

COMMENTARY – ROMANS - Toews

John E. Toews, *Believers Church Bible Commentary, Romans. Romans* (Scottsdale: Herald Press, 2004),

Rom 12:1-8 의 주석을 다시 읽을 것 P 295-304

사도바울 시대 이전에 이미 로마에는 유태인들이 살고 있었는데 Nero 황제가 기독교인들을 박해할 당시 AD 64년에는 기독교인이 꽤 많았고 가정에서 모이는 교회수도 상당수 있었다고 역사가들은 전합니다.¹

로마의 가정 교회들은 로마에 노예로 잡혀간 유대인들과 그곳에 살던 이방인들에 의해 설립되고 성장했을 것이라고 학자들을 추측을 합니다.

바울은 자기가 방문한 일이 없는 로마의 기독교인들에게 편지를 씁니다.

로마서 11 장까지 에서는 율법을 지키므로 구원받는다 믿고 있던 유대교주의에 도전하여 예수를 중심으로 그를 믿으므로 그의 은혜로 구원 받는 것이라고 대응했습니다.

로마에는 유대인들과 유대인 기독교인들 사이에, 그리고 이방인과 기독교인 사이에 신학적인, 문화적인 차이 때문에 서로가 반목하고 서로를 제외하려는 문제점을 안고 있었다고 합니다.

바울은 1) 이방인을 위한 사도, 그의 궁극의 목적은 이방인들에게 선교 하는 것이었으며,
2) 기독교는 유대교의 완성이라 보고 하나님의 백성은 이방인까지 포함한다고

¹ John E. Toews, *Believers Church Bible Commentary, Romans. Romans* (Scottsdale: Herald Press, 2004), 22.

하나님의 백성에 대한 개념을 재 정리하고, 기독교는 유대교의 완성이라고 보고.

3) 유대주의가 율법을 지키므로 구원에 이르는 것이 아니라 하나님의 선택에 의해서, 그의 은혜로만 구원에 이르고 법을 지키는 것은 계약의 구원을 지키는 행동으로 한다고.

“씨저가 로마의 하나님이라고 주장하는 로마 제국의 기쁜 소식” 예배하라고 가르치는 로마에 “예수그리스도가 주이다” 라고 믿는 복음으로 바꾸고 그만이 선과 정의 평화를 이룬다, 그러므로 씨저가 아닌 예수 그리스도에게 예배를 드린다고 가르치는 것을 골자 로 합니다.

죄는 죄는 나쁜 행실일 뿐만 아니라 인간과 세계를 정복하고 노예로 만드는 힘이다. 그러므로 그리스도 안에서 죄가 파괴되었다고 설교.

Rom 2: 6-10

According to Toews, verse 6 states the principle of God's judgment: *For he will repay according to each one's deeds [NIV & NRSV]*: It is a direct quote from Ps. 62:12: [*and steadfast love belongs to you, O Lord. For you repay to all according to their work*] and Prov. 24:12b: [*Does not he who keeps watch over your soul know it? And will he not repay all according to their deeds?*]. This represents the classic statement of the Jewish doctrine of corresponding retribution. “To everyone” [all] reaffirms the inclusiveness of all people. The good and bad works are described in largely relational. The *to the Jew first and also the Greek* in both vv. 9 and 10 reinforces the universal thrust of *to each and* underlines impartial judgment of God on all the people who receive the

revelation of God's righteousness (1:16). The terms of judgment are precisely the same for all people.²

There is salvation, righteousness, glory, honor, and peace to all who believe (*faith* and/or *do good*) both Jew and Gentile (1:16 and 2:10). There is wrath and judgment against all unrighteous, both Jew and Gentile (1:18 and 2:9). God disregard group distinction in salvation and judgment. Here Paul does not specify the audience. He stresses the impartiality of God, hence recurrence of "all" throughout the text – salvation to *everyone*, wrath against *all, all* who judge hypocritically are without excuse, distress for everyone who does evil, glory and honor and peace for *everyone* who does good.³

The creation theme of 1:10f. appears in ch. 8. Paul introduces the creation story from Genesis to underline the covenantal character of relationships. God is knowable in and through creation. Human sinfulness consists in breaking covenantal relationships, with God first and then with fellow human-beings. Human beings are central to the problem of creation as well as to its redemption. When humanity is redeemed by God, the creation is released and restored.⁴ God judges people who hypocritically judge fellow human beings. Christians are not to judge fellow Christians who are different, but are to welcome each other (14:1-15:13). This reminds the Roman Christians that there is no ground for passing judgment on one another.⁵

Paul adds a new perspective in Romans. God's impartiality means there is no distinction between people. The impartiality of God is used in Acts 10:34-35 to help Peter understand that God accepts people across ethnic boundaries. The gift of the Holy Spirit to Gentile Christians, just as it was given to Jewish Christians, confirms this impartiality. Therefore, Peter baptized and incorporated them into the church (cf. also 15:7-10).⁶

² John E. Toews, *Believers Church Bible Commentary, Romans. Romans* (Scottsdale: Herald Press, 2004), 73.

³ John E. Toews, *Believers Church Bible Commentary, Romans. Romans* (Scottsdale: Herald Press, 2004), 74.

