

The Gospel of Jesus Christ

(Romans 5~8)

Missionary Chang Seh Kim

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Introduction

What is the Gospel? What is the Gospel of Jesus Christ? I still remember vividly. After having a table fellowship with Missionary Chang Seh Kim, my beloved father and pastor emeritus of our Victory Presbyterian Church, said ‘What is the Gospel?’ when I brought him home and before getting out of my car. At that time, I was a little puzzled. The reason is because he must have heard the gospel all his life and also preached it. But I got a glimpse into the heart of my father, who truly wanted to know the gospel more and more. To give thanks to God, the pastor emeritus is preaching the word of God, especially the Gospel of Jesus Christ at every Wednesday prayer meeting, especially when he is unable to go to the mission field due to the corona virus. I am thankful that the words of Romans 5 to 8 that were already proclaimed and I was able to make a book by taking notes and arranging them with these words of meditation. The title of the book was “The Gospel of Jesus Christ (Romans 5~8)” [Now the pastor emeritus is preaching the Gospel of Jesus Christ centering on the four Gospels (Matthew/Mark/Luke/John). When he is done preaching, I am going to make a second book under the title “The Gospel of Jesus Christ (Four Gospels)”. I hope and pray that the Lord will use this book to spread the Gospel of Jesus Christ more and more.

Praying that the Gospel of Jesus Christ will be spread more and more widely,

Pastor James Kim

(February, 2022, in the pastoral room of Victory Presbyterian Church)

Justification is received by faith.

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.” (Romans 5:1)

The Bible says that we are justified by faith (Rom. 5:1). This word means that we have been justified. Justification can be received only by faith. We cannot be justified by anything else. For example, we cannot be justified by good works, love, or keeping the law. Justification is not human merit. Justification is wholly justification by God. Faith is a gift of God's grace. Faith is a free gift that God gives us. Why does God justify us by faith alone? The reason is to keep us from boasting. Look at Ephesians 2:8-9: “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” Faith is the gift of God's grace and we cannot boast because it is not the result of our works. Look at Romans 3:26-30: “for the demonstration, I say, of His righteousness at the present time, so that He would be just and the justifier of the one who has faith in Jesus. Where then is boasting? It is excluded By what kind of law? Of works? No, but by a law of faith. For we maintain that a man is justified by faith apart from works of the Law. Or is God the God of Jews only? Is He not the God of Gentiles also? Yes, of Gentiles also, since indeed God who will justify the circumcised by faith and the uncircumcised through faith is one.” Both Jew and Gentile are justified through faith alone. And there is only one God who can justify. If we are justified by faith alone, then, is there no need for the law? No. We need the law. Rather, it establishes the law firmly. Although the law has nothing to do with our salvation, it does do with those of us who have been saved by believing in Jesus by the grace of God. In other words, we, who have been justified by faith alone, keep the law, so we must establish the law (v. 31).

We are justified by faith alone. Since we have been saved only through faith, the gift of God's grace, we should give thanks to God and praise and worship Him. We should not boast about ourselves (acts, etc.). We must faithfully love and obey the law (such as the Ten Commandments). We must obey Jesus' twofold commandment (love God & love our neighbor) (this is evidence of regeneration).

In Romans 5:1, the conjunction “Therefore” appears. This conjunction connects what the Apostle Paul already said before Romans 5:1 and what he wants to say from Romans 5:1. Then, there are several claims (or theories) as to where this “Therefore” refers to what Paul said before Romans 5:1. For example, some say that it starts from Romans 4:15. Some say that it starts from the whole of chapter 4. And there are theories that it connects from Romans 3:21 or 1:18. I'm not sure which argument is correct. Then, how far back does this “Therefore” (5:1) refer to what Paul was saying? It links right up to Romans 5:11. Also, in Romans 5:1, “we” refers to the Apostle Paul and the saints of the Roman church. If applied, it refers to you and me who believe in Jesus. The Bible says that we are justified by faith (v. 1). The word ‘justified’ here means that God declares that we are righteous even though we are sinners, and He regards us as such and treats us as such. The God who justifies sinners does not do so without any basis. Since God is righteous and holy, neither can He justify us without any basis nor can He do so. Then, on what basis does God justify such sinners like us? He does not justify us on the basis of “faith.” In other words, God does not justify the sinners by seeing that we have faith. Faith is just a way/method/mean of receiving what God gives us. Only “through our Lord Jesus Christ” (v. 1), that is, on the basis of Jesus Christ, God justifies the sinners. In other words, God justifies sinners on the basis of what Jesus Christ did. He justifies sinners on the basis of the atoning death and resurrection of Jesus Christ.

What is “faith” in Romans 5:1? Here, the “faith” that the Apostle Paul speaks to the Roman church refers to the same faith as Abraham’s in Romans 4. Look at Romans 4:3 – “What does the Scripture say? ‘Abraham believed God, and it was credited to him as righteousness.’” By “the Scripture” here is the reference to the story of Abraham in Genesis 15. Look at Genesis 15:5-6: “And He took him outside and said, ‘Now look toward the heavens, and count the stars, if you are able to count them.’ And He said to him, ‘So shall your descendants be.’ Then he believed in the LORD; and He reckoned it to him as righteousness.” When Abraham's faith became weak and he was childless, he said to God, “the heir of my house is Eliezer of Damascus” (v. 2). Then God took Abraham outside and said

(promised), “Now look toward the heavens, and count the stars, ... So shall your descendants be” (v. 5). God did not say to Abraham that He would fulfill this promise through “Eliezer” (v. 2). But He did say that He would fulfill this promise through “one who will come forth from your own body” (v. 4). Abraham, who received this promise, believed God (Rom. 4:3). He believed that God would do it. So God justified Abraham (v. 3). But starting from Romans 4:16, we can see another act of faith by Abraham. Abraham was called by God at the age of 75. It is found in Genesis chapter 12. Genesis 15:5-6 is the word of God's promise to Abraham when Abraham was 85 years old, almost ten years after he entered the land of Canaan. According to Romans 4:16 and below, Abraham was 99 years old and Sarah was 89 years old. In Genesis 12, Abraham was 75 years old, and in Romans 4:16 he was 99 years old, so it was about 24 years later. Since Abraham in Genesis 15 was 85 years old, Abraham in Romans 4:16 was 14 years later. Still, Abraham had no child. God did not give him a child. When Abraham was 99 years old (Rom. 4:16ff.) he looked himself to be childless and he was too old to have child. So was Sarah. Look at Romans 4:19 – “... he faced the fact that his body was as good as dead--since he was about a hundred years old--and that Sarah's womb was also dead.” Since Abraham was 99 years old and his wife Sarah was 89 years old, Abraham knew that his body and Sarah's body were good as dead when it came to childbirth. But Abraham believed (v. 18) that word of God, “So shall your offspring be” (v. 18, quoted from Gen. 15:5), and especially, “one who will come forth from your own body, he shall be your heir” (Gen. 15:4). In Romans 4:16 and below, the word “the promise” appears 3 times (Rom.4:16, 20, 21) and “it is written” (v. 17), “which has been spoken” (v.18). Looking at this, Abraham believed the promise of God, the word of God. In other words, Abraham's faith was faith in God's covenant. God's word to Abraham, the promise was against hope (v. 18). Most of the promises God has made to us in the Bible are what we cannot hope for. It is something that we cannot understand. Abraham had no child until he was 99 years old. So could he believe the promise that God made to him to become the father of many nations? (v. 18) Could he understand? Could he accept that? But God promised to make Abraham the father of all nations. But Abraham hoped in the midst of hopeless. Look at Romans 4:17 – “As it is written: ‘I have made you a father of many nations.’ He is our father in the sight of God, in whom he believed--the God who gives life to the dead and calls things that are not as though they were.” The God who raised Abraham as the father of many nations is the God who gives life to the dead and calls things that are not as though they were. Abraham's faith here was believing that God is a God who raises the dead (v. 17), even though he knew that he was a hundred years old and that his body was as good as dead and that Sarah's womb was also dead (v. 19). Abraham's faith was faith in God who calls the things that are not as though they were (v. 17).

Although he had no child, he believed God who would make him the father of many nations (v. 18). He believed in Creator God who created something out of nothing. Look at Romans 4:19-20: “Without weakening in his faith, he faced the fact that his body was as good as dead--since he was about a hundred years old--and that Sarah's womb was also dead. Yet he did not waver through unbelief regarding the promise of God, but was strengthened in his faith and gave glory to God.” Abraham's faith was not weakened, but rather he was strengthened in his faith and gave glory to God (v. 20). Look at Romans 4:21 – “being fully persuaded that God had power to do what he had promised.” Abraham was convinced of the Almighty God who would surely fulfill His promise. Look at Romans 4:22 – “This is why ‘it was credited to him as righteousness.’”

We must also believe in God and the word of God's promise with the same faith as Abraham. Look at Romans 4:23-25: “The words "it was credited to him" were written not for him alone, but also for us, to whom God will credit righteousness--for us who believe in him who raised Jesus our Lord from the dead. He was delivered over to death for our sins and was raised to life for our justification.” The Bible is written about Abraham's faith for us. Our faith is faith in God who raised Jesus our Lord from the dead (v. 24). Our faith is the faith that Jesus was delivered for our sins (v. 25). We believe that we are all sinners. We believe that God gave His only begotten Son, Jesus, on the cross for our original sin, past sins, present sins, and future sins. Because Jesus died on the cross, all our sins were solved. “Blood” is life. Since the life of Jesus died on the cross, all our sins have already been solved with the blood (life) of Jesus Christ, which can solve all our sins no matter how big or heavy. However, we are still not free from the problem of sin. Often times we are not comfortable with sin. Maybe the reason is because we are still not completely convinced of our freedom from sin. Our faith is that we believe that Jesus rose from the dead for our justification (v. 25). The resurrection of Jesus is for our justification (Ref.: 5:1). Therefore, we who believe in the resurrection of Jesus believe that He rose from the grave on the third day for the purpose of justifying us. Do you really believe this??

