written in former days was written for our instruction, that through endurance and through the encouragement of the Scriptures we might have hope. 5May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus, 6that together you may with one voice glorify the God and Father of our Lord Jesus Christ. 7Therefore welcome one another as Christ has welcomed you, for the glory of God. 8For I tell you that Christ became a servant to the circumcised to show God’s truthfulness, in order to confirm the promises given to the patriarchs, 9and in order that the Gentiles might glorify God for his mercy. As it is written, “Therefore I will praise you among the Gentiles, and sing to your name.” 10And again it is said, “Rejoice, O Gentiles, with his people.” 11And again, “Praise the Lord, all you Gentiles, and let all the peoples extol him.” 12And again Isaiah says, “The root of Jesse will come, even he who arises to rule the Gentiles; in him will the Gentiles hope.” 13May the God of hope fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope. 14I myself am satisfied about you, my brothers, that you yourselves are full of goodness, filled with all knowledge and able to instruct one another. 15But on some points I have written to you very boldly by way of reminder, because of the grace given me by God 16to be a minister of Christ Jesus to the Gentiles in the priestly service of the gospel of God, so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit. 17In Christ Jesus, then, I have reason to be proud of my work for God. 18For

I will not venture to speak of anything except what Christ has accomplished through me to bring the Gentiles to obedience—by word and deed, 19by the power of signs and wonders, by the power of the Spirit of God—so that from Jerusalem and all the way around to Illyricum I have fulfilled the ministry of the gospel of Christ; 20and thus I make it my ambition to preach the gospel, not where Christ has already been named, lest I build on someone else’s foundation, 21but as it is written, “Those who have never been told of him will see, and those who have never heard will understand.” 22This is the reason why I have so often been hindered from coming to you. 23But now, since I no longer have any room for work in these regions, and since I have longed for many years to come to you, 24I hope to see you in passing as I go to Spain, and to be helped on my journey there by you, once I have enjoyed your company for a while. 25At present, however, I am going to Jerusalem bringing aid to the saints. 26For Macedonia and Achaia have been pleased to make some contribution for the poor among the saints at Jerusalem. 27For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. 28When therefore I have completed this and have delivered to them what has been collected, I will leave for Spain by way of you. 29I know that when I come to you I will come in the fullness of the blessing of Christ. 30I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, 31that I may be delivered from the unbelievers in Judea, and that my service for Jerusalem may be acceptable to the saints, 32so that by God’s will I may come to you with joy and be refreshed in your company. 33May the God of peace be with you all. Amen.

<b>The Analysis of Contents</b>
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1. Do not separate and accept them each other for The issue of the freedom of the faith (adiapora issue) that the Christian believer has (1-13)
2. Saying the authority that Paul sent the letter to the Roman church (14-22)
3. Saying the plan to visit to Roman church (23-29)  
Requesting the prayer for Paul himself to Roman saints (30-32)
4. Benediction (verse 33)

<b>Exposition</b>
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1. He exhorted that the Christian believer should not divide and accept each other for the freedom of faith- conscience in the Christian (1-13) In this issue, the Christian believers should follow the activity of Christ. That is, (1) they should follow to the example that Christ did not please himself. (4-5) As the believer did so, he can glorify God. (verse 6) (2) They should follow the example that Christ united Israel and the gentiles as oneness. (8-12) Refer to 2:13. As we see that God made them united each other he is God of delight and peace. Accordingly he is the God of hope. ( verse 13)
2. Paul had the authority that sent the letter to Roman church. (14-22) Paul was the Apostle for the gentiles. His authority was proved by his all-powerful works. ( verse 18)
3. The plan that Paul visited to Roman church (23-29) He wanted that he visited to Rome on the way to go to the Spain. The reason to be postponed was the visitation that the gentile believers brought about the alms offering that the gentile believers gathered for Roman saints to go to there (Jerusalem).
4. Paul requested the prayer for Paul himself to Roman saints (30-32). Paul requested the prayer to the weak believers lower than his faith. The prayer is the thing that whoever offers in the name of Christ. Therefore,

in this affair, there is no the discrimination between man and woman, young and old.

4. He wish that the God of peace is with Roman church (verse 33)

## Interpretation

**1 We who are strong have an obligation to bear with the failings of the weak,** Here, the word, “obligation” (Οφείλομεν) has the meaning of “to be owed”. As we see it, the believer should help to the weak point of the weaker person than himself with the responsibility and should embrace him. That is this word means that the strong believer should understand the weak person. ( Refer to the interpretation of 14:1)

**and not to please ourselves.** This means that his standard not to eat the meat should not make the doctrine or, not force it to the other. This said that within the area of freedom that does not break out the truth basically, they should escape out of the conflict of each other. Refer to the interpretation of 14:12. Paul himself did so in his generosity. Refer to I Cor 9:20-22.

**2Let each of us please his neighbor for his good,** Paul had thought that the life to please the man was not fragrant. ( Gal 1:10) But it means that only they should not compromise to the heresy in the truth ( the issue of gospel). Within the activity that the brother does not astray out of the truth basically, we should make him pleased if it is possible. For this is for the virtue, Paul always stressed, (I Cor 9:20-23)

**to build him up.** The Greek word (Οφείλομεν) of this word means to construct. The construction is established by cooperating of the materials each other. The pillars supported the upper part of the building and the others support to the other as the same method

together. To build up the virtue establishes the spiritual construction, called for the church and keeps on them.

**3 For Christ did not please himself,** In the Greek text, at the first part of this word, there is the conjunction of reason to have the meaning of “because”. And the word, “Christ” should be translated into “Christ also” Christ is the Son- God to have the glory and the power. But if he throw away it and bore our weakness, much more, what can we sinners say to each other?

**but as it is written, “The reproaches of those who reproached you fell on me.”** This is the quotation of Ps 69:9. It means that because the author of this psalm lives for God, he received the critic of his enemy. At this point he was the type of messiah.