⁴ John E. Toews, *Believers Church Bible Commentary, Romans. Romans* (Scottsdale: Herald Press, 2004), 74.

⁵ John E. Toews, *Believers Church Bible Commentary, Romans. Romans* (Scottsdale: Herald Press, 2004), 74.

⁶ John E. Toews, *Believers Church Bible Commentary, Romans. Romans* (Scottsdale: Herald Press, 2004), 75.

Impartiality is the ground for God's righteousness. God judges all people and makes righteous all people "without distinction." Therefore, people are called to live justly without regard for the ethnic identity or social status of others.⁷

Idolatry: relationship with God and others: When human beings reject God, they commit themselves to other gods, to idols. The heart of human crisis is idolatry, substituting someone or something for God as lord. When men and women do that, they become what they worship. The punishment for idolatry is sin and more sin, perversion and more perversion, chaos and more chaos. The judgment of God matches the unrighteous actions of humans. There is direct relationship between deed and consequences. Paul is describing alienation and dehumanization. The more people reject God for other gods, the more alienated and dehumanized they become. The idolization of "me" or "my people" results in total enslavement and perversion. The "abuse" that resulted from idolatry all concern relationship between human beings. The more people reject God the more dehumanized, the more fractured, the more abusive relationships become. The end is total chaos. God lets people become what they worship. Whoever it is, we will become like our gods or like God.⁸

Essay: Salvation-judgment by works:

In his essay, Toews claims that Romans 2 contains a set of texts that have been very troubling in the interpretation of Paul. Does Paul teach salvation and judgment by works in vv. 6-7 (*he will render to everyone according to their works, to those who by patience is well-doing seek for glory and honor and immortality, he will give eternal life*), v. 10 (... *glory and honor and peace for everyone who does good*), v. 14 (when Gentiles ... *do the things of the law*), vv. 25-27 (*those who ... keep the law will condemn those who do not*)?⁹

Romans 2 seems to contradict what Paul says in 3:20, *no human beings will be justified in his sight by works of law*, and the whole theology of justification by faith in the rest of the letter. The most common ways of interpreting these texts are: 1) they reflect a holdover [survival/leftover] from Paul's Jewish past which he has not yet overcome; 2) Paul is speaking hypothetically as if the law could be fulfilled (which we know is not possible); 3) Paul is speaking of Gentile Christians who fulfill the law through faith in Christ and life in the Spirit; 4) Paul contradicts himself. Each of these interpretations has serious problems.¹⁰

⁷ John E. Toews, *Believers Church Bible Commentary, Romans. Romans* (Scottsdale: Herald Press, 2004), 76.

⁸ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 76.

⁹ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 408.

¹⁰ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 408.

The text should be read as is. The theme in 2:6-7 and 10 is impartial judgment according to works. The theme of judgment by works is an important teaching of Paul (see Rom. 14:10-12; I Cor. 3:13-15; 2 Cor. 5:10; 9:6; 11:15; Gal. 6:7; Eph. 6:8; Col. 3:25; I Tim. 5:24-25; 2 Tim.4:14. It is a theme that is deeply rooted in the OT, Judaism, and early Christianity (see Pss. 9: 8-21; 37:9, 37; 58:12; 62:10,13; 96:10, 13; Job 34:11; Prov.10:16; 24:12; Ecc. 12:14; Isa. 3:10-11, 59:18; Jer. 17:10; 25:14; 32:19; Lam.3:64; Hos. 4:9; IQS 5:6f; 10:16-18; CD 7:9f; IQH 18:12f.; IQpHab. 8:1f.; 10:3; 12:14-13:4; Pss. Sol. 2:17f., 38; 9:4; 2 Bar. 13:8; 44:4; 54:21; 85:15; 4 Ezra 6:19; T. Gad 7:5; T. Ben. 10:7f.; 1 En. 1:7-9; 5:5-9; 16:2; 25:4f.; 41:2, 9; 50:14; 60:6; 62:2f.; 63:8; 100:7; As. Moses 12:10; Sib. Or. 4:183; Matt. 7:21; 12:36; 16:27; 25:35; John 3:20-21; 5:29; I Pet. 1:17; James 1: 25; 2:24; Rev. 2:23; 14:3; 20:12-13; 22:12).¹¹

E.P. Sanders has shown decisively that Judaism was not a religion of works righteousness. Salvation in Judaism is always by grace, and judgment is according to works. God saves Israel by grace, by election, and within that framework of grace God rewards good deeds and punishes evil. Works are the condition of remaining within the covenant, within grace; they are never a condition for earning salvation.¹² [Therefore], Romans 2 reflects an inner Jewish debate. Almost everything is standard Jewish teaching. That Jews are people who obey the law, that judgment is according to works, that circumcision is defined by doing the law are all taught in first century Judaism. The notion of righteous Gentiles – Gentiles who do the law – is not a common idea, but it is present in Jewish literature. Romans 2, therefore, essentially states a Jewish view of judgment. But Romans 2 also radicalizes the judgment by universalizing it; it applied to both Jews and Gentiles equally. The general context in Romans is the just and inevitable retribution of God. The more immediate context is the reminder that God’s judgment includes those who judge others, especially those who presume on God’s mercy by refusing to repent. The principle of the judgment in Romans 2:6 is corresponding retribution – each according to his/her works. Verses 7-10 shows exactly how that works.¹³

[Romans 2: 7-10: ⁷to those who by patiently doing good seek for glory and honor and immortality, he will give eternal life; ⁸while for those who are self-seeking and who obey not the truth but wickedness, there will be wrath and fury. ⁹There will be anguish and distress for everyone who does evil, the Jew first and also the Greek, ¹⁰but glory and honor and peace for everyone who does good, the Jew first and also the Greek].