When we think back on the Word we received on Sunday about two weeks ago, we think, 'Can we really keep our faith?' When the Japanese ruled Korea, they told the Koreans to bow down to shrine. Many people bowed down to the shrine. However, there were some who were martyred without bowing down. But there were few such people. There are about total 80 people in our church. But I heard a sermon questioning if at least 10 people can keep their faith in Jesus when tribulation and persecution come in the future. If I think about it, maybe even 10 people

cannot do so. Even when I look back at myself, will I ever be able to be martyred? Do we believe? Do we really have the same faith as Abraham? What kind of faith do we really have? Is the work of our faith being shown right now? Do we believe that because Jesus Christ died on the cross, all our sins were solved, and we became children of God and became heirs with Jesus Christ? Do we really believe against all hope like Abraham? Do we really believe that God is a God who raises the dead and calls things that are not as though they were? Even though Abraham knew that his wife was too old to give birth to him, his faith did not weaken. Rather, he became strong in his faith and gave glory to God. Like Abraham, are we giving glory to God? Are we confident that God will be able to fulfill His promises? Look at 2 Corinthians 13:5 – “Test yourselves to see if you are in the faith; examine yourselves! Or do you not recognize this about yourselves that Jesus Christ is in you--unless indeed you fail the test?” We must examine and affirm ourselves before the tribulation comes. We need to examine our own faith whether we have faith that tribulation is okay, persecution is okay. So we have to confirm ourselves. I hope and pray that we will all prepare well, keep our faith in the midst of tribulation and persecution, finish this race of faith, and receive the crown of victory when we stand before the Lord.

The result of justification (1): Enjoy peace with God

“Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.” (Romans 5:1)

According to Romans 5:1, the Bible says “... we have peace with God” The first result of justification is to have peace with God (v. 1). We have been reconciled to God (v. 10) only through our Lord Jesus Christ (v. 1) (past tense). While we were “still helpless” (v. 6), while we were “yet sinners” (v. 8), and while “we were enemies” (v. 10), Christ died for us (v. 8). Because we have been justified by His blood (v. 9), we are reconciled to God (v. 10) [Method/Mean of justification: Faith (“Therefore, ... by faith ...”) (5:1)]. God has reconciled us to Himself through Christ (2 Cor. 5:18). Therefore, we must have peace with God through our Lord Jesus Christ (Rom. 5:1) (present tense). We, who were enemies with God (v. 10), became children of God (8:16) and were able to cry out to God “Abba, Father” (v. 15) only because He is the one mediator between God and us (1 Tim. 2:5) through our Lord Jesus Christ (Rom. 5:1). Since we have already been reconciled to God only through our Lord Jesus Christ (past), we now have peace with God (present). Here, “have” peace with God also means “enjoying” peace with God [Ref.: (Rom. 5:2) “through whom also we have obtained our introduction by faith into this grace in which we stand; and we exult in hope of the glory of God,” (5:11) “And not only this, but we also exult in God through our Lord Jesus Christ, through whom we have now received the reconciliation”].

How, then, are we to enjoy peace with God? We must enjoy the peace of mind that God gives us in heaven. For example, Paul and Silas enjoyed the peace of mind that God gave them, so they prayed and praised God even in

inner prison (Acts 16:24-25). When we too enjoy peace in the heart that God gives us from heaven, we can praise God like this: "I cannot tell thee whence it came, This peace within my breast; But this I know, there fills my soul A strange and tranquil rest" (hymn "I Cannot Tell thee Whence it Came," verse 1), "And, Lord, haste the day when the faith shall be sight, The clouds be rolled back as a scroll, The trump shall resound and the Lord shall descend, Even so it is well with my soul. It is well with my soul. It is well, it is well with my soul" (hymn "When Peace, Like a River, Attendeth my Way," verse 4 and chorus). In order for us to enjoy the peace of mind that God gives us in heaven, we must obey the twofold commandment of Jesus. Look at Matthew 22:37-40: "Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments." When we keep this twofold commandment of Jesus, God's love is truly perfected in us (1 Jn. 2:5). In this way, God's love is perfected in us, and when we abide in the light, there is nothing in us to make us stumble (v. 10). Therefore, we enjoy the peace of mind that God gives us from heaven. And in order to enjoy the peace of mind that God gives us in heaven, we must fix our eyes on Jesus who sits at the right hand of God (Mk. 16:19; Heb. 8:1; 10:12) and make intercession for us (Rom. 8:34) and who is the author and perfecter of faith (Heb. 12:2).

The result of justification is to enjoy peace with God. Since all of us have been justified by faith alone through our Lord Jesus Christ, we must enjoy peace with God (Rom. 5:1). I hope and pray that you and I will be able to taste and experience peace with God in real life, not just in our heads.

The result of justification (2): Gaining access by faith into this grace in which we now stand

“through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.” (Romans 5:2)

Justification is based solely on “through our Lord Jesus Christ” (Rom. 5:1). The method of justification is “by faith” (v. 1). The result of justification is, first, that those who have been justified enjoy peace with God (v. 1). For example, there is a sister in Christ who was born as a Christian. As she grew up, she grew up in praising and worshiping God. Then, once she realized her sin, she became afraid and hated to go to God because she felt guilty. She was forced to go to church. She had no joy and no peace in her heart. Then she came to know the doctrine of justification. She realized that her original sin, past, present and future sins were all forgiven, giving her freedom from her sins, joy, peace, love, and service, etc.. She now prays for her neighbor. There are many sick people. Then she feels pity for the thought that if they die, I will go to hell. So she prayed for them. Even healthy people go to hell if they don't believe in Jesus. So she prays earnestly every day with compassion heart. She prays because she can't work due to her sickness. How precious is the result (fruit) of this justification.

Look at today's passage, Romans 5:2 – “through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.” Here we can see the second result of justification. It is that by whom we have been justified we have gained access by faith into this grace in which we now stand (v. 2). Here, “through whom” (v. 2) refers to “our Lord Jesus Christ” in Romans 5:1. And “we” in “we have gained access

by faith” (v. 2) refers to the believers, the Apostle Paul and the Roman church saints. If applied, we can say that it refers to all those who believe in Jesus. And the word “faith” in “by faith” (v. 2) is not found in any manuscripts. However, some manuscripts have the word. The Korean Bible is a translation of a manuscript with the word “faith.”

According to Romans 5:2, “... we have gained access by faith into this grace ...,” and the word “grace” here is to give unconditionally and freely to those who do not deserve it (for example, those who are sinners who do not deserve the blessing). And the Bible says, “we have gained access.” Usually, we say that ‘we receive this grace.’ But in Romans 5:2, the Bible says “we have gained access.” The word ‘we have gained access into this grace’, not the grace we received, refers to the place of grace, the realm of grace. Then where is the place/realm of grace? If we look at the temple system of the Old Testament, we can understand it a bit. Here, the temple refers to the temple that Solomon built. The veil of the temple cannot be opened and closed. The sanctuary and the holy of holies are divided. In the holy of holies, there is the ark (two stone tablets bearing the Ten Commandments, Aaron's staff, a jar of manna). The mercy seat sprinkles the blood of atonement on it. God is present in the holy of holies. The Glory of God has come and the holy of holies is bright. It is a place of giving grace. No one can go in there. If anybody goes in there, he dies. But once a year the high priest went in and offered a sin offering. The fruit of justification is being able to enter the holy of holies. This is what it means to have gained access into this grace (v. 2). How did this become possible? It is “through whom” (v. 2), that is, “through our Lord Jesus Christ” (v. 1). We enter the holy of holies through the Mediator, Jesus Christ, who bore our sins, died on the cross and rose from the grave. Through the guidance of Jesus Christ, we can gain access into this grace. If we come before the Most High God, we are bound to die. However, if we follow the guidance of Jesus Christ, we will be able to approach God. This is the great blessing of justification we have received.

The Bible Romans 5:2 says “stand”. Standing in that place of grace means that since we have been justified (the result of justification #1) by faith (the method of justification) through the merits of our Lord Jesus Christ (the basis of justification), now we, as children of God, have gained access to the holy of holies, the place/realm of God, and continue to stand in the presence of God (The result of justification #2).

Jesus Christ came as a propitiation sacrifice, took on all our sins, died on the cross and shed His blood (life)

to pay for the eternal punishment we deserved. We are justified through the merits of this Jesus Christ on the cross. Therefore, through Jesus Christ, we can come to God and live before God, and we are protected. We have gained into this grace “by faith.” And we receive this privilege “by faith.” Look at Hebrews 4:15-16: “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin. Therefore let us draw near with confidence to the throne of grace, so that we may receive mercy and find grace to help in time of need.” We are the ones who have been given this privilege to come boldly before God. Why do we come boldly before God? It is to receive mercy and obtain grace to help in time of need (Heb. 4:16). As we live in this world, there are times like this and there are times like that. In order to receive grace to help us in time of need, we must come boldly to the throne of God's grace and pray to Him. That is the place of grace. No matter what happens to us, we must go to God to ask for help, so that we can receive God's help.

A miracle happened when Jesus was crucified. One of those miracles is recorded in Matthew 27:50-51: “And when Jesus had cried out again in a loud voice, he gave up his spirit. At that moment the curtain of the temple was torn in two from top to bottom.” The veil of this sanctuary prevented us from entering the holy of holies. But the death of Jesus Christ made it possible for us to enter. Look at Hebrews 10:19-20: “Therefore, brethren, since we have confidence to enter the holy place by the blood of Jesus, by a new and living way which He inaugurated for us through the veil, that is, His flesh.” Here, “His flesh” refers to the body of Jesus Christ.

Therefore, living in this world of sojourners, we must come boldly to God through Jesus Christ, who can help us abundantly no matter what we encounter. Because we have gone through Jesus Christ, God will see Jesus Christ and grant our supplications. Therefore, let us all come before God, the seat of grace, through Jesus Christ and pray boldly to Him.

The result of justification (3): Rejoice in the hope of the glory of God

”through whom we have gained access by faith into this grace in which we now stand. And we rejoice in the hope of the glory of God.” (Romans 5:2)

The Bible Romans 5:2 says, “... And we rejoice in hope of the glory of God.” The third result of justification is that we rejoice in hope of the glory of God (v. 2). What is the glory of God here?

First, let us consider the glory of God that has already been revealed.

The Bible Romans 5:1-2 speaks of the three glory of God. When we fell short of the glory of God because of our sins (3:23), we were justified by faith through our Lord Jesus Christ (5:1-2). Although we were enemies with God, we were reconciled to God through the death of Jesus Christ, the Son of God (v. 10), and we have peace with God (v. 1). We have gained access into and established ourselves before the throne of God's grace through our Lord Jesus Christ (vv. 1, 2). We rejoice (boast) in hope of the glory of God (v. 2). We rejoice (boast) in hope of the glory of God (v. 2). These three glories that have already appeared are not 100% complete. If God reveals 100% of His full glory now, we cannot fully know His full glory.

Next, let us consider the not yet glory of God that will be revealed.