**4For whatever was written in former days was written for our instruction,** The purpose that the Scripture was written is to give the lesson to the contemporary people as well as especially to the latter people that is distant in time. If the word of the Scripture has the purpose to teach to only the contemporary people that it was written, it did not need the writings. Here, the word, “whatever” (ὅσα =hosa) points to the name of the totality of the Scripture, “whatever was written in former days”. Here, the word, “our” is hemeteran (ἡμετέραν) in Greek, which is the stressed type of the word, to express the possession. Therefore this word means that the Old Testament, especially, had the purpose to teach to the people of the latter all generation (we in the New Testament)

that through endurance and through the encouragement of the Scriptures we might have hope. Here in this verse, “through endurance and through the encouragement of the Scriptures” (διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν ) can be revised as following. This was

the translation that C. Hodge chose. Seu translation was supported by the phrase, "God of the endurance and encouragement". God gives the spiritual power of the endurance and the encourage through the word ( the Scripture). Therefore we receive such spiritual power through the Scripture, (1) we can keep on the life to know the hope of the eternal life (the end of verse 4) (2) It makes our believers taken the possibility of the understanding, embrace, union one another. (5-6) Although the endurance make us tired, as it is cut off, the good thing will be destroyed and comes the unhappiness. The endurance makes us tired but then the comfort of God shall be provided, it is sweet like the honey. The one who was not arrives to the stage of true tired does not know this honey tasty.

**5-6 May the God of endurance and encouragement grant you to live in such harmony with one another, in accord with Christ Jesus,** Here, the word makes us known what the union of church accomplished. The union of the church becomes by the spiritual power by enduring and consoling one another in the believers. And the endurance and the comfort is provided by the spiritual power through the word of the Scripture. If the church is united by only the complete accord of the doctrinal view, it is difficult that even two persons has the accord. In the local issue of the doctrine, there is able to be different point among the believers. In this point the believers should embrace by endurance and comfort one another.

**that together you may with one voice glorify the God and Father of our Lord Jesus Christ.** Like the above verse interpreted, The believers cannot have some different views at the local issue. If they knows Jesus Christ rightly and devote themselves to love Him, they can do oneness. As they become oneness and glorify Him, the men of



world is surprised at it ( I Pet 3:8) And they shall be led to God. ( Jn 13:35, 17:21, 23)

**7-9** Here, it teaches that like the prophecy of the above quoted verse, (verse 3) in the local issue the believers can take the different view, as Christ bears the burden of our sinners and embraced them, we should embrace one another. At this point, it said what the work of Christ is as the role model.(8-9) Of course it is the work of salvation that endures for long time and serves them. Here the word, “servant” (διδάκονος) reveals the main point. Christ became lowly and bore the burdens of their sins by himself. Refer to Phil 2:6-8.

**became a servant to the circumcised to show God’s truthfulness,** That is, Christ came into the world to accomplish the covenant of God’s salvation (the promise of salvation to take the feature of circumcision) and primarily, he take the evangelism to the Jews. By the fact that he accomplished the covenant of salvation, the faithfulness of God was revealed.

**in order to confirm the promises given to the patriarchs, and in order that the Gentiles might glorify God for his mercy.** This word points the work that Christ came in the world and executed . Those are, (1) the covenant that was happened in the forefathers of Israel (It is the covenant that God sent Christ and accomplished the covenant to give the blessing of salvation) directly and made sure (strengthened ) it. (2) The gentiles believed in the gospel and were saved by the grace of God and then they praise God in rejoice.

**“Therefore I will praise you among the Gentiles, and sing to your name.”** This is the quotation of Ps 18:49. This is the fact that David

praised as the qualification of the type of David. This is the song to inform that many people to follow Christ in all nations are happened.

**10-12** Verse 10 is the quotation of Duet 32:43, verse 11 is the one of Ps 117:1, verse 12 is the one of Is 11:10. These verses prophesies that the gentiles shall be participated into the salvation with the Jews together.

**“The root of Jesse** This is the word that Jesus is “the root of Jesse”, How was he, the descendant of David, the root of Esse , the father of David? It is interpreted as following. That is, the reason that David and the genealogy of Esse existed means that the messiah shall be born out of the genealogy according to the decree of God in the eternity. Therefore Jesus Christ, who was the descendant of Esse and David was rather the cause of their being and his foundation. But Luther interpreted it differently and said as followings. That is, Christ had David and the partriachs as his root. But as the Spirit he himself is the root and all churches come out of himself.”( ).

**will come, even he who arises to rule the Gentiles;** This is the prophecy of Messiah, Jesus that he proclaimed the gospel to all nations and made them as his people and establish the eternal kingdom.

**in him will the Gentiles hope.”** This is the prophesy to Jesus that all nations know that they are saved by only Christ and look at only him.

**13** This verse is the prayer of the Apostle to come out of the result of all above word.

**May the God of hope.** Like the above quoted phrase said, God is the merciful Lord to bestow the hope to the mankind.

**fill you with all joy and peace in believing, so that by the power of the Holy Spirit you may abound in hope.** The true joy and the spiritual peace comes out of only the faith. And the man to have such joy and delight has, although it is the difficult issue in the future, the peaceful sense like to be solved. Accordingly he has the abundant consciousness of hope. But the consciousness of hope like it comes out the impression of Holy Spirit. It is so relevant that this word is the conclusion of the above all words (14:1-15:12) that exhort to the saints of Rome should embrace and make the peace one another. Refer to 14:17-19.

**14** The word of exhortation that Paul sent to the believers of Rome was not for his distrust to them. Only he makes them reminded the good doctrine that they already had known one more. This is the expression of humble heart of Paul.

**filled with all knowledge and able to instruct one another.** The Greek word of the word (ἀγαθωσύνης), “goodness” points to not the good deed but the good heart. ( Sanday) The believers of the roman church had the good heart and the knowledge of truth (the knowledge of gospel) that they can understand one another and embrace together. To live the virtue life that the believers understand and embrace one another, the good heart should have the knowledge of truth together. The heart is good but the knowledge of the truth is short, it is difficult to follow the line of truth rightly, but although he has the knowledge of truth if his heart is not good his practical power shall be short.

**15** This verse said obviously the reason that Paul sent the letter of exhortation ( 14:1-15:13) and its position.

**But on some points I have written to you very boldly by way of reminder,** Paul said this word in the meaning that he respected the personality of Roman believers. He did not treat them as the persons that had no the common knowledge of the truth. He did not teach them but reminded them what they knew again. Hodge pointed to the greatness of meekness of the Apostle and his humility.

**because of the grace given me by God** That is, what he exhorted Roman believers come out of his official authority. Here the word, “grace” said his apostleship.

**16** The below of this verse explained the official authority of grace ( the Apostleship) that the Apostle received.

**to the Gentiles** Paul especially was the Apostle called for the gentile. Refer to Act 9:15 Gal 2:8.

**in the priestly service of the gospel of God,** That is, by proclaiming the gospel, he made the peace between God and the man, the ministry was a kind of priesthood activity. The priesthood is to make the peace between God and the man. The man is the sinner before God and his enemy. But if he believe in the gospel of atonement of Jesus Christ, the sin was remitted and made the peace with God.