¹¹ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 408.

¹² John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 408

¹³ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 408

V. 12: *All who have sinned apart from the law will also perish apart from the law, and all who have sinned under the law will be judged by the law.* Verse 12 states the principle of impartiality in a new way, within or without the law. Verses 14 and 27 illustrate the “without the law” principle.¹⁴

[V. 2: 14: *When Gentiles, who do not possess the law, do instinctively what the law requires, these, though not having the law, are a law to themselves. 2:27: Then those who are physically uncircumcised but keep the law will condemn you that have the written code and circumcision but break the law.]*

What Romans 2 makes clear is that judgment is according to works without respect of persons. Salvation or eternal life is granted to those who live obediently in relation to the revelation they have received, whether within the law or without the law. Paul’s real point is that judgment does not depend on whether one is within or without the people of the law. Both people will be judged by God because both sin.

The affirmation of judgment according to works in Romans 2 is part of much larger biblical teaching that Protestants want to ignore. Judgment in the Bible is not according to grace, or faith, or mercy. It is according to works without respect of persons.

Does that mean Romans 2 teaches people can be saved by works? It does not say that. As the larger message of Romans make exceedingly clear, no human being can or will stand before God in his/her own righteousness – that is what Jesus is all about. The whole point of Romans 1:18-2:11 is that God is judging humanity because men/women did not center their lives in God –e.g., recognize, honor, glorify. Paul’s concern here is not to offer a definition of the gospel, but to undercut exclusive understanding of righteousness and God’s judgment.¹⁵

Salvation in the Bible –both testaments –is always God’s gracious gift; it can never be earned. God owes no one salvation. God judges all people by the evidence of their salvation –by their works.

Paul in Romans 2 is a Jew, just as Jesus and James were. Judgment by and ethics are flip sides of the same coin for Paul, as they were for the Jews and the other early Christians.

The teaching of Romans 2 regarding judgment by works is also consistent with another pattern that may be discerned in the Pauline “judgment” text. As Neal Watson has pointed out, they are consistently addressed to problems of presumption and arrogance, “Puffed-upness,” or to people living in a state of illusion. They are designed to evoke repentance and obedience.¹⁶

¹⁴ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 408

¹⁵ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 409.

¹⁶ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 409.

.....
.....

Above scripture texts:

Rom. 14:10-12: *Why do you pass judgment on your brother or sister? Or you, why do you despise your brother or sister? 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 give praise to God.' ¹²So then, each of us will be accountable to God.*

I Cor. 3:13-15: *the work of each builder will become visible, for the Day will disclose it, because it will be revealed with fire, and the fire will test what sort of work each has done. ¹⁴If what has been built on the foundation survives, the builder will receive a reward. ¹⁵If the work is burned, the builder will suffer loss; the builder will be saved, but only as through fire.*

2 Cor. 5:10: *For all of us must appear before the judgment seat of Christ, so that each may receive recompense for what has been done in the body, whether good or evil.*

2 Cor. 9:6: *The point is this: the one who sows sparingly will also reap sparingly, and the one who sows bountifully will also reap bountifully.*

2 Cor. 11:15: *So it is not strange if his ministers also disguise themselves as ministers of righteousness. Their end will match their deeds.*

Gal. 6:7: *Do not be deceived; God is not mocked, for you reap whatever you sow.*

Eph. 6:8: *knowing that whatever good we do, we will receive the same again from the Lord, whether we are slaves or free.*

Col. 3:25: *For the wrongdoer will be paid back for whatever wrong has been done, and there is no partiality.*

I Tim. 5:24-25: *The sins of some people are conspicuous and precede them to judgment, while the sins of others follow them there. ²⁵So also good works are conspicuous; and even when they are not, they cannot remain hidden.*

2 Tim. 4:14: *Alexander the coppersmith did me great harm; the Lord will pay him back for his deeds.*

Ps. 9: 8-21: ⁸ He judges the world with righteousness; he judges the peoples with equity. ⁹ The LORD is a stronghold for the oppressed, a stronghold in times of trouble. ..¹⁶ The LORD has made himself known, he has executed judgment; the wicked are snared in the work of their own hands. ¹⁷ The wicked shall depart to Sheol, all the nations that forget God. ¹⁸ For the needy shall not always be forgotten, nor the hope of the poor perish forever.

Ps. 37:9, 37: For the wicked shall be cut off, but those who wait for the LORD shall inherit the land. ³⁷ Mark the blameless, and behold the upright, for there is posterity for the peaceable.

Ps. 58:12:

Ps. 62:10, 13: and steadfast love belongs to you, O Lord. For you repay to all according to their work.

Ps. 96:10, 13: ¹⁰ Say among the nations, ‘The LORD is king! The world is firmly established; it shall never be moved. He will judge the peoples with equity.’ ¹³ before the LORD; for he is coming, for he is coming to judge the earth. He will judge the world with righteousness, and the peoples with his truth.