In a word, the glory of God that will be revealed is the second coming of Jesus. The glory of God that will be revealed in the future is 100% perfect and eternal glory, and we will see God face to face (1 Cor. 13:12). This glory of God is also our glory. In other words, the glory of our Heavenly Father is the glory of His children, us. The three glory of God mentioned in Romans 5:1-2 cannot be compared with the glory of God that will be revealed in the future. In other words, the glory of God that we already enjoy through our Lord Jesus Christ cannot be compared with the glory of God that we will enjoy when our Lord Jesus returns again (5:1-2, cf. 8:8: 18). The glory of God that will be revealed is that when Jesus appears, we too will become like Him and will see Him as He is (1 Jn. 3:2). He will transform our lowly bodies to be like His glorious body (Phil. 3:21). We believe that God will bring with Jesus those who died in Him while believing in Jesus. We who are still alive, will certainly not precede those who are already dead. Because when the Lord comes down from heaven with a shout, the voice of the archangel, and the trumpet of God, those who have died in Christ will be resurrected first. After that, we who are still alive will be caught up with them in the clouds to meet the Lord in the air and be with the Lord forever (1 Thess. 4:14-17).

This hope that we hope for the glory of God is 100% sure hope (Rom.5:2). The reason is because it is God's promise. The God who promised and fulfilled the promise of the first coming of Jesus promised and will surely fulfill the promise of His second coming. The reason we can believe that the glory of Jesus is our glory at the second coming of Jesus is because God has already promised it. Look at Romans 8:30 – “And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.” Here the verb “glorified” is past tense. Look at Ephesians 2:5-6: “made us alive with Christ even when we were dead in transgressions ... And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus.” Here, the verbs “made us alive with,” “raised us up with” and “seated us with him” are all past tense. We are already resurrected with Jesus, ascended into heaven with Him, and are seated with Him in heaven. The verb “glorified” in Romans 8:30 and the verbs “made us alive with,” “raised us up with” and “seated us with him” in Ephesians 2:5-6 are all past tense. The reason why the past tense was used is because it will come true with 100% certainty. Therefore, since we hope for this, we rejoice and hope for the glory of God by faith with 100% certainty (Rom. 5:2). This joy is the joy of salvation, the true joy, and the eternal joy. If there is joy in this hope, we can only boast of the glory of God (v. 2). God's glory is my glory!

The result of justification (4): Rejoice in sufferings

“Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope.” (Romans 5:3-4)

Here, “Not only so, but we also rejoice in our sufferings” (Rom. 5:3), “only this” refers to Romans 5:2b “And we rejoice in hope of the glory of God.” In other words, it is not just about rejoicing in hope of the glory of God. Here, “the glory of God” is Jesus Christ, who will come again in the glory of God that we hope for. In John 19:30, the Bible says, “It is finished”. This is the sixth word of Jesus on the cross. What have He accomplished? That is our redemption. Redemption here means that Jesus Christ shed His blood to pay for all our sins with His life (crucifixion) to redeem us and save us from sin, Satan, and destruction. This redemption can be said to be the beginning of salvation. In Revelation 21:6, the Bible also says, “It is done.” It is the same word as “It is finished” that Jesus said on the cross. What have Jesus accomplished? It is our salvation. Salvation refers to the totality of salvation starting with redemption and ending with the completion of salvation (consummation). In Romans 5:2, the glory of God refers to what our Lord Jesus Christ (v. 1) has accomplished (Rev. 21:6). What has been accomplished means not only redemption (Jn. 19:30) but also the completion of salvation (Rev. 21:6). We must not only hope for the glory of God, but also have confidence in this hope (Rom. 5:2). Then we can rejoice even in our sufferings (v. 3).

The glory we look forward to is the glory of God when the Lord comes again is our glory as children of God. For the children of God who are already dead at that time, the glory comes when the Lord returns, saying that even

though our bodies rot to the earth, our souls go to heaven (1 Thess. 4:14). At that time, our corrupt body will be transformed in an instant, and we will put on an incorruptible body, an immortal body (1 Cor. 15:50-53). And we will become like a glorious body like Jesus (Phil 3:21). At that time, for the children of God who survived, their glory was changed in an instant (1 Cor. 15:50) and became like a glorious body like Jesus (Phil. 3:21) and will be caught up in the clouds together with the children of God who are dead, but resurrected first (1 Thess. 4:16), all changed in an instant (1 Cor. 15:50) in order to meet the Lord in the air (1 Thess. 4:17). At that time, the children of God who have already died, or the children of God who are alive until then, will be transformed and put on a glorious body like Jesus (Phil 3:21) and enter the kingdom of heaven to be with the Lord forever (1 Thess. 4:17). The hope for this is never in vain because this is a 100% sure hope. So we hope and rejoice in the glory of God (Rom. 5:2).

Romans 5:3 says, “we also rejoice in our sufferings.” Here, the “sufferings” is not the sufferings experienced by unbelievers, but by the believers who believe in Jesus, and the sufferings we suffer to keep our faith. Look at Acts 14:22 – “... We must go through many hardships to enter the kingdom of God,” This is not to say that we must go through the sufferings to enter the kingdom of heaven. It means that we Christians suffer for the Lord. We have joy in sufferings. The reason is that there is a reward. Look at Matthew 5:11-12: “Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you.” If we suffer for the Lord, our hope will become stronger. It is to strengthen our faith that we share in the glory of God more and more. Since our sufferings now are in no way compared to the glory that will be revealed to us, we can rejoice in our sufferings (Rom. 8:18). Therefore, we consider it grace to suffer for Christ's sake (Phil. 1:29) and rejoice in hope (Rom.12:12).

The Apostle Paul had a lot of suffering due to evangelism/missionary work. Look at 2 Corinthians 11:23-27: “I have worked much harder, been in prison more frequently, been flogged more severely, and been exposed to death again and again. Five times I received from the Jews the forty lashes minus one. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, I spent a night and a day in the open sea, I have been constantly on the move. I have been in danger from rivers, in danger from bandits, in danger from my own countrymen, in danger from Gentiles; in danger in the city, in danger in the country, in danger at sea; and in danger from false brothers. I

have labored and toiled and have often gone without sleep; I have known hunger and thirst and have often gone without food; I have been cold and naked.” Look at Acts 20:22-23: “And now, compelled by the Spirit, I am going to Jerusalem, not knowing what will happen to me there. I only know that in every city the Holy Spirit warns me that prison and hardships are facing me.” But the Apostle Paul said, “I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus” (21:13). The reason is because it was more precious to him than his life to finish the mission he received from the Lord to testify to the gospel of God's grace. Look at Acts 20:24 – “However, I consider my life worth nothing to me, if only I may finish the race and complete the task the Lord Jesus has given me--the task of testifying to the gospel of God's grace.” The reason we do not shy away from sufferings in sharing the gospel of the Lord Jesus Christ is because our reward is in heaven. Look at Revelation 22:12 – “Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done.” Our reward will shine like the brightness of the heavens, like the stars forever and ever. Look at Daniel 12:3 – “Those who are wise will shine like the brightness of the heavens, and those who lead many to righteousness, like the stars for ever and ever.” Look at Matthew 13:43 – “Then the righteous will shine like the sun in the kingdom of their Father.”

I ask myself a question: ‘Am I going through sufferings to keep my faith? The members of North Korea and country C are going through sufferings to keep their faith.’ Because we do not have sufferings, we cannot enjoy joy in sufferings. We try to be more comfortable, so we are living a life of faith without experiencing joy during sufferings. A calamity and sufferings that will spread to the whole earth is coming, can we overcome it with faith? We must go through sufferings for evangelism/mission. And in the midst of it, we must taste and enjoy the joy. I hope and pray that we will be praised when we stand before the Lord by going through sufferings well.

The result of justification (5): Having assurance of hope

“Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope.” (Romans 5:3-4)

Even when we Christians face sufferings for our faith (of course, even when there is no sufferings), we should hope for the glory of God and rejoice. Like the church in Philadelphia in the Book of Revelation (Rev.3:7-13), our church must keep the word of the Lord and not deny His name even though it is a crucible of suffering with little strength (vv. 8-10). We must keep our faith in times of sufferings. For this too, God must give us grace, the Holy Spirit can help us, and the Lord must hold us. How, then, can we rejoice in sufferings? How can we rejoice when Satan knows that his time is short, fervently tries to deceive and overthrow even those who are chosen by God? Satan deceives us because we are no longer children of the devil, but children of God who are being saved. Look at Philippians 1:28 – “without being frightened in any way by those who oppose you. This is a sign to them that they will be destroyed, but that you will be saved--and that by God.” As the saved children of God, being deceived by Satan is the evidence of destruction to our adversaries, but the evidence of salvation to us. Therefore, even if we suffer persecution and tribulation because of our adversaries, we can rejoice (Rom.5:3) because it is the evidence of our salvation (Phil.1:28). Look at Acts 14:22 – “strengthening the disciples and encouraging them to remain true to the faith. ‘We must go through many hardships to enter the kingdom of God,’ they said.” Because the way to heaven is a narrow road, a thorny road, and the way of the cross, there are tribulation, persecution, and suffering. When we are faced with such sufferings, we must look to Jesus, who went ahead of us. We should be thankful and rejoice as we

look to Jesus who walked the way of the cross with faith and meditate on the sufferings of Jesus. The reason we should be thankful is because participating in the sufferings of Jesus is the grace of God (Phil. 1:29). The reason we should rejoice is because there is a reward in heaven (Mt. 5:11-12). When we believe and are certain of this, we can rejoice in sufferings and finally be victorious. The reason Paul suffered sufferings was to preach the gospel of Jesus Christ and to do missionary work (Ref.: 2 Cor.11:23-27). The Holy Spirit told Paul that sufferings and hardships await him in each city (Acts 20:23; 21:11). Knowing this, Paul did not hesitate and, even though he knew that he would face hardships and sufferings, according to the Lord's call, with a sense of mission, he prepared for martyrdom and devoted himself to spreading the gospel (20:24). And he continued to rejoice in sufferings. He said in prison, "And because of this I rejoice. Yes, and I will continue to rejoice" (Phil.1:18) because Christ is preached. Not only Paul, but also the other apostles rejoiced in sufferings. Look at Acts 5:41 – "The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name." How could the apostles rejoice in sharing the gospel of Jesus Christ? The reason is because they knew that preaching the gospel was the infinite glory of God. Those who were enemies of God (Rom.5:10), and in Paul's case, the chief among sinners (1 Tim. 1:15), were reconciled to God through the death of Jesus Christ on the cross and were given the ministry of reconciliation. What a joy it is to preach the gospel on behalf of Jesus because He has committed to us the message of reconciliation (2 Cor.5:18-19).