**so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit.** As he proclaims the gospel to the gentile they believe in it and returned to God, they were offered to God as the kind of holy sacrifice. (12:1)

**17 my work for God.** As this is the meaning of the Greek text (τὰ πρὸς τὸν Θεόν), which points to the power and the success that God revealed as Paul proclaimed the gospel. This power reveals in the next verse,

that is, “the word and the work Christ gave, the signs and the power of wonder and working by the power of Holy Spirit.

**be proud of.** This is not the arrogant boasting but thinking embarrassingly and thankfully. Refer to I Cor 1:31.

**18 to bring the Gentiles to obedience—** That is, Christ makes the gentile returned to the gospel.

**by word and deed,** That is, it is the powerful word of the truth and his work that the Holy Spirit gave.

**by the power of signs and wonders,** “signs and wonders” are two names to point to the same supernatural event. “signs” (σημείων) is the name that is called for by thinking the spiritual meaning of the supernatural event. And “wonder” (τεράτων) is the name that is called for by thinking the wonderful character. The Apostles had such supernatural works.

**by the power of the Spirit of God—** This points to the powerful impression of Holy Spirit that makes the one to listen to the gospel repented and returned.

**Venture** This is *tolmeso* (τολμήσω) in Greek, which means to do some bravely. As Paul worked for the Lord he got the courage only to the work of Holy Spirit. (II Cor 3:5)

**19 I have fulfilled the ministry of the gospel of Christ;** That is, Paul proclaimed the gospel to every area as the result that he received this glorious Apostleship.

**so that from Jerusalem and all the way around to Illyricum** This is translated into as following, that is, “until he arrived from Jerusalem and all the way around to Illyricum” Here, Illyricum seems to be a part of Macedonia. The Apostle Paul proclaimed the gospel passionately to the wide areas to complete the Apostleship. He did not work by staying one place but thought the fact that he proclaimed the gospel to the places not to be reached, as his essential mission. Therefore he did not go to the area that the other preached already. (verse 20)

**20-21 lest I build on someone else’s foundation,** According to a theory, The meaning of this word, Paul, in the intend to escape the contest and the quarrel with the other workers, did not work doubly at the places that the others proclaimed the gospel and established the church. But it is more relevant to the context that it is translated as following, that is, For his mission was to search for the place the gospel cannot enter into and to preach the gospel (Refer to the interpretation of the above verse), it means that he did not enter into the region that the other executed the evangelism.

**“Those who have never been told of him will see, and those who have never heard will understand.”** This word is the quotation of the word, Is 52:15. The contemporary church also should make the evangelism to the unbelievers been as the primary purpose. Despite it is so the contemporary church is swift to keep on the ecclesiastic power of the old members but almost ignores the world of unbelievers. This is the evidence of corruption.

**22-24** Here it said the reason to postpone the visitation to Rome and the hope of the practice for the plan to visitation.

**This is the reason why I have so often been hindered from coming to you.** That is, for the journey of evangelism of Paul were the regions to have church but the region not to have the church (20-21) it means that the way to visit to Rome was blocked then.

**In these regions,** in the Greek text, the literary translation is the word, “this areas”, that is it points to the Eastern area. (Rome is the Western area) As Paul wrote this letter he stayed at the Eastern area that is, Corinth. (Greijdanus). Refer to II Cor 2:12, Gal 1:21.

**as I go to Spain,** The Greek text (ὥς ἂν πορεύωμαι εἰς τὴν Σπανίαν) of this phrase belongs to the subjunctive, which means “if I go to Spain, at that time I go there”.

**once I have enjoyed your company for a while.** This means that as Paul goes to Rome and take the amusement one another by sharing the spiritual grace. The saints get the great delight and comfort by gathering together, praying, learning and listening to the Word of God. True believers enjoy that the other true believer accepted the Lord faithfully. Not to enjoy the true believers comes out of the lack of faith. John rejoiced extremely as he saw that the church to receive his letter does faithfully as to the truth. (II Jn 2)

**and to be helped on my journey there by you,** This means that they welfare him with giving the financial support. Refer to Act 15:3, 20:38, I Cor 16:6 II Cor 1:16. This is the word that Paul said with the close intimacy to the believers of Rome. He said such frank requisition to them without any block.

**25-27** Paul transferred the alms offering that Macedonia saints gave to the church of Jerusalem and then he promised that he visit to Rome on the way to go to Spain. (28-29) At the famine time of the emperor of Claudio in Rome ( Act 11:28-30) , because Judah got severe famine , the suffering of the saints of Jerusalem were so great. Refer to Gal 2:8-10.

**For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings.** For the gospel was transferred to the gentile out of the Jews, the gentiles received the great treasure out of the Jews above of all. Therefore it is natural that they were repaid by the Jewish saints with the materials. We can make our love ignited abundantly by loving each other.

**28-29 When therefore I have completed this** That is, it means that Paul transferred the offering of alms of the gentile to the saints of Jerusalem safely. Paul treated the offering of alms faithfully, devotionally and safely. Of this issue, Paul said in II Cor 8:20-21 said as following. “We take this course so that no one should blame us about this generous gift that is being administered by us, 21for we aim at what is honorable not only in the Lord’s sight but also in the sight of man. “.

**I will come in the fullness of the blessing of Christ.** That is, it means that Paul brings about the spiritual grace fully and goes to Rome and will share it with the believers together.

**30-33** These verses include three petition Paul requested to the believers. Those are, (1) to pray the deliverance out of the men to persecute him. (2) to pray that his treatment of the offering for the alms



of Jerusalem's saints shall be accepted by them well. (3) to pray that he can go to the saints of Rome etc.

**I appeal to you, brothers, by our Lord Jesus Christ and by the love of the Spirit, to strive together with me in your prayers to God on my behalf, (verse 30)** Like a man prays for many people there is the principle that many people pray for one person. The word, "to strive together with me in your prayer" ( συναγωνίσασθαι ) means to wrestle together. In a theory, wrestling together came out of the wrestling of Jacob ( Gen chapter 32). ( G. Harder)

**that I may be delivered (verse 31)** Paul requested to pray the title that he was not persecuted by the hands of the Jews. It is the worthy supplication to the will of God. For the Apostle received the mission to proclaim the word of God, until he finished it by accomplishing of the mission he needed to sustain his life. This demand was not personal covet, but for the public benefit of the church and the mankind.