Job 34:11: For according to their deeds he will repay them, and according to their ways he will make it befall them.

Prov.10:16: The wage of the righteous leads to life, the gain of the wicked to sin.

Prov. 24:12: if you say, ‘Look, we did not know this’—does not he who weighs the heart perceive it? Does not he who keeps watch over your soul know it? And will he not repay all according to their deeds?

Ecc. 12:14: ¹⁴For God will bring every deed into judgment, including * every secret thing, whether good or evil.

Isa. 3:10-11: Tell the innocent how fortunate they are, for they shall eat the fruit of their labors. ¹¹ Woe to the guilty! How unfortunate they are, for what their hands have done shall be done to them.

Isa. 59:18: According to their deeds, so will he repay;

Jer. 17:10: I the LORD test the mind and search the heart, to give to all according to their ways, according to the fruit of their doings.

Jer.25:14: For many nations and great kings shall make slaves of them also; and I will repay them according to their deeds and the work of their hands.

Jer. 32:19: great in counsel and mighty in deed; whose eyes are open to all the ways of mortals, rewarding all according to their ways and according to the fruit of their doings

Lam. 3:64: Pay them back for their deeds, O LORD, according to the work of their hands!

Hos. 4:9: And it shall be like people, like priest; I will punish them for their ways, and repay them for their deeds.

IQS 5:6f; 10:16-18; CD 7:9f; IQH 18:12f.; IQpHab. 8:1f.; 10:3; 12:14-13:4; Pss. Sol. 2:17f., 38; 9:4; 2 Bar. 13:8; 44:4; 54:21; 85:15; 4 Ezra 6:19; T. Gad 7:5; T. Ben. 10:7f.; 1

En. 1:7-9; 5:5-9; 16:2; 25: 4f.; 41:2, 9; 50:14; 60:6; 62:2f.; 63:8; 100:7; As. Moses 12:10; Sib. Or. 4:183;

Matt. 7:21: ‘Not everyone who says to me, “Lord, Lord”, will enter the kingdom of heaven, but only one who does the will of my Father in heaven.

Matt. 12:36: I tell you, on the day of judgment you will have to give an account for every careless word you utter;

Matt. 16:27: For the Son of Man is to come with his angels in the glory of his Father, and then he will repay everyone for what has been done.

Matt. 25:35-46: for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me. I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.”⁴⁰And the king will answer them, “Truly I tell you, just as you did it to one of the least of these who are members of my family,* you did it to me.”⁴¹Then he will say to those at his left hand, “You that are accursed, depart from me into the eternal fire...”⁴⁵Then he will answer them, “Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me.”

⁴⁶And these will go away into eternal punishment, but the righteous into eternal life.’

John 3:20-21: For all who do evil hate the light and do not come to the light, so that their deeds may not be exposed.²¹But those who do what is true come to the light, so that it may be clearly seen that their deeds have been done in God.

John 5:29: those who have done good, to the resurrection of life, and those who have done evil, to the resurrection of condemnation.

I Pet. 1:17: If you invoke as Father the one who judges all people impartially according to their deeds, live in reverent fear during the time of your exile.

James 1: 25: But those who look into the perfect law, the law of liberty, and persevere, being not hearers who forget but doers who act—they will be blessed in their doing.

James 2:24: You see that a person is justified by works and not by faith alone.

Rev. 2:23: and I will strike her children dead. And all the churches will know that I am the one who searches minds and hearts, and I will give to each of you as your works deserve.

Rev. 14:3: And I heard a voice from heaven saying, ‘write this: Blessed are the dead who from now on die in the Lord.’ ‘Yes,’ says the Spirit, ‘they will rest from their labors, for their deeds follow them.’

Rev. 20:12-13: And I saw the dead, great and small, standing before the throne, and books were opened. Also another book was opened, the book of life. And the dead were

judged according to their works, as recorded in the books.¹³ And the sea gave up the dead that were in it, Death and Hades gave up the dead that were in them, and all were judged according to what they had done.

Rev. 22:12: 'See, I am coming soon; my reward is with me, to repay according to everyone's work.

.....

.....

Romans 6: 15-23

The notion of freedom is present only as a contrast to slavery, The human condition is defined as enslavement. A slave is a person who is owned by someone, who is not free, but must obey the owner. He is contrasting two slaveries. The question outlines the alternative slaveries in the starkest terms. The options are **Sin** or Obedience. Each demands obedience. Each has consequences, death for obedience to **Sin**, righteousness for obedience.¹⁷

6: 17-23

Paul elaborates the meaning of slavery by contrasting the options of what the Christians were before they became Christians, "then" and what they are "now."¹⁸... The fundamental contrast is **Sin** and **Righteousness**. Both are presented as powers that govern a kingdom and that demand obedience from the slaves. **Sin** is described in different ways: as uncleanness (v. 19), as lawlessness (v. 19), as things to be ashamed of. **Sin** expresses itself in sexual immorality, in violation of the law, in appropriate behavior. .. **Righteousness** is a synonym for God, v. 22, and the saving power of God to make the world right. But righteousness also is defined by obedience, freedom, slavery, or presentation for service, holiness, and eternal life. The term also has a strong ethical quality. **Righteousness** describes the character of life for those baptized into Christ. It is life of obedience and enslavement to God, and of freedom from **Sin**.¹⁹

¹⁷ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 179.