Knowing that it is an infinite glory to preach the gospel of our Lord Jesus Christ, we must preach the gospel of Jesus Christ only by the grace of God. Even though we preach the gospel of Jesus Christ, we pastors often feel ashamed and apologetic even after preaching. Nevertheless, when we see among the believers who have listened to the sermon, understand the word of God, accept it by faith, and being transformed, we cannot but said that it is God's grace because it is His work. This work of God is like what happened to the Thessalonian church members who welcomed the message with the joy given by the Holy Spirit in spite of severe suffering, and became not only imitators of Paul and his co-workers, and the Lord, but also became a model to all the believers in Macedonia and Achaia (1 Thess.1: 6, 7). Moreover, the Thessalonian church members waited for his Son from heaven, whom God had raised from the dead (v.10). Like the Thessalonian church members, we must also receive the word of God with the joy of the Holy Spirit and become imitators of the Lord. And we, like them, should hope for the second coming of Jesus. Since we preach the gospel of Jesus Christ, when a soul is saved by God's grace by believing in Jesus Christ, the joy

of God and the joy of heaven will become our joy. We must look at the joy of evangelism and the reward of evangelism. We must share the gospel of Jesus Christ with this joy while looking at this reward. Even if there are hardships and sufferings, we should prepare well for the second coming of Jesus with the assurance of hope to see the glory of God. We need to be alert and sober, praying, and devote ourselves to the Word of God. I hope and pray that we will be victorious in the midst of sufferings while remembering the word of God given today.

The result of justification (6): Fulfillment of completed hope by passing through sufferings, perseverance, and character

“Not only so, but we also rejoice in our sufferings, because we know that suffering produces perseverance; perseverance, character; and character, hope.” (Romans 5:3-4)

Romans 5:3 says, “... because we know that suffering produces perseverance.” We rejoice in suffering, because “suffering produces perseverance” (v. 3). The Bible speaks of “perseverance” a lot. For example, Jesus spoke of the perseverance of prayer in Luke 18:1-9. Jesus Himself set the example of perseverance in prayer. See Jesus' prayer in the Garden of Gethsemane. Jesus prayed three times. He persevered until the prayer was answered and prayed to the end (Mt.26:36-42). The sixth of the seven words Jesus said on the cross, “It is finished” (Jn. 19:30), means that Jesus endured and persevered suffering to the end on the cross and was finished. And Romans 5:4 says, “perseverance, character.” Suffering produces perseverance (v.3), and perseverance produces character (v. 4). Here, “character” refers to God testing us with the furnace of affliction (Isa.48:10). In other words, the Lord refines us in the furnace of suffering and removes all impurities from within us so that we come out as pure gold (Job 23:10). God uses the furnace of affliction in suffering so that we can persevere and that perseverance produces character. Also, Romans 5:4 says, “character, hope.” To hope for the glory of God (v. 2) is what even new believers hope for. However, mature Christians have perseverance through sufferings, character through perseverance, and a completed hope that has passed through character (vv. 3-4). The Holy Spirit teaches us that sufferings produce perseverance, perseverance produces character, and character produces hope. That is why we rejoice in our sufferings (v. 3).

The great tribulation is definitely coming! At that time, the Holy Spirit wrote the words of Romans 5:1-4

deeply in our hearts, so that we should all stand in strong faith. As this word of God works among those who believe (1 Thess. 2:13), our hearts must be strengthened. Therefore, we must keep our faith in the midst of the great tribulation, silently carry out the mission given to us to the end, and overcome the great tribulation and stand before the Lord.

The result of justification (7): Giving us hope that does not disappoints us

“And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.” (Romans 5:5)

The Bible says that hope does not disappoint us (Rom.5:5). To what does “hope” refer here? It refers to hope that starts with “the hope for the glory of God” (v. 2), and ends with character, that is produced by perseverance which is produced by suffering (vv. 3-4). Hope for the glory of God is something that even new believers can hope for. But suffering produces perseverance, perseverance is character, character hope is the hope among hopes, and the fulfillment of hope that mature Christians hope for. The Bible says that this hope does not disappoint us (v. 5). Hope does not disappoint us because it will surely come true. Hope that discourages us by fading disappoints us. Even if all the hopes of this world come true, these worldly hopes disappoint us. However, the hope in Romans 5:2-4 is a glorious hope, so it does not disappoint us. This hope is a proud hope. The reason why this hope is sure to come true is because God, who always makes this hope come true, has given us a guarantee. That guarantee is that God has given us the Holy Spirit in our hearts (2 Cor.1:22). How, then, has God guaranteed us? It is by the love of God (Rom.5:5). Because God loves us, we are justified by faith (v. 1). God's love makes us hope for the glory of God (v. 2).

Romans 5:5 tells us that the love of God has been poured out in our hearts by the Holy Spirit whom he has given us. God has given us the Holy Spirit. Look at Acts 2:17a – “In the last days, God says, I will pour out my Spirit on all people.” Who gave us the Holy Spirit? God the Father has given us the Holy Spirit. Where did God give us the Holy Spirit? He has given us the Holy Spirit in our hearts. The Holy Spirit gave us a connection (relationship) with God's love. He poured out God's love into our hearts.

God is love (1 Jn. 4:8, 16). Because God is love, he not only loves us but also gives love so that it overflows in our hearts. The love of God was revealed through the death of Jesus on the cross (v.8). God did not spare his own Son, but gave him up for us all (8:32). God has poured out his unfathomable love upon us, his chosen people. We are the ones who have been greatly loved by God. Therefore, this hope is 100% sure to come true. Therefore, this hope does not disappoint us. We must live with this sure hope. In particular, in the last great tribulation to come, we must have this hope, hold fast to God's love, believe, persevere sufferings, overcome, and be victorious.

The result of justification (8): God’s love being poured out in our hearts by the Holy Spirit

**“And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us. You see, at just the right time, when we were still powerless, Christ died for the ungodly.”
(Romans 5:5-6)**

In Romans 5:6, the Korean Bible says, ‘While we were still helpless, ...’, but in the original Greek there is a conjunction “therefore”. So the Bible Romans 5:6 says, ‘Therefore, while we were still helpless ...’ Here, “Therefore” (v. 6) connects (continues) with the saying, “God has poured out his love into our hearts” (v. 5). In other words, the Apostle Paul explains from verse 6 what God’s love is poured out in our hearts, which he said in verse 5. Also, Romans 5:6 says, ‘While we were still helpless.’ It means that when we were very helpless, when we are so weak that we cannot do very little things. In those days before we were justified by faith (v. 1), when we could not have peace with God (v. 1), when we did not have access to this grace by faith (v. 2), when we did not have the hope of the glory of God (v. 2) nor rejoice in the glory of God (v. 2), when we could not rejoice in our sufferings (v. 3), and before God has poured out his love into our hearts by the Holy Spirit (v. 5). In Romans 5:6, the word “just the right time” refers to an appropriate time. It means that God ordained us to save us from the beginning, and the appointed time has come. At that appointed time, the Bible says, “Christ died for the ungodly” (v. 6). This is the love of God (v. 5). Look at Galatians 4:4 – “But when the time had fully come, God sent his Son, born of a woman, born under law.” Jesus Christ, the only begotten Son of God, will come in the fullness of the time through the offspring of the woman. God gave birth to his only begotten Son, Jesus through the woman Mary. Look at Matthew 1:16 – “and Jacob the father of

Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.”

Romans 5:6 speaks of “the ungodly”. It refers to those who suppress the truth by their wickedness (1:18). The ungodly are those who rebel and betray the truth. And when it says “for” in Romans 5:6, there is a difference between “for” in Romans 5:6 and “on our (their) behalf” in 2 Corinthians 5:14, 15, 21. Look at 2 Corinthians 5:14, 15, 21: “For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf. He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” “For” means that we can die for our children. We may die for many, but we cannot die for them. “On our (their) behalf” means that we cannot die for others because we are sinners. Only Jesus, who was without sin, could die for us. As perfect God and perfect man, only Jesus can die for us, and we can never do it. Jesus died on the cross for each of us. The reason is because Jesus loves each and every one of us. So God chose us, justified us, and so on. To die “for” that person does not mean that he will live forever, but to die ‘on behalf of’ that person means that he will live forever. So, in the Bible, the death of our saints is expressed as ‘asleep’. The Bible describes the death of Stephen, saying, “When he had said this, he fell asleep” (Acts 7:60). The Bible says, “But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep” (1 Cor. 15:20). In 1 Thessalonians 4:13-15, the Apostle Paul speaks of ‘those who fall asleep’ three times: “Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him. According to the Lord's own word, we tell you that we who are still alive, who are left till the coming of the Lord, will certainly not precede those who have fallen asleep.”

When we think of God's great love of Jesus Christ dying for the ungodly at the right time when we were still helpless (Rom. 5:6), we should be thankful and moved. This great love of God is as strong as death, even stronger than death (Song 8:6-7). This love has been poured out on us by God through the Holy Spirit, so with that love we must obey the twofold commandment of Jesus. Look at Matthew 22:37-39: “Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’ This is the first and greatest commandment. And the second is like it: ‘Love your neighbor as yourself.’” With God's love, we must love God with all our heart, soul, and mind, and love our neighbor as ourselves. We are no longer helpless, but we are strong. We are justified by faith

(Rom. 5:1). We have peace with God through the Lord Jesus Christ (v. 1). We have gained access into this grace in which we stand by faith through the Lord Jesus Christ (v. 2). We hope and rejoice in the glory of God (v. 2). We rejoice in our sufferings (v. 3). God's love has been poured out in our hearts by the Holy Spirit, whom God has given us (v. 5).

The result of justification (9): God demonstrating his own love for us

“But God demonstrates his own love for us in this: While we were still sinners, Christ died for us.” (Romans 5:8)

When Romans 5:8 says “While we were still sinners” refers to the past, before we believed in Jesus and before we were justified by faith (v. 1). Now, as believers in Jesus, we have been justified by His blood (v. 9). And when the Bible speaks of “sinners,” what is “sin” here? The Bible speaks of “sin” in four ways:

First, sin is illegal. In other words, to sin is to break the law.

Look at 1 John 3:4 – “Everyone who sins breaks the law; in fact, sin is lawlessness.” For example, Adam, the first human being, sinned. He broke the law. God's law was, ‘You shall not eat from the tree of the knowledge of good and evil’ (Gen. 2:17). However, Adam and his wife Eve disobeyed God's command and ate from the tree of the knowledge of good and evil. This is the first sin (original sin) of mankind.

Second, sin is knowing how to do good and not doing it.