**my service for Jerusalem may be acceptable to the saints, ( verse 31)** The saints of Jerusalem were the conservative party, yet, in the regulation of ritual code of the laws. Therefore they concentrated on Paul, the pagan Apostle not to stress the activity of the ritual laws in the Old Testament. Therefore in the work of laws, it needs the supplication that Paul was not misunderstood and to be gracious.

<b>Sermons</b>
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**Sermon 55 Establish the Virtue (Rom 15:1-3)**

We should take the power to endure until the end to establish the virtue. Where does the power come to us?

Establishing the virtue by following Christ, getting the power and establishing the virtue. (3)

Although Christ was blamed, he endured and did not blame the others. Although he has no any spot and any trespass, he was blamed and persecuted but kept on silence. The blame that we the sinners received is deserved naturally as the sinners, is not natural? Not only that the blame to the sinner is benefit to him. Because as the sinner reflects himself to his sin, he gets the great benefits. The righteous receives the blame well the awards follow to him, as the sinner receives the blame well; he has the chance to solve the wrath of God by repenting his sin.

We should not rest on the tongue of the people. Although the people criticized whatever to us, it does not become to the state that they point to. Thomas A Kempis says, "If my inner man walks, I am not worry about the words to come out of the outside."

We should not say the others and should endure as the other blames me. There is a proverb, "If we say to the others, say after you walk through three doors." It is (1) the door of the question that the word is true (2) The door of question of what benefits this word gives me. (3) The door of the question, Is the word kind or, not?

Establishing the virtue by patience and consolation the scripture provides. (4)

The word in the text, "by the patience or, the consolation of the Scripture" can be revised into "by the patience and consolation that the Scripture gives". The Scripture gives the power to live and overcome to the believers. A blind, Hellen Keller said to the scripture, "I have loved this book for 40 years. This book holds my step during the time that I walked through this world covered with much tribulation and darkness as my cane." And Augustine said "all Scriptures are my cane." The

Scripture gives the patience and consolation to the one who reads it by faith through the spiritual impression. The word of the Scripture is not the dead word but the word of God that Holy Spirit uses. The books in the world are appeared the bottom as we read it one time. But for the Scripture is the book that the inspiration of Holy Spirit is accompanied, whenever we read it, we taste sweetness. As Moody established up the school of the Scripture he prayed, “This world demands only the Scripture. As this school teaches the opposite things of the Scripture, perish this school.”

Establishing the virtue by putting the hope on God.(12-13)

After the man tries to do it hopefully, latter he blames each other and does not establish up the virtue. There is no hope to the man. The one who lives for a whole life whoever will confess “the fact that his own heart was harmed by his most loved men more.

As we see the text, verse 12 said, “in him will the Gentiles hope.”, and verse 13 said,” God of the hope”. Only God is the hope that gives our souls eternal contents. He gives the delight and peace, and then we are filled with the hope. Ps 43:4 said, “. And Ps 16:11 says, “You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.” Just like that our God is our delight and the delight makes us thought the infinite hope in the future. The wife of the pastor, Jonathan Edwards said that because she felt too strongly to the hope of God she could not sleep at the night time.

## Chapter 16

1I commend to you our sister Phoebe, a servant of the church at Cenchrea, 2that you may welcome her in the Lord in a way worthy of the saints, and help her in whatever she may need from you, for she has been a patron of many and of myself as well. 3Greet Prisca and Aquila, my fellow workers in Christ Jesus, 4who risked their necks for my life, to whom not only I give thanks but all the churches of the Gentiles give thanks as well. 5Greet also the church in their house. Greet my beloved Epäenetüs, who was the first convert to Christ in Asia. 6Greet Mary, who has worked hard for you. 7Greet Andronicus and Junia, my kinsmen and my fellow prisoners. They are well known to the apostles,<sup>d</sup> and they were in Christ before me. 8Greet Ampliatüs, my beloved in the Lord. 9Greet Urbanus, our fellow worker in Christ, and my beloved Stachys. 10Greet Apelles, who is approved in Christ. Greet those who belong to the family of Aristobulus. 11Greet my kinsman Herodion. Greet those in the Lord who belong to the family of Narcissus. 12Greet those workers in the Lord, Tryphaena and Tryphosa. Greet the beloved Persis, who has worked hard in the Lord. 13Greet Rufus, chosen in the Lord; also his mother, who has been a mother to me as well. 14Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers who are with them. 15Greet Philologus, Julia, Nereus and his sister, and Olympas, and all the saints who are with them. 16Greet one another with a holy kiss. All the churches of Christ greet you. 17I appeal to you, brothers, to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. 18For such persons do not serve our Lord Christ, but their own appetites,<sup>f</sup> and by smooth talk and flattery they deceive the hearts of the naïve. 19For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil. 20The God of peace will soon crush

Satan under your feet. The grace of our Lord Jesus Christ be with you. 21Timothy, my fellow worker, greets you; so do Lucius and Jason and Sospater, my kinsmen. 22I Tertius, who wrote this letter, greet you in the Lord. 23Gaius, who is host to me and to the whole church, greets you. Erastus, the city treasurer, and our brother Quartus, greet you. 25Now to him who is able to strengthen you according to my gospel and the preaching of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages 26but has now been disclosed and through the prophetic writings has been made known to all nations, according to the command of the eternal God, to bring about the obedience of faith— 27to the only wise God be glory forevermore through Jesus Christ! Amen.

## The Analysis of Contents

1. Greeting to the saints in Rome (1-16)
2. The last warning (17-20)
3. Informing the greeting of Corinthian saints to Roman church (21-23)
4. Doxology (25-27)