¹⁸ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 179.

¹⁹ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 180.

The analogy concludes with a final comparison in v. 23. The provisions of **Sin** are death. The word normally translated "wages" really means "provision." Sin, are deadly; they are poisonous, and produce death when consumed. But Christians receive a free gift, eternal life. The means and context of the gift is Jesus Christ as Lord. Baptism means a change of ownership and a change of community. Followers of Jesus, especially Gentile Christians, have been transferred from the ownership of **Sin** to **Righteousness** (God). Transference does not mean freedom. Rather, it means the transfer from one lord and his community to a new lord and his community. It means that the followers of Messiah Jesus must live by the rules of the new lord and his community. [transfer from a deadly alcoholic's community to worshipping community]. Christians as slaves are to live obediently to the new teaching of the new lord, freed from sin, slaves of Righteousness and of God.²⁰

[We hope your participation at this service and every contact with us every week may encourage you, urge you, strengthen you to end your addiction and return to God. We must keep fighting together. If that doesn't happen, you and I are wasting our time].

7: 18-20

Sin living within means that the good (the law) does not dwell within, that is, in the flesh. Sin living within produces disobedience. .. Sin residing in Israel and dominating the flesh is responsible for evil.²¹
[Brain knows only it likes it or dislike it and enslave us with what it likes. . .]

The one law, the law of God is good, and "a different law" or an anti-law [of God] is evil.

The problem is that a war is waging within (*in my members*) that takes Israel captive to the law of Sin that also exist *in my members*. Israel has been defeated in war. The crisis of the defeated and broken self, at war and enslaved, is deepened by Sin's creation of an anti-law [of God]. Sin living within has created its own law that takes Israel captive against its will.²²

²⁰ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 181.

²¹ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 201.

²² John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 202.

Israel's situation is desperate. The future is death. Therefore, the anguished confession and cry of v. 24. A dramatic and powerful rescue operation is Israel's only hope.²³

Sin is not a transgression or a misstep. Rather it is a power that conquers and rules the cosmos and every human being. Even worse. **Sin** is a tyrannical power that lives within Israel. **Sin** has power resides in the domain of the flesh, the force field operating through the body and linking people with world system of the old age. The flesh and the Spirit are competing force fields. **Sin** as power dominates the force field of flesh.²⁴

8: 1-11

God mounted a rescue operation. *God sending his own son* is "a sending formula" used in the early church to formulate a Christology: God sends the son *in the likeness of sinful flesh* to effect redemption. Messiah Jesus identified fully with the human condition. *Likeness* describes a completely adequate expression of a reality. *Flesh* means solidarity with humanity and a power or sphere of power [*Essay: Flesh in Romans*]. Christ fully identified with the power of Sin in the power sphere of the flesh (see 2 Cor. 5:21 for a similar statement of Christ's radical identification with the human condition).²⁵

Verse 8: 4 states the purpose of the son's sending and redemptive action. It is *in order that the righteous requirement of the law might be fulfilled*. The term *righteous requirement of the law* is singular, describing the righteous requirement of the law as a whole or as a unity. It is fulfilled "among us," not "by us." Something is accomplished for followers of Jesus. The righteous requirement of the law, precisely what the law of God required in 7:14-25 and the "I" willed to fulfill, has been fulfilled by Messiah Jesus. Law fulfillment is not something done by followers of Jesus, Jew or Gentiles, but by the faithfulness of Jesus. There is no end-time condemnation in Christ (v. 1), because the law is fulfilled and because Sin is condemned in the flesh (v. 4). *To the one not walking according to the flesh but according to the Spirit* indicates the manner of

²³ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 203.

²⁴ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 204.

²⁵ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 207.

the law's fulfillment. Walk is a metaphor for ethics; it describes life that is conducted according to standard. The Spirit now lives where **Sin** once lived. Therefore, the law is fulfilled.²⁶

People, Paul says, live in one of two kingdoms or under one of two rulers, flesh or Spirit. The kingdom determines the thought pattern or the worldview. Paul is describing a fundamental value system, a moral center or compass, which shapes how people live. The options are the rule of a worldview determined by the flesh or the rule of a worldview determined by the Spirit. The consequence of the flesh worldview is death, complete separation from God (v. 6). The consequence of the Spirit worldview is life and peace. The great goals of the Jewish people and the Hebrew Scripture, life and well-being, are obtainable through the rule of the Spirit. The reason the worldview of the flesh is so fatal is grounded in its view of God (vv. 7-8). This worldview is characterized by a state of enmity to God; it is actively hostile to God. It is further defined as a refusal to submit to God's law. The law of God is a good thing (7:7-25); it reveals the will of God. To choose to submit or obey that law is the mandate for the Jewish people. But people with a fleshly worldview do not; in fact, they are powerless to do that. The fundamental problem of the fleshly worldview is that it does not give people the power to please God. The implication, though not stated, is that the people living *according to the Spirit* fulfill the law and thus please God. Paul again emphasizes that the flesh is the problem of the law, and that the Spirit is God's answer to that problem. Flesh Worldview - hostility to God- disobey the law - death. The Spirit Worldview- peace with God- fulfill the law - life.²⁷

The result of having the Spirit, and thus being a follower of Jesus, is stated in v. 10. *If Christ is in you(which he is),the body [is] dead because of Sin and the Spirit [is] life because of righteousness. Christ in you is synonymous with you in the Spirit, Spirit of God dwells in your, and Spirit of Christ has* in v. 9. The Spirit is defined as *the Spirit of God and the Spirit of Christ*.²⁸

²⁶ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 207.