Look at James 4:17 – “Anyone, then, who knows the good he ought to do and doesn't do it, sins.” In the three parables of Matthew 25, let's look at those who knew how to do good and committed a sin that they did not do:

(1) The parable of the ten virgins (Mt. 25:1-13):

In this parable, it is the five foolish virgins who sinned because they knew how to do good but did not do it. The sin of these five foolish virgins was that they took their lamps, but did not prepare oil (v. 3). As a result, while the five foolish virgins went to buy oil, the bridegroom came, and the five wise virgins (vv. 8-9) who had prepared oil along with their lamps entered the wedding feast and the door was shut (v. 10). Then the five foolish virgins came and cried out, “Lord, Lord, open up for us,” but the bridegroom said, “Truly, I say to you, I do not know you” (I do not love you) (vv. 11-12). The Lord's command in this parable is, “Be on the alert” (v. 13). If we are now breaking this command, we are sinning.

(2) The parable of the talents (Mt. 25:14-30):

In this parable, a man who sinned because he knew how to do good but did not do it is he who received the one talent (v. 18). The sin of the one who received the one talent was that he went to dig a hole and hid his master's money (one talent) (v. 18). To be more specific, like the one who received the five talents (vv. 16, 20-21) or the one who received two talents (vv. 17, 22-23), the sin that the one who received the one talent committed was not being faithful over a few things (vv. 21, 23). In a word, he was a wicked and lazy slave (v. 26). He was guilty of being lazy and not doing what he was supposed to do. He worked with one talent from his master and did not bear the fruit of another talent. In this parable, the Lord's command is to be a good and faithful servant, be faithful over a few things and bear fruit with the talents the Lord has entrusted to us (vv. 21, 23).

(3) The parable of the sheep and the goats (Mt. 25:31-46):

In this parable, those who sinned because they knew how to do good but did not do it are “the goats” (vv. 32, 33). The goats here are the accursed ones (v. 41). The sin committed by these accursed ones (“the goats”) was that they did not do what they were supposed to. They did not give the Son of Man (v.31) anything to eat when He was hungry, did not give Him nothing to drink when He was thirsty (v. 42), did not invite Him in when He was a stranger, did not clothe Him when he was naked, and did not visit Him when He was sick and in prison (v. 43). In this parable, the Lord's command is to do what we must do.

What we must do is that when the Son of Man is hungry we give Him food to eat, when He is thirsty we give Him something to drink, when He is a stranger we invite Him, when He is naked we clothe Him, and when He is sick and in prison we visit Him (vv. 35-36). These righteous (v. 37) are “blessed by my Father” (v. 34), and the Lord said for them to take their inheritance the kingdom prepared (v. 34).

What these three parables have in common is ‘He did’ and ‘He didn’t’. In other words, those who know how to do good and did good and those who know how to do good but did not do it are separated. We must become people who know how to do good and do it. We must do the Lord's work diligently and faithfully.

Third, sin is not acting by faith.

Look at Romans 14:23 – “But the man who has doubts is condemned if he eats, because his eating is not from faith; and everything that does not come from faith is sin.” Good works must be done by faith, and not doing it by faith is a sin. Therefore, we must do good works, the Lord's works, by faith. Look at Matthew 7:21-23: “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’” It is a sin to say “Lord, Lord” (or “Amen”, “Hallelujah”) only in words without faith. We cannot prophesy in the Lord’s name without faith, cannot drive out demons in His name without faith, and cannot perform many miracles in His name without faith. But all these things done without faith are sin. Jesus said to them, “I never knew you; depart from me, you who practice lawlessness” (v. 23). What is there that the Almighty Lord does not know? The word of the Lord is ‘I do not love you’.

Fourth, sin is not reaching the measure even though we do by faith.

Sin is a lack of obedience. The answer to the question and answer Q14 of the Presbyterian Church of Korea in America is as follows: (Q) ‘What is a sin?’ (A) ‘Sin is the lack or violation of the law of God’ (1 Jn. 3:4; Jam. 4:17;

Rom. 3:23; Jam. 2:10).’ Look at James 2:10 – “For whoever keeps the whole law and yet stumbles at just one point is guilty of breaking all of it.”

There is none who do not fall under these four sins: (1) breaking the law, (2) knowing how to do good but not doing it, (3) not acting in faith, (4) lack of obedience. Look at Romans 3:23 – “for all have sinned and fall short of the glory of God.” Sin entered the world because Adam, the representative of the mankind, sinned (5:12). Although there were fallen angels in the angelic world, there was no sin in the human world, but sin entered this world because of Adam's sin. And because of Adam's original sin, all sinned (v. 12). Everyone broke the law, everyone knew how to do good but did not do good, everyone did not act in faith, and everyone lacked obedience. Death came through this sin. Death came to all (v. 12). Because Adam disobeyed God's command, his communion with God was cut off and he faced death of the soul (spiritual death) (Gen. 3:9-24). Then he died physically at the age of 930 (5:5). When Adam died, his body and soul were separated and his body returned to the dust but his soul went to the eternal world (eternal hell). At the Second Coming of Jesus, his rotten body and his soul in hell will unite to be punished in hell for eternity. Because all of us sinned because of Adam's original sin (Rom. 5:12), we also became sinners (v. 8) and enemies with God (v. 10). Therefore, we too had no choice but to face the spiritual death like the first Adam at the second coming of Jesus, and to be punished for eternity in eternal hell.

But Jesus Christ, “the one man Jesus Christ” (v. 15) or “the last Adam” (1 Cor. 15:45), died for us while we were still sinners (Rom.5:8). Jesus Christ took on all our sins (original sin, past sins, present sins, future sins) and took on the eternal punishment we deserve. Therefore, God demonstrates his love for us (v. 8). The holy and righteous God, who hates and destroys sin, made clear to us his love for us, sinners, who were eternally punished and condemned to death on the cross, through the death of Jesus Christ on the cross. Therefore, when we believe in our Lord Jesus Christ, who died on the cross, we must realize God's love and offer thanks and praise to Him. Hymn “On a Hill for Away” goes like this: (v. 1) On a hill for away stood an old rugged cross, The emblem of suffering and shame; And I love that old cross where the dearest and best For a world of lost sinners was slain, (v. 2) Oh, that old rugged cross, so despised by the world, Has a wondrous attraction for me; For the dear Lamb of God left His glory above To bear it to dark Calvary. (v. 3) In the old rugged cross, stained, with blood so divine, A Wondrous beauty I see; For 'twas on that old cross Jesus suffered and died To pardon and sanctify me. (v. 4) To the old rugged cross, I will ever be true,

Its shame and reproach gladly bear; Then He'll call me some day to my home far away, Where His glory forever I'll share. (chorus) So I'll cherish the old rugged cross, Till my trophies at last I lay down; I will cling to the old rugged cross, And exchange it come day for a crown. Hymn "Jesus Comes With Pow'r to Gladden" goes like this: (v. 1) Jesus comes with pow'r to gladden, When love shines in, Ev'ry life that woe can sadden, When love shines in. Love will teach us how to pray, Love will drive the gloom away, Turn our darkness into day, when love shines in. (v. 2) How the world will glow with beauty, When love shines in, And the heart rejoice in duty, When love shines in. Trials may be sanctified, And the soul in peace abide, Life will all be glorified, when love shines in. (v. 3) Darkest sorrow will grow brighter, When love shines in, And the heaviest burden lighter, When love shines in. 'Tis the glory that will throw Light to show us where to go O the heart shall blessing know, when love shines in. (v. 4) We may have unfading splendor, When love shines in, And a friendship true and tender, When love shines in. When earth vict'ries shall be won, And our life in heaven begun, There will be no need of sun, when love shines in. (chorus) When love shines in (2x), How the heart is tuned to singing, When love shines in (3x), Joy and peace to others bringing When love shines in. As God's love shines through our hearts in this crisis right now, I hope and pray that all anxiety, worry, darkness, sadness, and fear will all go away and we will be filled with peace and joy that the world cannot give, so that we can reflect God's great love.

The result of justification (10): Saved from God's wrath

“Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!” (Romans 5:9)

This is similarities and differences from Romans 5:9 (“Since we have now been justified by his blood, how much more shall we be saved from God's wrath through him!”) and 5:1 (“Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ”): (1) Similarities: The first similarity is the same “we” (vv. 1, 9). Here, “we” refers to we who were still helpless (v. 6), we who were yet sinners (v. 8), and we who were enemies (v. 10), that is “we” of the past before we believed in Jesus. The “we” of the past refers to the “we,” whose souls were dead, as we were forever punished and forced to go into the fires of hell because our fellowship with God was cut off. The second similarity is the same ‘having been justified’ (vv. 1, 9). (2) Differences: Romans 5:1 says we have been justified “by faith”, whereas verse 9 says we have now been justified “by his blood”. Here, “his blood” refers to the blood of Jesus. It refers to the blood of the Passover lamb. It is the blood of the Lamb of God who takes away the sin of the world (Jn. 1:29). This blood of the Lamb of God is the blood of the Passover Lamb (2 Chron. 35:1, 6). At the time of the Exodus when God sent the 10th plague, Moses told all the elders of Israel, “Go and take for yourselves lambs according to your families, and slay the Passover lamb” (Exod.12:21). Here the blood of the Passover lamb refers to the blood of Jesus, the true Passover Lamb that the Word refers to, the Lamb of God who takes away the sin of the world. The blood of this Passover lamb, Jesus, is the blood of the propitiation for our sins (1 Jn. 2:2). In other words, Jesus, the Passover Lamb, has reconciled us to God through His death on the cross for us (Rom. 5:8, 10).

The blood of Jesus is the powerful blood. The precious blood of Jesus has amazing power. The power of

the blood of Jesus can wash away all our sins. It is the blood that justifies sinners who are enemies of God. It is the blood of Jesus that satisfies all the wrath of God, the blood that forgives all our sins and the blood that justifies us. After that, the blood of Jesus continues to work in our lives and is the blood of the power that governs our lives and lives. Here, “blood” refers to life. Now we are not only justified by the blood of Jesus, that is, by the life of Jesus (Rom. 5:9), but we also have life through the One, Jesus Christ (v. 17) [This “life” is a free gift of God to us, everlasting life in our Lord Jesus Christ (6:23)]. We are no longer spiritually dead who have lost communion with God, but now (5:9) we are reconciled to God (v. 1, cf. vv. 10-11). Now (v. 9), God has poured out His love into our hearts by the Spirit He has given us (v. 5). Therefore, we can now call God “Abba, Father” through the Holy Spirit, the Spirit of Jesus, who has been sent into our hearts (Gal. 4:6, cf. Rom. 8:15).