## Interpretation

**1-2 Cenchreae,** This is the city of the Eastern Northern area in Corinth, which comes out of Act 18:18.

**a servant** The Greek is diakonos (διάκονος), which can be translated into “the deacon”. Grejidanus knows that it is as the meaning of the worker, Zahn knows the position of deacon, Calvin translated it as the

meaning of “minister”, which he affirmed it as the deacon position. He said that in the early church, the position of woman deacon was chosen out of the faithful widowers. That is, the one who could become a deacon as the female was not have her children and devoted herself to God’s work generally. ( Commentary upon the Epistle to the Romans, pp 418-419) H.N. Ridderbos said that for the word, diakonos (διάκονος) is to suggest the general duty, the word, “woosan (οὔσαν) , the present participle and is expressed specially by the word, “of church”( ἐκκλησίας), it means the position of deacon but it also is not sure. ( Romeinen, p. 162) But I Tim 3:11 is the word about the position of deacon surely. Some scholars remark that the word, “women” points to the wife of bishop, or, the wife of male deacon. But the word, “the women” (γυναικας) I Tim 3:11, like the word, “the deacons” in verse 8, come with the word, “like it”( ὡσαύτως). It is obvious that as we see, the text is written the qualification of the male, at the same time, the qualification of the woman deacon in paralleled. ( N. J. D. White, in the Expositor’s Greek Testament, Vol. IV. P. 116). It is proved that the old church has the position of woman deacon. For example, The Constitution of the Apostle (Constitutions Apost. II. 26, 57, III. 7, 15) wrote this fact, some piece that was discovered at the mount Olive (6<sup>th</sup> century) was remarked. ( Revue Biblique, 1904, p 240). Therefore we think that like Calvin, the word, the worker in our text ( Rom 16:1) means the deacon. The woman believer to be “ Bheobe” went to Roman church for some mission, Paul gave his true letter to her and made her accepted by the church.

**has been a patron of many and of myself as well.** Cenchreae was the main crossroad between the Eastern area and Western area, then, many believers of the other region came and went. They received the aid of material and other help by Bheobe in their journey. The work that the women executed were not rule the others but to help the other and

protests them. The purpose that the woman was created was just it. Gen 2:18 said, “Then the LORD God said, “It is not good that the man should be alone; I will make him a helper fit for him.” As we see Judges chapter 4, the woman judge, Deborah was appointed as the position of the Judge (Judg 4:4) but like her song said, because then the leader among the male, it was so. Judges 5:7 said, “The villagers ceased in Israel;

they ceased to be until I arose; I, Deborah, arose as a mother in Israel. “ What we learnt out of the male is the strong character. ( I Cor 16:13) But what we learns out of the female is his compassion heart and his serving activity. Jer 9:17-18 said, “Thus says the LORD of hosts: “Consider, and call for the mourning women to come; send for the skillful women to come; let them make haste and raise a wailing over us, that our eyes may run down with tears and our eyelids flow with water. “

We can see as the Scripture wrote, the history of the women to give mercy and protect the other. Jochebed concealed the baby Moses for three months and made him escaped out of the slain of Pharaoh. ( Ex 2:1-2), the prostitute, Rahab concealed two spies of Israel and did not transferred them to the hand of the enemy. ( Joshu 2:1-7) Michal run David down the window to escape the enemy. ( I Sam 19:12) Abigail came and begged to save with the word of the truth and was succeeded to save the tribes out of the hand of David, ( I Sam 19:12), The Tekoah woman also approached to the king, David and requested passionately to search for Absalom and to recover him, by making the king brought about Absalom to Jerusalem. ( II Sam 14:1-33). When Seba rebelled against David Joab surrounded the city the seba stayed and tried to happen the great fighting Then a wise woman came out of them and made him killed only one person, seba and make him saved all people. ( II Sam 20:1-22). At the New Testament is arrived, in the movement of Jesus’s evangelism, many women offered their many

prophecy to Jesus and helped the work of Jesus. (Lk 8:1-3) Lydia listened to the evangelism of Paul and took conversion and helped the company of Paul with her whole heartedly. ( Act 16:11-15) She wanted to serve the Lord with passionate heart, he said the special word as following, that is, “If you have judged me to be faithful to the Lord, come to my house and stay.” And she prevailed upon us..“ (Act 16:15 b)

**3** In criteria of from this verse to verse 16, some scholars guessed void. That is, For among the names in it, Roman names were little and he got many recognized persons, some claim that this is the pure part of the book of Romans.. Julicher said that it is one of the epistles Paul sent to Ephesians. But the guesses are wrong. For Rome was the international city in the contemporary day, and also it is the main crossroad of traffic, each national people were communicated. Therefore the church consisted of more foreigners than the native persons. Therefore the persons remarked here might be the foreigners that they knew at the other place.

**Prisca and Aquila**, “Prisca” was the wife of “Aquila”. ( Act 18:2-3) They were entered into Ephesus as Claudious was driven out Rome. They brought about Apolo, who was a scholar and had taught the word of God. ( Act 18:26) Refer to Act 18:2 18, 26 I Cor 16:19 II Tim 4:19)

**4 who risked their necks for my life**, We do not know when and where this event was happened. But the trial of Paul was happened inconsistently, The couple that walk with Paul might devote themselves to help Paul with sacrificial attitude. What was the motive to love Paul? They not only love one another generally and legally, but also

(1) Because they love friendly. Friendship love is happened by the intimacy contact. We can respect the good man to be live at the



long distance and can love him legally. But it is difficult to love friendly. Because the friendship love is hot we can live in joy and sorrow, it is happened through the fellowship to get truly through the close intimate contact. Then as the man lives in the intimate relationship each other, they meet the case to be separated each other for the fault of the one side.

But as we live with the other intimately and respect each other by keeping the polite, the friendship is sustained for long time,

How did Paul treat Aquila and his wife? [1] He stayed the intimate friendship in the business relationship. As we see Act 18:3, he lived with them together at Corinth “for their work is same. They lived together”. Also the co-workers has the case to take the long distance. Because their credit is not kept on well by their covet each other. But as they cooperate each other they can be close intimately like the brothers. Paul made the tent and worked together with Prisca and Aquila, but he did not harm them rather gave the benefit to them. He did not take the private covet and worked for helping the other. He said, “and from among your own selves will arise men speaking twisted things, to draw away the disciples after them. 31Therefore be alert, remembering that for three years I did not cease night or day to admonish everyone with tears. 32And now I commend you to God and to the word of his grace, which is able to build you up and to give you the inheritance among all those who are sanctified. 33I coveted no one’s silver or gold or apparel. 34You yourselves know that these hands ministered to my necessities and to those who were with me. 35In all things I have shown you that by working hard in this way we must help the weak and remember the words of the Lord Jesus, how he himself said, ‘It is more blessed to give than to receive.’” ( Act 20:33-35) And he said to Corinthian church members, “And when I was with you and was in need, I did not burden anyone, for the brothers who came from Macedonia supplied my need. So I refrained and will refrain from

burdening you in any way.“ ( II Cor 11:9), And, to Thessalonian church members he said, “For you yourselves know how you ought to imitate us, because we were not idle when we were with you, nor did we eat anyone’s bread without paying for it, but with toil and labor we worked night and day, that we might not be a burden to any of you. “ ( II Thess 3:7-8). Not only that {2} He was the co-worker with Prisca and Aquila in Christ Jesus. The spiritual co-work makes the friendship strengthened more each other. The spiritual work has the enemy and the archenemy more than the physical work. If the co-workers of the gospel hates such enemies with the same method together, , they can be close each other and can love passionately each other. Not only that, As the workers of the gospel cooperates each other their love become hotter each other. As it is so they have much grace of Holy Spirit, they feel the love of Christ deeply, and then they can think even the heart to die for each other. Oecampadius who listened to the news of the death of Zwingli was frustrated and got the diseases and then he was died not for long time.