²⁷ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 208.

²⁸ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 209.

For Paul, Messiah Jesus is the fullest manifestation of God. The Spirit is the Spirit of God and of Jesus. The church is the body of Christ and the fellowship of the Spirit. The one Spirit constituted one body, one community of those who received the Spirit. The followers of Jesus, Jew and Gentile, at one and the same time are the body of Christ, possess the Spirit of God, and have Christ present in the community. Thus, *Christ in you* is not primarily an individual experience. It was always an experience *in Christ*, that is, within the body of Christ. To be *in Christ* is to share in the surge of charismatic life which followed from the Spirit and within the Christian community. It was essentially social rather than an individual phenomenon. To live *according to the Spirit* is to live within the community of the Spirit that is shaped by the Spirit worldview given by God.²⁹

The result of living in the power sphere of the Spirit is life. The quality of that life is described as *the body is dead because Sin and the Spirit is life because of righteousness*. Paul is talking here about the life in the Spirit. He is not contrasting two forms of life, life in the flesh and life in the Spirit. Therefore, the body is dead because of **Sin** is a reference to the death to Sin of the Spirit led, Christ possessed, people. The people in whom Christ is present have died to **Sin**, and thus are released from its controlling power.

They also experience the life-giving quality of the Spirit because of the righteousness of God revealed in the world through Messiah Jesus. The Spirit gives life, because the righteousness of God has overcome **Sin**.³⁰

The law was a guide to righteousness, as well as a definer of sin.³¹

The challenge of worldviews: We all live with a worldview, a set of assumptions and perspectives that shapes the way we see and interpret life and reality. Paul challenges us with two worldviews, the worldview of the flesh versus the worldview of the Spirit. The worldview of the flesh is centered in me, in what serves and pleases me and my interests. The worldview of the Spirit is centered in God, in what serves and pleases God and God's mission in the world. Paul's contrast of two different worldview is part of a larger doctrine of "two ways," "two

²⁹ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 209.

³⁰ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 210..

³¹ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 216..

alternative ways of thinking and living that was common in the first century.³²

그러므로 **1-11 장은** 이방인과 유대인과의 관계를 정립하고 믿음, 은혜, 구원을 정립. 유대인과 이방인은 하나이고 하나님의 한 백성이고 동등하게 하나님의 계약과 구원의 대상이라고 하나님과 그들의 관계를 재 정립 12 장 이하에서는 하나님의 구원은 그들의 구원 체험과 일치하는 삶을 요구한다는 것. 유대인들은 구원에 대한 반응 (Response)를 Halacha, walk (행동) 이라고 부르고, 후대의 기독교인들은 이를 “윤리” 혹은 “사는 방법”이라고 정의 하였다. 그러므로 6 장과 8 장에 명시한 대로 “의”는 “변화된 생”을 요구하는데 의 중점은 12-15 에 “믿는 이들의 생활방식” (Life style)은 우리들에게 베푸신 하나님의 자비에 대한 희생적 감사를 의미한다. 더 나아가서 개혁적인 윤리 (Transformed ethic)를 의미한다. 이런 윤리의 근원은 “생각을 달리하는 데에 둔다”. 생각을 고쳐먹는 데에다 둔다. 근본적으로 생각을 바꾸어 변화된 세계관과 거기에 맞는 행실이 따르지 않고서는 변화된 생이 있을 수 없다는 것이다. 그러므로 하나님의 구원은 항상 변화된 새로운 생활을 요구하신다. 그러므로 이방인들에 대해 생각을 고쳐먹고 사람들에게)이들에게 선을 행하고 그들을 사랑하고 자신보다 하나님과 남을 기쁘게 하라” 가 바울의 윤리이다.³³

산 제사로 드리라 12:1b-2

³² John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 217.

³³ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 295.

하나님께서 우리들을 위해 자비를 베푸사 구원하여 주셨기 때문에 거기에 합당한 삶으로 반응하라고 권하신다. 모든 사람과의 관계를 개선하고 재정비하고 자신을 알고 죽이고 변화 (transform) 하여 그리스도와 함께 죽고 그와 함께 일어남을 의미한다.

과거의 생활과는 끊고 새로이 생을 시작하고 -이것을 바울은 “산 제사를 드리라” 세상을 본 받지 말라” 고 표현한다. Transform of mind 라고 부른다.

Ethics in Dissertation

하나님의 도덕/윤리의 기초는 1) 하나님 중심, 하나님의 자비에 근거 한다. 하나님의 뜻에, 하나님을 기쁘게 함에 근거를 둔다. 그러므로 기독교인들의 공동체는 하나님이 어떤 분이냐, 하나님은 우리를 위해 무엇을 하셨으며 하나님이 무엇을 요구하시는지

(산 제사), 그리고 무엇이 하나님의 뜻에 합당한지 그리고 그의 뜻에 일치하는가에 따라 재정비 (reshape) 해야 한다.