The blood of Jesus Christ is the life of Jesus Christ. The blood of Jesus Christ is the blood of the Passover Lamb, the powerful blood, the blood that justifies sinners who are enemies of God. Look at Hebrews 9:14 – “How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!” The Holy Spirit conceived Jesus by the Virgin Mary (Mt. 1:18, 20), and was with Jesus for 33 years on earth, and was also with Jesus when He shed His blood on the cross. How can we know all the authority/power/work of the blood of Jesus Christ? This blood atoned for all our sins and set us free from our sins. Because of His blood, sinners who were destined to eternal punishment were justified (Rom. 5:1, 9). Through His blood we have peace with God (v. 1). Through His blood we have had access by faith into this grace in which we stand (v. 2). The power of His blood is still at work in our lives, allowing us to come before the throne of the holy God. Through His blood we rejoice in hope of the glory of God (v. 2). Through His blood we rejoice in our sufferings (v. 3). For example, in the book of Job, Job, in the midst of calamity/tribulation, rather fell to the ground, worshiped and praised God (Job 1:20-21). Through His blood, perseverance produces character and character produces to hope (Rom. 5:4).

Romans 5:9b says, “...how much more shall we be saved from God's wrath through him!” Here, “wrath” refers to the wrath of God. There are more than 20 references to God's wrath in the Old Testament, and if we add up all of them, it is said to occur 580 times. There are two occurrences of the word “wrath” in the New Testament in Romans: (1) One is ‘gentle wrath,’ which is the wrath that God has already sent in the past, is coming down now, and

will come down in the future. Look at Romans 1:18 – “The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness.” (2) Another is ‘the last wrath’, which refers to the wrath that Heavenly Father will bring at the time of the final judgment. Look at Romans 2:5 – “But because of your stubbornness and your unrepentant heart, you are storing up wrath against yourself for the day of God’s wrath, when his righteous judgment will be revealed.” The “wrath” in Romans 5:9 refers to the final wrath of Romans 2:5, not the wrath of Romans 1:18. The day when God’s righteous judgment will be revealed in Romans 2:5 is the day of the final judgment, and that final judgment refers to the Great White Throne Judgment. Look at Revelation 20:12 – “And I saw the dead, great and small, standing before the throne, and books were opened. Another book was opened, which is the book of life. The dead were judged according to what they had done as recorded in the books.” Who judges? The Judge of the Last Judgment is God the Father. Who will be judged? “The dead” (v. 12), that is, all mankind, beginning with Adam, the first man of mankind, will be judged. How will He judge? He will see the books that the Lord has written and will judge. Among these books is our own book for all of us. Like an autobiography, it will record our past, present, future, all our sins from birth to death. So we have no choice but to praise the hymn “One Thing I of the Lord Desire.” The reason is that the only thing we have done, what we are doing now, and what we can do until we die is only sin. Therefore, we were all sinners who had no choice but to receive the final wrath of God. But because Jesus shed His precious blood on the cross, we were justified by His blood, and He will save us from the final wrath (Rom. 5:9). Previously, because we were written in the books (Rev. 20:12), that is, we were not written in the book of life, we had to be thrown into the lake of fire forever (v. 15). But only through the blood of Jesus Christ on the cross, we are written in another book, the Book of Life (v. 12), that is, only in the Lamb’s book of life (21:27). Thus we can see the holy city of Jerusalem coming down out of heaven from God (v. 10), and we will enter the city where the glory of God is (vv. 11, 26, 27).

Romans 5:9 speaks of ‘salvation’. Here the word ‘salvation’ appears 5 times as a noun and 8 times as a verb in Romans. An example of a noun is Romans 1:16 – “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.” If we look at it 8 times as a verb, it is used once in the past tense and 7 times in the future tense. Past tense ‘salvation’ used to mean that we have already been saved appears only once in Romans. Look at Romans 8:24 – “For in this hope we were saved. But hope that is seen is no hope at all. Who hopes for what he already has?” We have already been saved by hope through the

blood of Jesus Christ. Future salvation is used to mean that we will be saved in the future, and the future tense “salvation” appears 7 times in Romans. Look at Romans 5:10 – “For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!” Here, ‘salvation’ refers to the future salvation we will receive in the future, that we will not receive the final wrath from God’s final judgment, but receive the completion of our salvation through the power of the blood of Christ (v. 9).

Salvation spoken of in the Bible is in the past, present, and future tenses.

(1) Past salvation:

If we believe in Jesus Christ, the Son of God, by the grace of God, we are already saved. Look at 1 John 5:12-13: “He who has the Son has life; he who does not have the Son of God does not have life. I write these things to you who believe in the name of the Son of God so that you may know that you have eternal life.” Looking at these words, the Bible clearly states that those who believe in Jesus, the Son of God, have already obtained eternal life (salvation). Past salvation is that we have already been justified (justification) (Rom. 5:9).

(2) Present salvation:

The Bible says, “Work out your salvation” (Phil. 2:12). Salvation is not something that people can achieve, it is something that God does. Look at Jonah 2:9 – “... Salvation comes from the LORD.” Look at Revelation 7:10 – “And they cried out in a loud voice: “Salvation belongs to our God, who sits on the throne, and to the Lamb.” Looking at these words, we can clearly see that salvation is something that God accomplishes (gives), and that we, sinners, can never save ourselves by our own effort (good deeds). But why did the Apostle Paul say to the Philippian church members, “Work out your salvation”? (Phil 2:12) In order to understand the meaning of this word, we need to understand what “salvation” is. The word “salvation” in the Old Testament is the Hebrew word “Yeshua,” which means deliverance from sin and

dangerous circumstances. And in the New Testament, the word “salvation” is the Greek word “soteria”, which is written to mean that we will be rescued from the punishment that comes from sin, the power of sin and our sinful life, and live as eternal people of the kingdom of heaven (Internet). Based on Romans 5:6, 8, 10, what is salvation? Look at Romans 5:6 – “For while we were still helpless, at the right time Christ died for the ungodly.” In the light of this verse, salvation means that we who are totally helpless and ungodly, God helped us, through the death of Christ, delivered us from our weakness and made us godly. Look at Romans 5:8 – “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.” In light of this verse, salvation means that we who were sinners, God loved us and justified us through His only begotten Son, Jesus Christ, dying on the cross for us (v. 9). This means that salvation, as the Greek word for “salvation” means, has not only delivered us from the punishment of sin, the power of sin, and our sinful life, but also includes the fact that He has justified us. Look at Romans 5:10 – “For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.” In light of this word, salvation means that God reconciled us to God through the death of His only begotten Son, Jesus, and made us His children. Present salvation, that is, “Work out your salvation” (Phil. 2:12) can be interpreted as meaning ‘Work out your eternal life.’ The reason I think this is because when I look at the Bible verses that speak of salvation in the future tense, when Jesus comes back to this earth in the future (second coming), He will lead us to the eternal kingdom of heaven and live forever in that kingdom of heaven. At the same time, if we consider that we have already been saved through faith in Jesus based on 1 John 5:12-1, we who believe in Jesus already have eternal life. Therefore, whether it is past tense or future salvation, I think that when we understand “salvation” as “eternal life,” we can consistently understand Paul’s words, “Work out your salvation,” in Philippians 2:12. In other words, the phrase “Work out your salvation” can be interpreted as meaning ‘Work out your eternal life.’ If we apply that word to us, the word “Work out your salvation” can say, ‘You live as those who have eternal life.’ In a word, it is ‘We should live like people of heaven’.

(3) Future salvation:

The Bible also says that we will be saved in the future. Look at Acts 16:31 – “They said, “Believe in the

Lord Jesus, and you will be saved, you and your household.” Look at Romans 10:9 – “that if you confess with your mouth Jesus as Lord, and believe in your heart that God raised Him from the dead, you will be saved.” If we look at these two Bible verses, they do not say that we have already been saved if we believe in the Lord Jesus. But they say in the future tense that we will be saved in the future. And here the future salvation is that when Jesus comes back God will glorify us (Rom 8:30) and lead us to the eternal kingdom of heaven, where we will live forever. Future salvation refers to our salvation in the future (Rom. 5:9). In other words, future salvation refers to the completion of salvation.

The future salvation that Romans 5:9 speaks of (even on the basis of past salvation) is a more certain salvation. So the Apostle Paul said in Romans 8:30 – “and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.” Here, “these whom He predestined” refers to those whom God loved and chosen before the foundation of the world (Eph. 1:4). ‘These whom He called’ means that God made His chosen people whom He loved to believe in Jesus Christ. “These whom he called, He also justified” means that God justified His chosen people who He loved with blood (life) of Jesus Christ through faith in Jesus Christ. “He also glorified” refers to the future that will be saved from the final judgment and final wrath in the future. And the reason why Apostle Paul said in the past tense is that we will be saved (the completion of salvation) with that much certainty. Look at Ephesians 2:5-6: “even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus.” We have already been saved by the grace of God. He made us alive together with Christ when we were dead in our trespasses. It points to our regeneration and resurrection. ‘And raised us up with Him’ refers to ascension. Therefore, we are now seated together in heavenly places in Christ Jesus. It means that we have been saved from the final wrath of God. It means that it is certain that we will receive the completion of salvation and go to heaven.

We are justified by the blood (life) of Jesus Christ (Rom. 5:9). All our sins have been forgiven and justified, so that we have been reconciled to God and have peace with Him through our Lord Jesus Christ (vv. 1, 10). Not only that, but we have access to God's most holy place, where we have access to the presence of God and the throne of His

grace (v. 2). And we rejoice in the hope of the glory of God (v. 2), and also rejoice in our sufferings (v. 3). The reason is because we know that suffering produces perseverance, perseverance produces character, and character produces hope (vv. 3-4). We have come to serve the living God by the power of the blood of Jesus Christ through the eternal Holy Spirit (Heb. 9:14). Therefore, we have come to serve the Lord with thanksgiving without name and without light. We must do our best to spread the gospel of Jesus Christ and love our neighbors. Even though we are in the midst of adversity, difficulties, and suffering like the valley of the shadow of death (Ps. 23:4), we must live a victorious life through the power of the precious blood of Jesus Christ and the power of God's salvation.

We should thank God because we will be saved from the wrath of the final judgment through Jesus Christ. As those who have already received salvation through the death of Jesus on the cross and who will receive salvation in the future, we must live a life that achieves salvation in the present. In other words, as those who have already received eternal life, and as people of heaven who will enjoy eternal life in heaven when salvation is completed in the future, we must live like the people of heaven while we live on this earth. Living like the people of the kingdom of heaven is living in obedience to the twofold commandment of Jesus. Look at Matthew 22:37-39: "Jesus replied: 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.'" (1) Past love: When we were saved through faith in Jesus, God not only gave us the Holy Spirit, but He has already poured out His love in our hearts through the Holy Spirit (Rom. 5:5). (2) Future love: If we enter the kingdom of heaven when we are saved at the second coming of Jesus, the Holy Spirit will cause us to completely obey the twofold commandment of Jesus, the law of heaven, so that we can love God and our neighbor with perfect love. (3) Present love: The eschatological Holy Spirit dwells in us and is now bearing the fruit of the Spirit, which is love (Gal. 5:22), and enables us to obey the twofold commandment of Jesus. So we must love by following the Holy Spirit (v. 16). In other words, we must be led by the Holy Spirit (v. 18) and live by the Spirit (v. 25). When we do this, our hearts, our families and our churches will become heaven.