(2) He taught the truth to Prisca and Aquila and gave the assurance the way of the gospel. It was informed that Prisca and Aquila explained the doctrine of God to the scholar of the Scripture, Apolo, “He began to speak boldly in the synagogue, but when Priscilla and Aquila heard him, they took him aside and explained to him the way of God more accurately “ ( Act 18:26) As we see it, they did not know the word of God only generally. They knew the gospel theologically deeply. Where did they get the assurance? Without question they should be learnt by Paul. After the man received the spiritual grace he shall think that he must repay the grace to the leader to introduce the grace. Paul said, “For they were pleased to do it, and indeed they owe it to them. For if the Gentiles have come to share in their spiritual blessings, they ought also to be of service to them in material blessings. “ (Rom 15:27)

**to whom not only I give thanks but all the churches of the Gentiles give thanks as well.** Paul thanked to Prisca and Aquila because they protect his life . Not only that, he said that all churches in the gentile also thank to them. As we see it, (1) Their (Prisca and Aquila) love to Paul was not the prejudice love was revealed as the love for the Lord. (2) Not only that, The life of Paul was revealed as the fact for the public work of all churches always. Then whoever help Paul was same to help the church finally.

**5 Greet also the church in their house.** The Greek word, of the word, “also their church”( καὶ τὴν κατ’ οἶκον αὐτῶν ἐκκλησίαν.) was not translated wrongly. This should be revised into “ also the church in their house”. Then the believers are gathered in their private house and were worshipped. ( Rom 16:14-15 I Cor 16:9, Col 4:15 Mon 2). Therefore then it does not mean that there were no the appointed building church. Anyway then in the Christian church , the issue of building was not the important thing. The Scripture of the New Testament are not recorded the some offering to the church building, and some events completely, Then the church was gathered in the center of the spiritual grace, but it was not gathered in the center of some church power and the external things.

**Greet my beloved Epaphroditus,** Paul, here, remarked the believers to be related to himself. The man, “ Epaphroditus” was decided firstly in his evangelism in Asia and believed in Christ ( the first fruit), indeed he should not be removed in the remembrance of the evangelist.

**who was the first convert to Christ in Asia.** “ the first convert” makes us remembered the event that in the Old Testament, Israel offered the first fruit to God as the offering. (Ex 23:19, Duet 18:4 26:2,

10). In the New Testament there was an example that the resurrection of Christ was called for the first fruit. ( I Cor 15:20, 23)

**6 Greet Mary, who has worked hard for you.** We cannot know who Mary was for we have no other record.. But her much service to help the saints was the precious step that cannot be removed in the remembrance of the saints eternally. We do not know the way of what service Mary executed. But here, the Greek text of the word, “worked hard” (ἐκοπιάσεν), which idles not means the suffering but “much sacrifice “. The sacrifice of Mary were for the service of the church. The Christian believer should not escape the sacrifice for the excuse of helping of God and should not do lazily. The grace of God and his power does not make the man been neglect. Although Jesus is the son of God, as he lived on the earth , he did not do all things easily with his almighty power, worked with sacrifice passionately, at some case he did not take the time to eat the food. He searched for each villages and proclaimed the gospel to them. ( Lk 8:1) As we see it, God respected the sacrifice for service more than rather his power. The word that he committed to the man to commit the sin firstly is the fact that he should flow the sweat and finally he should return to the soil. ( Gen 3:19) Therefore the secret that the man accomplished the goodness is the sacrifice.

But we have the fact that we should keep on in mind. That is, Sacrifice should be executed for believing the Lord and for doing for the Lord.

When not, The labor is the curse but is not the joy and the blessing. Accordingly it cannot stretch out the other powerfully. Ps 127:2 said, “It is in vain that you rise up early and go late to rest, eating the bread of anxious toil; for he gives to his beloved sleep“. As we see that, only the one who believe in God and works for God bring about good result. ( Ps 127:1), And enjoy the satisfaction and delight. Ecc 5:12 said,

“Sweet is the sleep of a laborer, whether he eats little or much, but the full stomach of the rich will not let him sleep.”

The one who says sacrificially for the Lord is the one who work for the others sacrificially. “ Mary” worked so passionately for Roman church members. Whoever the man is does not work for himself one person, but he stay at working place for many people. Because he should live by the fact that he treats the other as himself . Therefore Mary was the example of all people especially she was the example of the Christian believer.

## **7 Greet Andronicus and Junia, my kinsmen and my fellow prisoners.**

Paul pleased for the fact that his relative believed in Christ and informed his greeting. Here, the word, “ kinsmen is Sungeneis (συγγενεῖς) in Greek, which means “the compatriot”. Paul thought painfully for the fact that his compatriot that is, the nation of Israel, do not believe in Christ . (9:3) His mind as such thing was moved by the center of God more than by the relationship of kindred in the compatriot. That is, the nation of Israel were chosen as the people of God in the day of the Old Testament, and also for they received the love of God as the people of covenant.(9:4), The fact they do not believe in Christ was the lament thing. If the people received the promise did not believe in the messiah who came as the accomplishment of the promise, It is great issue for evangelism the gentile. If his compatriot , the nation of Israel believe in Christ in any where and lives in the truth, the gentile see it and then they might return to Christ passionately. Therefor a compatriot person was delightful to him unspeakably.

“Andronicus and Junia, my kinsmen and my fellow prisoners.” It is difficult to know the time that they were prisoned with Paul, but it is

sure the fact that they were suffered so. Here Paul revealed by mentioning the fact “prisoned with them”, as following. (1) He evaluated their suffering highly. I Pet 4:13-14 said, “But rejoice insofar as you share Christ’s sufferings, that you may also rejoice and be glad when his glory is revealed. 14If you are insulted for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.” (2) He took the intimate with them in the suffering time like his brothers. As the people are suffered with Christ for the Lord, they feel the hotness of the relationship of brother. ( Rev 1:9, I Pet 5:9)

“ Andronicus” was the Greek name which was found out in the Royal family. And “ Junia” was the Roman style name , which was the name of woman. Therefore these two persons were thought as the couple. We here also see that the woman executed the important role in proclaiming the gospel.