34

그러므로 기독교인들의 새로운 identity 는 하나님께 산 제사로 바치는 데에 그 근거를 두고,생각의 개혁에 근거를 둔다.

(은행에 저금이 없으면 죽는 것처럼 생각하던 내가 돈이 없는 것이, 가난한 것이 정상이고 그리스도에게 더 가깝다고 생각에 개혁을 가져와.

그러므로 개혁된 생각은 옳은, 제대로 된 생각, 옳게 제대로 바르게 사는 데에 중추가 된다. 그러므로 교회 공동체의 생각의 변화가 없이는 교회의 정체성 (Identify) 가 정비

³⁴ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 300.

(Reshape)이다. 즉 하나님의 뜻을 알고, 그의 뜻에 따라 생각하고 그의 뜻에 따라 살아야 성령님의 생각을 닮아 가며 그의 생각을 생각하며 살 수 게 된다는 것이다.³⁵

바울은 12:16 에 서로 한마음이 되고, 교만한 마음을 버리고 비천한 사람들과 함께 사귀고 지혜 는 척 하지말고 선한 일을 하라고 하는 것이다.

그러므로 생각을 고쳐먹는 은 subversive thinking 과 행동을 요구한다.

지위와 power 도 내려놓고 낮은 이들과 함께 하기 해 ---

고전 1:17, 고전 9:15-18 을 인용. 빌 3:4-11 에

그리스도를 얻기 해 든 권세와 권리를 내려놓아.

마음은 자신의 신분을 뒤집어. 예수를 따르는 자들도 그렇게하기를 요구.

우리들의 가치관과 생이 그렇게 되기를 요구하신다.

예수그리스도께서 그렇게 사셨기 때문에. 그리스도께서는 약하고 낮은 사람을 위해 자신의 지위를 포기 하셨다.³⁶

그러므로 기독교인들은 자신에 대해서나 남들에 대해서도 다르게 생각할 수 있는 사람들이다. 정직하게 자신을 보고 다른 사람들의 필요(Need) 와 평안 (wellbeing)에 우선권을 주는 사람을 말한다.

누구나 가치 있게 여기고 한 가족으로 간주하고 명예 없는 낮은 자 (less honorable) 와 부끄러운 사람들 (the shamed)을 높이고 honor 해야 한다. 이러한 countercultural behavior (반문화적 행동) 는 하나님이 베푸신 자비와 예수 그리스도의 service 때문에 우리들의 마음과 생각 속 깊이에서 변화가 일어날 때에만 가능하다.

³⁵ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottdale: Herald Press, 2004), 303

³⁶ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottdale: Herald Press, 2004), 303

대상이 교회 안에서 교회 밖으로 바꾸어야 한다. 인종이 다를지라도 신분이 높고 낮거나 모두를 형제로 사랑하고 존경해야 한다.³⁷

Gordon Crosby 는 Jubilee 는 Bring outsider inside and allow them to stay there forever 라고 했다. 그러므로 바울은 생각의 변화와 교회의 세계관에 대한 가르친 유일한 초대 교인이다.

신약에서 마음에 대한 구절 24 개 중에서 20 개가 바울 서한에 있고

26 개의 생각에 대한 구절중 23 개가 바울 서한에 있다.³⁸

Rom. 12:15-16: Be associate with the lowly

Rejoice with those who rejoice, weep with those who weep. ¹⁶*Live in harmony with one another; do not be haughty, but associate with the lowly.*

In this text, Paul contrasts two kinds of thinking, “thinking beyond the proper bounds” or hubris thinking and modest or reasonable thinking. The first describes arrogant and ambitious thinking, the second pictures self-controlled thinking. Both kings are used in political contexts to describe the relationship between people. ³⁹ The first creates conflict and destroys community, the second controls ambition for the welfare of the community. The problem among Christians in Rome is *ambitious* thinking, *thinking arrogantly* in v. 3 and *proud thinking* in v. 16. Correct thinking in v. 3 is based on a mean outside of the self, *to each as God has measured a measure of faith*. The gift of God to each person, not personal ambition, is the standard for self-assessment. The goal defined in v. 16 as *the same thing thinking among one another*. It is not keeping within the limits of what God has given, but the total reversal of *associating with the lowly ones*. The antithesis to the proud in v. 16 is *the lowly*, the people who lack honor and instead are characterized by shame [the poor, sick, slaves, Gentiles and homeless]. People in the church can *think the same thing among one another* only when the people of status and power associate with *the shamed*, the people with no honor and status. The unity of the community is threatened by arrogant thinking. The renewal of the mind calls for subversive thinking and behavior, choosing to give up power and status to become one with the lowly. [status

³⁷ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 306.

³⁸ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 306.