We must boast of Jesus and preach the gospel of Jesus. When the whole world is in crisis due to this corona virus, we must embrace the nations and pray to God to spread the gospel to all people in the world who are in crisis. Look at Matthew 24:14 – "And this gospel of the kingdom will be preached in the whole world as a testimony to all

nations, and then the end will come.” Look at Acts 1:8 – “But you will receive power when the Holy Spirit comes on you; and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth.”

The result of justification (11): Receiving future salvation

“For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!” (Romans 5:10)

The Bible says there was a time when we were God’s enemies (Rom.5:10). How have we become God’s enemies? In Genesis, after God created the heavens and the earth and created Adam, the first man, He allowed Adam to eat from all kinds of trees in the Garden of Eden. But he commanded, “You must not eat from the tree of the knowledge of good and evil.” God said, “You will surely die” on the day you eat the fruit (Gen. 2:16-17). However, Adam fell into the temptation of the crafty serpent (Satan), disobeyed God's command, and ate the fruit of the tree of the knowledge of good and evil. As a result, Adam and all his descendants became God’s enemies. And Adam and all his descendants received the wrath of God, and they had no choice but to perish in the eternal pit of fire. In this way, in the past, we were God’s enemies, and we were people without love. But God, who is love [“... God is love” (1 Jn. 4:8, 16)], poured out his love in our hearts by the Holy Spirit who has been given to us (Rom. 5:5). So now we who believe in Jesus have God’s love. How did God make this possible? Look at 1 John 4:9 – “This is how God showed his love among us: He sent his one and only Son into the world that we might live through him.” God sent his only begotten Son into the world to save us. The only begotten Son, who was sent into the world, being in very nature God, did not consider equality with God, but made himself nothing, taking the very nature of a servant, being made in human likeness (Phil. 2:6-7). Jesus, the sinless God and man, was born/incarnated into this world to save us (1 Jn. 4:9).

Romans 5:10 says, “through the death of his Son”. Who is more dear to God the Father than to Jesus Christ,

God's only begotten Son, that is "his Son"? But God the Father did not spare his own Son but gave him up for us all (8:32). In other words, God the Father gave His only begotten Son, Jesus Christ, on the cross for us, who were God's enemies. Look at 1 John 4:10 – "This is love: not that we loved God, but that he loved us and sent his Son as an atoning sacrifice for our sins." When we were God's enemies, God loved us and sent His only begotten Son, Jesus Christ, as a propitiation for our sins. That is why Jesus Christ was sacrificed on the cross for us (Rom.8:32). Jesus Christ, the only begotten Son who could not die, was in the form of God in order to die for us, but did not consider equality with God even though he was being in nature God, made himself nothing, taking the very nature of a servant, being made in human likeness (Phil. 2:6- 7). And the only begotten Son, Jesus Christ, appeared in human form, humbled himself and became obedient to the point of death on a cross (v. 8). Because we are all God's enemies, we must all suffer eternal punishment in God's wrath on the cross, but Jesus Christ, the only begotten Son, died on the cross for us. Therefore, by destroying enmity through the cross, He reconciled us to God (Eph. 2:16). God was pleased to be reconciled to Himself through Jesus Christ by making peace through the blood of His Son Jesus Christ that was shed on the cross (Col.1:20).

We have been reconciled to God (Rom.5:10). God reconciles us, God's enemies, and he did it once for all. What he did, he made it possible by the offering of the body of Jesus Christ once for all (Heb.10:10). In other words, when we were enemies with God, we were reconciled to God (Rom.5:10) through the death of Jesus Christ, the Son of God, on the cross once for all (6:10). Look at 1 John 2:2 – "and He Himself is the propitiation for our sins; and not for ours only, but also for those of the whole world" (Note: Rom. 3:25). Here, the word "propitiation" means "satisfaction," which means that Jesus died on the cross as a sacrifice of the Passover lamb, thereby satisfying God's holy requirement to punish sin (MacArthur). The Apostle John said this in 1 John 2:2 as well as in 4:10 – "In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." He is saying that God sent his Son Jesus into this world as the propitiation for our sins. It is because God loves us. Look at 2 Corinthians 5:19 – "namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and He has committed to us the word of reconciliation." Look at Colossians 1:22 – "yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach." This reconciliation is an eternal thing that can never be broken.

God no longer regards us as enemies, but has reconciled us to God through the death of His Son Jesus Christ on the cross, making us His children. Therefore, now we can approach God, we can call God “Abba Father,” and we can have communion or fellowship with Him. We are no longer God’s enemies, but have been reconciled to God through the death of Jesus Christ. The Lord has given us the ministry of reconciliation (2 Cor. 5:18). And the Lord has entrusted us with the word of reconciliation (v. 19). Therefore, we must be ambassadors for Christ, begging, ‘Be reconciled to God’ (v. 20).

Romans 5:10 says, “how much more, having been reconciled, shall we be saved through his life!” Here, ‘he’ refers to Jesus Christ who came to this earth and died on the cross to reconcile us to God. And “his life” (v.10) refers to the resurrection of Jesus Christ. Jesus Christ died for our sins according to the Scriptures, was buried, and rose again the third day according to the Scriptures (1 Cor. 15:3-4). And the resurrected Jesus Christ ascended into heaven and sits at the right hand of God after witnessing his resurrection for 40 days. The Jesus that the Apostle Paul met on the road to Damascus did not meet the resurrected Jesus, but the Lord who was resurrected and ascended into heaven and is seated at the right hand of God (Acts 9). This Lord will surely come back to this world (the Second Coming). Then we will be saved (Rom.5:10). Salvation here means that when Jesus Christ returns, the saints who have already died will be resurrected with an incorruptible body, a glorious body, a strong body, and a spiritual body (1 Cor.15:42-44). Until then, the living saints will be transformed into an incorruptible body, a glorious body, a strong body, and a spiritual body (v. 51), and will wear a glorious body like the resurrected Jesus (Phil. 3:20-21). After that we, the survivors, will also be caught up with them in the clouds to meet the Lord in the air, so that we may always be with the Lord (1 Thess. 4:17). And we will participate in the marriage supper of the Lamb in heaven (Rev. 19:9). We will receive this salvation. How much more, we will be saved through the resurrection of Jesus (Rom. 5:10). Here, “how much more” emphasizes ‘must be’. That is, we will surely be saved in the future through the resurrection of Jesus Christ. If Jesus came to this world and died as a propitiation on the cross to save us when we were helpless, sinners and God’s enemies, how much more we are 100% certain that we will be saved when Jesus comes back to this world. We must have the faith and assurance of this salvation.

The Lord will surely and surely come again! Our dead saints will surely be resurrected, and those who are alive until then will surely be transformed to meet the glorious Lord. Look at 1 Corinthians 15:52-58: “in a flash, in

the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: 'Death has been swallowed up in victory.' 'Where, O death, is your victory? Where, O death, is your sting?' The sting of death is sin, and the power of sin is the law. But thanks be to God! He gives us the victory through our Lord Jesus Christ. Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain." In the faith and hope of this resurrection, we must be steadfast, unwavering, and always diligent in the work of the Lord (v. 58). The reason is because the Lord will reward us. Look at Revelation 22:12 – "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done." In the parable of the mina (Lk. 19:11-27), the person who earned ten minas with one mina and the person who earned five mina with one mina hear from their master, "Well done, my good servant!" Their rewards were 'Because you have been trustworthy in a very small matter, take charge of ten cities and of five cities respectively. A "mina" was the currency of Israel at the time, and a mina was the price of a laborer's wages for three months. However, the reward given by the master was incomparable to ten cities and five cities respectively. I hope and pray that we will be praised and rewarded by the Lord when we stand before the Lord and settle accounts (Mt. 25:19).

The result of justification (12): Rejoice in God

“Not only is this so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received reconciliation.” (Romans 5:11)

The Apostle Paul already said in Romans 5:2, “... And we rejoice in hope of the glory of God.” He also said in verse 3, “... we also rejoice in our sufferings” And in verse 11, Paul again said, “... we also rejoice in God.” When we fell short of the glory of God because of our sins (3:23), we were justified by faith through our Lord Jesus Christ (5:1-2). Although we were God’s enemies, we were reconciled to God through the death of Jesus Christ, the Son of God (v. 10), and we have peace with God (v. 1). Through our Lord Jesus Christ (vv. 1, 2) we have gained access by faith into this grace in which we now stand (v. 2). We rejoice in hope and in the glory of God (v. 2). These three glories that have already appeared are not 100% complete. If God reveals 100% of His full glory now, we cannot fully know His full glory. The glory of God that will be revealed is the second coming of Jesus. The glory of God that will be revealed in the future is 100% perfect and eternal glory, and we will see God face to face (1 Cor. 13:12). This glory of God is also our glory. In other words, the glory of our Heavenly Father is our glory, the glory of the children of God. The three glory of God mentioned in Romans 5:1-2 are not worthy to be compared with the glory of God that will be revealed. In other words, the glory of God that we already enjoy through our Lord Jesus Christ cannot be compared with the glory of God that we will enjoy when our Lord Jesus returns again (5:1-2, cf. 8:8: 18). The glory of God that will be revealed is that when Jesus appears, we too will become like Him and will see Him just as He is (1 Jn. 3:2), and will also change our humble body to be like His glorious body. (Phil 3:21). We believe that God will bring with Him even those who died while believing in Jesus. Neither will we who survive until the second

coming of the Lord precede those who are already dead. For when the Lord Himself come down from heaven, with a loud command, with the voice of the archangel, and with the trumpet call of God, those who have died in Christ will rise first. After that, we who are still alive will be caught up with them in the clouds to meet the Lord in the air and be with the Lord forever (1 Thess. 4:14-17). Therefore, we also rejoice in God (Rom. 5:11).