**They are well known to the apostles,** This phrase can be translated into “They are the great men in the Apostle.” According to this translation, it is established that they also mean the Apostles. They do not belong to the line of the Apostle, but in the wide meaning is the person in the level of the Apostle. They circulated many churches like the original Apostle and proclaimed the gospel and were informed so much. Several scholars support the second interpretation. ( Sanday, Ridderbos)

**and they were in Christ before me.** That is, it means that they believed in Christ primarily than Paul. As we see this word, (1) We know that Paul thought that to believe in Christ is so precious issue. He enjoyed in the event that the people believe in Christ by reviewing even the order of time. Not only that, (2) He expressed this respect to his senior by this word. In the other thing in the world we should

respect to the seniors ( Rev 19:32) The senior is the person to experience the fact that the junior does not know. Therefore he know more than the junior especially. At the aspect. Job 12:12 said, “Wisdom is with the aged, and understanding in length of days. “ Therefore Prov 16:31 said, “Gray hair is a crown of glory; it is gained in a righteous life. “, Prov 20:29 said, “The glory of young men is their strength, but the splendor of old men is their gray hair. “

**8-9 Greet Ampliatus**, my beloved in the Lord. “beloved in the Lord” points to love each other by the human connection each other. Greet Urbanus, our fellow worker in Christ, As “ fellow workers” respect each other, they can connect each other by the line of love.

**and my beloved Stachys.** Here, the word, “love” also, points the spiritual intimate affection happened out of the human connection to love the Lord.

**10 Greet Apelles, who is approved in Christ.** That is, Apelles took much career in his service and received much credit out of the church. It is precious that the workers of the church walked through the difficult things and they devoted themselves to do the mission in standing up strongly. In the contrast of this one It is difficult that the people who has no many career, accordingly have no the experience to overcome all suffering, and to stand up strongly, receive the credit of the church.

**Greet those who belong to the family of Aristobulus.** Here, “ Aristobulus” might be the grand grand son of the great Herod It is historical fact that Aristobullus lived at Rome and was died.

**11-13 Greet my kinsman Herodion.** Here, the word, “ kinsman” (συγγενῆ= Sunggene) points to the same tribe. Refer to verse 7.

**Greet those in the Lord** This points to the men to believe in Christ.

**12 Greet those workers in the Lord, Tryphaena and Tryphosa.**

These are the women probably which gave sacrifice to serving the church for the Lord. Refer to interpretation of verse 6.

**Greet the beloved Persis, who has worked hard in the Lord.** Here, the additional word, “hard” is not meaningless. It revealed the fact that his sacrifice was greater than the above two persons. The word, “ loving” (τὴν ἀγαπητήν) should be translated into “ beloved”. This means that they loved by Christ and the church. The name, “Persis”( Περσίδα ) also was the name of woman.

**13Rufus,** He might be the son of Crean Simon. Refer to Mark 15:21.

**his mother, who has been a mother to me** Because the mother of Rufus loved Paul as her true son and help him, Paul said so.

**14-16 Greet one another with a holy kiss.** Refer to I Thess 5:26, I Cor 16:20, II Cor 13:11 I Pet 5:14 It is informed that after they prayed at the worship seat, the man to the man and the woman to the woman to kiss was one order of the old worship. (Just. Mart. Apol. Mai 65).

**17-18** to watch out for those who cause divisions and create obstacles contrary to the doctrine that you have been taught; avoid them. Paul encouraged the fellowship with true saints to the believers of Rome at the same time, here he exhorted to leave the false teachers. Here the



word, “lesson” is the teaching of the Apostle ( I Thess 4:1), today it is the Word of the Scripture. The men to break out the word of God are conflicted with the men to obey the word of God. Then the believer can stop it the disputer, he can stay with them there together. But he cannot do that the right party should come out of it. Because then the peace of the church and her order can be kept.

but their own appetites, This word points to the reason that Roman believers should leave the disputer. That is, they ( distributors) covet the things of this world and seek to them.

the naïve. This means the one who is deceived easily for the lack of his discernment. “ the naïve” is good in the point of no deceit, as he is short to the knowledge of truth, it is dangerous for he is tempted easily.

**19 For your obedience is known to all,** This is to admire for the good aspect of pure character of Roman believers (the obedience to the gospel). Constantly he kept in his mind the dangerous aspect and gives the issue of caution. It is like the word as following.

**to be wise as to what is good and innocent as to what is evil.** “the innocent man” should follow the goodness wisely (quickly) but before the sin he should keep on the sincere character before the sin and should not compromise with it. Here the word, “innocent” (ἀκεραίους = akeraios) means the pure character. ( Mt 10:16)

**20 The God of peace will soon crush Satan under your feet.** This is the word of comfort to the Roman believers. In the contemporary day among the Jews the false teachers took the legalism and blocked out the movement of the gospel and then makes the order of the church confused. But God should be failed the disputer. Refer to Gen 3:15. Therefore Paul knew the fact and comforted the church.

**21-24** The words in this part were the greeting of Corinthian church that lived with Paul. **Timothy**, The meaning of the name is “ the treasure of God”. **my kinsmen**. This word means “compatriots” **Lucius** Refer to Acts 13:1 **Jason** Refer to Act 17:5-7, 9 **Sosipater**, Refer to Act 20:4 **Tertius, who wrote this letter, greet you in the Lord**. Refer to I Cor 16:21 Gal 6:11, II Thess 3:17. **Gaius, who is host to me and to the whole church**, Only Paul is lodged at the house of Gaius, as well as the general persons of the church received the benefits to be lodged at his house.

**25-27 Now to him who is able to strengthen you according to my gospel** The man is search for the strengthen thing in this world. But really, the itself the world is not strengthened. “for “All flesh is like grass and all its glory like the flower of grass. The grass withers, and the flower falls, “the Scripture said, ( I Pet 1:24) But What is the true strengthened thing? It is the thing not to belong to the world but it is different to this world. It is the gospel. What is the reason the gospel is strengthened? It (1) The reason that it was concealed from the eternity. The gospel existed in the beginning of the world. Therefore it is not together with the destiny of this world. It is eternal and is not changed. We have the eternal thanksgiving heart for we have the gospel in our hands. But to this issue there are many people do not give thanksgiving. It is like that the African youth play with the diamond but they do not know the value. . (2) The reason that the gospel the prophets prophesied. The truth of gospel is not revealed suddenly temporary, what had been prophesied before several thousand Christ’s birth or, before several hundred are accomplished directly. For the gospel has the absolute credit , it is the accomplishment of the truth of prophecy.