³⁹ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 302.

reversal]. Paul surrenders all his rights in the gospel for the welfare of his churches (I Cor. 9:25-18); he refuses to boast except in his weakness because *when I am weak, then I am strong* (2 Cor. 12: 10); he willingly suffer the loss of all privilege for the sake of *gaining Christ* (Phil. 3:4-11). Paul practices status reversal and calls Jesus followers to such a value commitment and lifestyle because that is how Jesus lived. Jesus surrendered status for the weak and the lowly (2 Cor. 8:9).⁴⁰

To live as the Body of Christ 12:4-8

The community as a body was a common metaphor in ancient political thought. A community or a city was compared with the human body to encourage cooperation and unity. The first line of the metaphor speaks of diversity, many different members with different functions. The second line centers the diversity –*the many are one body in Christ*, which is further defined as *members one of another*. The third line exhorts the use of the different gifts given by God to each member. Seven gifts are identified..... The gifts of service provide acts of service to the community. ... The gifts of charity from one's own resources must be exercised with simplicity. The patron who provides financial support for those in need must demonstrate earnest dedication. The gift of mercy must be bathed in a cheerful spirit. Each gift is to be exercised faithfully for the benefit of whole community (see I Cor. 12 and Eph. 4 for other gift lists with similar concerns for unity in diversity). The point of the metaphor is that the sum is greater than the parts; The Roman Christians must learn to see themselves as interdependent parts of a larger whole. All parts are important and needed for the well-being of the whole. No part should think arrogantly about its importance or role. Thinking too highly oneself is inappropriate, because each gift is defined by *being members one of another*. The churches are composed of interdependent people.⁴¹

Comments and observations

Christians must think honestly about themselves and give priority to the needs and wellbeing of other people. Everyone is valued and loved as members of the same family. The less honorable, or the shamed, are lifted up and honored. Even persecutors and oppressors are blessed. Such counterculture behavior can occur only if the mid has been changed as its deepest center because of the mercies of God (12:1) and the service of Christ (12:11). Many commentators suggest the audience shifts in v. 14 from people inside the church to those outside. Christians can be persecuted and oppressed by fellow-Christians, especially in communities of diverse ethnic composition and socioeconomic distinctions, as well as by non-Christians in the society. The transformed mind

⁴⁰ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: Herald Press, 2004), 303.

⁴¹ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: uted Herald Press, 2004), 304.

must learn to treat fellow Christians of different ethnic origin and of high and low status as brothers and sisters. And distinct lines between “inside” and “outside” cannot be drawn. Loving behavior promotes the good and resists evil both within and outside the believing community.⁴²

Be obligated to No One except to love 13:8-10

Paul cites four of the five commandments of “The Ten Commandments” – do not commit adultery, do not kill, do not steal, do not covet (see Ex. 20: 13-17; Deut. 5:17-21). The interpretation is anchored with an interpretive comment, *the law is summed up in this word*, and another citation of Scripture, *you shall love your neighbor as yourself* (Lev. 19:18). Some commentators have suggested that Paul’s exhortation here is dependent on Jesus’ double command to love God and neighbor (Mark 12:28-34). While the gospel saying and Paul both cite Leviticus 19:18, *love the neighbor as yourself*, the love exhortation in Romans as in Galatians 5:14 is the single command to love one’s neighbor, not the double command. The different nature of the exhortation makes it difficult to argue Pauline dependence on the words of Jesus. The definition of love with specific commandments from the Torah reflects a larger theme in Paul and in Romans. Love is not an undefined ideal. Its practice is measured by observance of specific commandments. It is not possible to love and also commit adultery, kill, steal, or covet. .. The greatest barrier to the practice of such love in these churches was “welcoming” Christians who were different, who insisted on conformity to various Jewish laws. Christians were shaming one another at the love feasts. Paul exhorts living up to the commandment of love, and thus fulfilling the whole law, before getting to the specific social issues in the churches.⁴³

Share resource with the poor Jerusalem church (Romans 15: 25- 28)

The description of Jerusalem Christians may denote actual economic poverty, but it may also reflect a self-understanding of the Jewish Christians there – significance of Jerusalem as the city of both “the holy” and “the oppressed (the poor). Paul mentions only the churches closest to Rome even though other churches also contributed (e.g., Galatia –I Cor. 16:1, Asia – Acts 20:4), and he emphasizes that the churches of these regions decided to raise the money. The language used to describe the offering is theologically weighed –it was *an act of service, an act of fellowshiping or mutual*

⁴² John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: uted Herald Press, 2004), 306.

⁴³ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: uted Herald Press, 2004), 320.

sharing (The same word for sharing the blood and body of Christ in I Cor. 10:16; The Holy Spirit in 2 Cor. 13:13, 14, Phil. 2:1; the gospel in Phil. 1:5; Christ's suffering in Phil 3:10; the faith in Philem. 6), a moral *obligation*, a *priestly* or *cultic* and a *fruit*. The freight of this language and symbolism is increased by the contrast of *spirituality sharing* and *fleshy obligation*. The Gentiles are under moral obligation to offer the Jews in Jerusalem the priestly service of their fleshly means because the Gentiles have shared in the spiritual blessings of the Jews. Paul underscores the priority of the Jews and the dependence of the Gentiles upon the Jewish heritage.⁴⁴

At any rate, it reminds me of the Nest Mission in Seattle. It serves local homeless people. It is solely supported financially by the Korean-American immigrant community for the same purpose as the Gentile churches supported Jerusalem church.

Grace in Romans P. 382-383

Romans 1: 27: Homosexuality P. 383-385

⁴⁴ John E. Toews, *Believers Church Bible Commentary, Romans. ROMANS* (Scottsdale: uted Herald Press, 2004), 354 -355.