### **Sermon 56 The brothers that the saints cannot forget (Rom16:1-8)**

The patron of several people. ( verse 2)

Phoebe was a woman deacon. She helped the others much. She did not help only few persons discriminately, but helped several persons. As we see this part she was not tired to help the other rather she had the beautiful virtue to enjoy it. The one who enjoys helping the others receive the great blessing latter. Pro 11:25 says, “Whoever brings blessing will be enriched, and one who waters will himself be watered.”

The loves of the saints that are participate into the life and the death. (3-4)

Prisca and Aquila, who were a couple wanted to serve Paul without saving their life. The reason they did so was to know that Paul was the true servant of Christ. Because he devoted himself to Christ and sacrificed for Christ, Prisca and Aquila who looked at it had the heart to serve Paul by offering even their lives. Cyprian served sacrificially and worked for the church members in the time of severe pandemic state, the pastors of Waldo party, that were exiled to a mountain village in France in 17th century were died except two pastors at the severe pandemic situation. The two survived pastors were Eles and Grove. The believers should love their leaders so. They should love them and should have the heart to love until their death. The Galatians church members had the heart that they picked out their eyes to give them to Paul. (Gal 4:15) The reason that they loved the Apostle Paul so was the fact that he was the true servant. At such thing, Prisca (the wife of Aquila) went ahead. So the woman’s name was written primarily. Also the fact that Shnemite woman helped Elisa accomplished by exhorts her husband. The woman exhorted Elisa made him had the food. (II Ki 4:8)

And also she exhorted her husband that built up a room and made Elisa stayed there. (II Ki 4:9-10) Elisa pointed to the woman and said, “And he said to him, “Say now to her, ‘See, you have taken all this trouble for us; what is to be done for you? Would you have a word spoken on your behalf to the king or to the commander of the army?’” She answered, “I dwell among my own people.”. (II Ki 4:13).

Epaenetus who was the first fruit ( verse 5)

What does the first fruit mean here? This pointed to the one who repented and believed in the gospel firstly in the first time Paul proclaimed the gospel in Asia. He reminded the special delightful fact that Epaenetus was the first fruit of evangelism of gospel. He always was a farmer in the vineyard of God to see the fruit of gospel. The hymn, “going forth with weeping, sowing for the Master, Tho’ the loss so sustained our spirit often grieves, when our weeping over, He will did us welcome, Bringing in the sheaves, bring in the sheavers, We shall come rejoicing.” reveals the longing heart of the evangelist.

Mary who offered much sacrifice for the church( verse 6)

Here, the word, “hard” is precious. Much sacrifice gives the benefit to the others as well as makes me completed. The Lord also was completed by the secret of his sacrifice. (Heb 5:8) Hebrews 12:2 said, “looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.”

Andronicus and Junia ( verse 7)

These were remembered by Paul through four special conditions. Those are, (1) the relative relationship (2) The relationship to be prisoned together. (3) The relationship that was informed to the Apostle for the

high standard of their faith. (4) In life of their faith the relationship that they was conversed before Paul.

We can know that the greeting of the Apostle Paul was the center of Christ. The reason that he remarked the relationship of relative was more delightful for they believed in Jesus. If they did not believe in Jesus, the relative relationship had no the great meaning. Although the saints despised the relative relationship He thought that it has meaning only in Christ. If any relatives did not believe in Jesus they may be not interested in in him. And these two persons were prisoned together with Paul. They were interested by compassioned relationship for they were suffered together. But moreover for their prisoned life was executed for Christ, they to love the Lord respected them one another. And because these two persons were lifted up in their faith, Paul respected them more.

The man who has the faith treats to the faithful person more. Not only that, they were the persons to believe in Jesus than Paul. To the believer the events to relate to Christ are treated as the special meaning. For Paul remembered the fact that they were conversed before himself, it was the symbol that treats the pioneer of the truth preciously. It came out of the heart to treat the truth preciously.

Ampliatius who I loves in the Lord ( verse 8)

Here, to love “in the Lord” means to point to the spiritual love in the relationship to love the Lord. The believer loves him because the other loves the Lord and should love him. Although he did not give some benefits to me I should consider him preciously and should love him.

### **Sermon 57 My mother (Rom 16:13)**

Paul reveals the right attitude to the filial piety in the passage.

That is, he reveals how precious the mother is. He reveals the attitude that the other mother treated also his mother. Mang ja said “ as I treat my old person as my old person, arrives to the other older person. ( Noonoiijinjino) Although he did not know God he said such word according to depending on the conscience that God gives. The reason that Paul said that Lupo’s mother was “my mother” was the fact that her virtue of motherhood was high, and she loved Paul as her son so much. She was a wise woman. The education of children is depended on the wise mother. As the man was born and become well or worse generally is related to his mother. The mother of Moses did not transfer to the hand of Pharaoh and concealed him and also he received him out of the daughter of Pharaoh and educated him. The fact that Moses became a great man might become out of the influence of his mother in the aspect of the man. In the New Testament the mother of Augustine prayed for his son without drying her tear, Nana who was the mother of Gregory, Aretha who was the mother of Bernard, the saint did it, and also Spurgeon ‘s mother also did it. The mother sacrifices to beget his children as well as she should offer the sacrifice of childbirth to beget there. Because it is more important duty, the woman did not charge the other work except the duty of childbirth. I Tim 2:15 said, “Yet she will be saved through childbearing—if they continue in faith and love and holiness, with self-control“.

Paul reveals that the relationship of the mother and his children should be true to the spiritual relationship than the blooded relationship. Paul called for Timothy as his true son. ( I Tim 1:2) Jesus also said “And stretching out his hand toward his disciples, he said, “Here are my mother and my brothers! For whoever does the will of my Father in heaven is my brother and sister and mother.” (Mt 12:49-50) the truth of the Christianity did not despise the relationship of the blood But he

transcended it but the relationship of the spiritual element is more precious than the blooded element.

[The End of the Commentary of The Epistle to The Romans by Rev.  
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Soli Gloria Dei