Our God is the God of our exceeding joy (Ps. 43:4). Westminster Shorter Catechism Question 1: “What is the chief end of man? The answer is: “Man's chief end is to glorify God, and to enjoy him forever.” What we should strive for the most is to enjoy God for eternity while glorifying Him. We must enjoy God forever. Only those who are reconciled to God can enjoy God. We should rejoice in God through our Lord Jesus Christ through whom we have been reconciled. That is, through the death of His only begotten Son, Jesus Christ on the cross (v. 10), all our sins are forgiven, and we must rejoice in God as those who have been delivered from our sins. This is true joy. This joy is a joy that never changes and no one can take away from us. This joy transcends all circumstances, and the Apostle Paul rejoiced all the more even in prison (Phil. 1:18). This is the hymn “Since Christ my soul from sin set free”, verse 3: “What matters where on earth we dwell? On mountain top or in the dell, In cottage or a mansion fair, Where Jesus is 'tis Heaven there. O hallelujah, yes, 'tis heaven 'Tis heaven to know my sins forgiven; On land or sea, what matters where? Where Jesus is, 'tis Heaven there.”

In this world where there are many sorrows, many troubles, and many deaths, many sinful works, pain, suffering, sickness, and hunger, we must rejoice in God. We can rejoice in any circumstance when we receive God who is our exceeding joy as our joy and enjoy Him while possessing that joy in God. In the joy that the Lord gives us, we must preach the good news of Jesus Christ. As people who have been reconciled to God through the death of God's only begotten Son, Jesus Christ, we must share this good news while enjoying joy in Him.

This is the hymn “I Love to Tell the Story”:

- (v. 1) I love to tell the story Of unseen things above, Of Jesus and His glory, Of Jesus and His love:
I love to tell the story Because I know 'tis true. It satisfies my longings As nothing else can do.
- (v. 2) I love to tell the story; 'Tis pleasant to repeat What seems, each time I tell it

More wonderfully sweet: I love to tell the story, For some have never heard
The message of salvation From God's own Holy Word.

(v. 3) I love to tell the story; For those who know it best Seem hungering and thirsting
To hear it, like rest: And when in scenes of glory I sing the new, new song,
'Twill be the old, old story That I have loved so long.

(Chorus)

I love to tell the story! 'Twill be my theme in glory To tell the old, old story
Of Jesus and His love.

‘Through one man’

[Romans 5:12-21]

Look at Romans 5:12 – “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.” Here, the Bible says “through one man”, and in Romans 5:12-21, the word “one man” appears 12 times in the original Greek (10 times in Korean). Who does “one man” refer to here? When the Apostle Paul said “one man,” he was referring to two different people. Look at Romans 5:15, 17: “But the gift is not like the trespass. For if the many died by the trespass of the one man, how much more did God's grace and the gift that came by the grace of the one man, Jesus Christ, overflow to the many! ... For if, by the trespass of the one man, death reigned through that one man, how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through the one man, Jesus Christ.” In these two verses, the first “one man” the Apostle Paul is referring to is the “one man” who “sin”, and the second “one man” refers to Jesus Christ.

Who, then, was that “one man” who sinned? This is the first man, Adam, who is the progenitor of mankind in Genesis 2. Look at Genesis 2:7 – “the LORD God formed the man from the dust of the ground and breathed into his nostrils the breath of life, and the man became a living being.” In 2 Corinthians 15:45, the Apostle Paul refers to Adam as “The first man Adam”. The reason is to compare it with another “one man” (Rom. 5:15, 17), Jesus Christ. That is why Jesus Christ is said to be “the last Adam” (2 Cor. 15:45). God made the first Adam the representative of mankind and made a covenant with him. This covenant is referred to as “the covenant of works.” In this covenant of works, God gave a command to Adam, and if Adam obeyed God's command, he would receive a blessing (eternal life), but if he disobeyed, he would receive a curse (death). Here God commanded Adam, “You shall not eat from the

tree of the knowledge of good and evil, for in the day that you eat of it you will surely die” (Gen. 2:17). The first man Adam (2 Cor. 15:45), the progenitor and representative of mankind, who was “one man” (Rom. 5:12), was responsible for obeying God’s covenant command.

Romans 5:12 says, “sin entered the world”. The word “sin” appears eight times in Romans 5:12-21. What is “sin”? The Bible speaks of “sin” in four ways: (1) Sin is illegal. In other words, to sin is to break the law. Look at 1 John 3:4 – “Everyone who practices sin also practices lawlessness; and sin is lawlessness.” (2) Sin is knowing how to do good and not doing it. Look at James 4:17 – “Anyone, then, who knows the good he ought to do and doesn't do it, sins.” (3) Sin is not doing by faith. Look at Romans 14:23 – “But the man who has doubts is condemned if he eats, because his eating is not from faith; and everything that does not come from faith is sin.” (4) Sin is not reaching the measure even though we do by faith. Sin is a lack of obedience. The answer to the question and answer Q14 of the Presbyterian Church of Korea in America is as follows: (Q) ‘What is a sin?’ (A) ‘Sin is the lack or violation of the law of God’ (1 Jn. 3:4; Jam. 4:17; Rom. 3:23; Jam. 2:10).’ The “sin” that the Apostle Paul speaks of in Romans 5:12 refers to the sin of the first man, Adam, the progenitor and representative of mankind. Verse 19 says that Adam's transgression was “disobedience of the one man”. Therefore, “sin” in Romans 5:12 is Adam’s sin, and that sin is disobedience to God’s command, “You shall not eat from the tree of the knowledge of good and evil” (Gen. 2:17). In the end, Adam disobeyed the word of the covenant, “You shall not eat from the tree of the knowledge of good and evil” (v. 17), which he had to do without being responsible for obeying the command of God who made the covenant. If Adam had obeyed the word of the covenant of works, sin would not have entered this world. There was no sin in this world before Adam disobeyed the words of the covenant of works [although there was sin in the angelic (spiritual) world].

Why did the one man, the first man, Adam, sin by disobeying God's command? This is because Satan, a fallen angel in the angelic (spiritual) world, sent the most cunning serpent among wild beasts to Eve, the first woman of mankind (Gen. 3:1), to tempt her (vv. 1-5). The woman, Eve, was tempted by the serpent and saw the fruit of the tree of the knowledge of good and evil (2:17), which God had commanded not to eat, and was good for food and pleasing to the eye, and also desirable for gaining wisdom [cf.: “the lust of the flesh and the lust of the eyes and the boastful pride of life” (1 Jn.2:16)], she took some and ate it. She also gave some to her husband, who was with her,

and he ate it. Eve ate of the fruit and gave it to her husband Adam, who was with her, and he ate (Gen.3:6). As a result, sin entered the world (Rom.5:12). And death came through sin (v. 12). Here, “death” refers to three types of death: (1) Spiritual death: Adam met the death of the soul (spiritual death), which cut off communion with God because he disobeyed God’s command (Gen. 3:9-24). (2) Physical death: Then Adam died physically at the age of 930 (5:5). (3) Eternal death: When Adam died, his body and soul were separated and his body returned to the dust, but his soul went to the eternal world (eternal hell). At the second coming of Jesus, Adam’s rotten body and his soul in hell will unite to be punished in hell for eternity.

Look at Ephesians 2:1 – “And you were dead in your trespasses and sins.” Because of the sin of disobedience of the first man, Adam, the representative of mankind, we too were spiritually dead because of disobedience and sins. In other words, before we believed in Jesus, we were physically alive but spiritually dead. The Apostle Paul described the condition of the spiritually dead in Ephesians 2:2-3: “in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.” Look at Luke 9:60 – “But He said to him, "Allow the dead to bury their own dead; but as for you, go and proclaim everywhere the kingdom of God.” There are three types of people in this passage: (1) “the dead” [“spiritually dead”]: those who are spiritually dead (those who have lost communion with God), (2) “their own dead” [“dead”]: those who are physically dead, (3) “you”: those who are living spiritually and physically who have fellowship with God. These are the people who go and preach the kingdom of God.

In the same way, all have sinned (Rom. 5:12). The implication of this word is that all people of mankind have sinned. There are several interpretations of this verse, but none of them are 100% correct. The interpretation most supported is that the first man, Adam, was the representative of mankind and that he sinned, that all of the people of the human race belonging to Adam sinned. For example, all athletes participating in the Olympics are athletes representing their country. So, if an athlete wins a match in each event, he will be awarded a medal. And at that time the national flag and national anthem of the country represented by the athlete who won the gold medal will sound. At that time, the people of the country represented by the athlete watching the scene rejoice, saying, 'We won!' The first man Adam, as the representative of mankind, sinned because he disobeyed the command of God's covenant (Rom.

5:12). Look at Romans 3:23 – “for all have sinned and fall short of the glory of God.” Here, ‘sin’ is actual sin, meaning that the Jews or Gentiles, who are themselves, have sinned. However, when Romans 5:12 says that all have sinned, it means that all sinned because of Adam's sin, not actual sin. Theologically speaking, the sin of Adam, the representative of mankind, was imputed to all his descendants who belonged to him.

See verses 3 and 4 of the Westminster Confession of Faith Chapter 6 (The Fall of Man, of Sin and of the Punishment): (v. 3) ‘They being the root of all mankind, the guilt of this sin was imputed (Gen.1:27-28; 2:16-17), and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation (Ps.51:5; Gen.5:3; Job14:4, 15:14).’ (v. 4) ‘From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good (Rom.5:6, 8:7, 7:18; Col.1:21), and wholly inclined to all evil, I do proceed all actual transgressions (Jam.1:14-15; Eph.2:2-3; Mt.15:9).’ ‘Why does Adam's transgression affect his descendants? And what was imputed on to the descendants of Adam?’

(1) From Adam was transferred guilt and a corrupt nature.

The Westminster Confession of Faith 6:3 declares that because Adam and Eve were the origins of the human race, the consequences of their sinful death and their corrupt nature were passed on through birth to all who are born to their descendants. Because Adam was the beginning and representative of all mankind, the effect of one man's transgression also affected his descendants (‘Representative principle’).

(2) It is by the corrupt nature that is within us that we sin.

It is saying that what we inherit from Adam is not the responsibility of Adam's sin itself, but the corrupt nature of sin. In other words, we, the descendants of Adam, have no desire to do good, have no ability to do good, and reject all good, and have inherited a tendency to do evil only, leading to actual sin. In other words, what we inherit from Adam is a sinful and corrupt nature that compels us to sin (Internet).

Eventually death came to all people (Rom.5:12). Because of the sin of disobedience of the first man, Adam, the representative of mankind, we too were spiritually dead because of our disobedience and sin (Eph. 2:1). We met the death of our souls (spiritual death) that cut off our fellowship with God. And like Adam, if we died physically, we had no choice but to face eternal death. In other words, when we die, our body and soul are separated and our body returns to the dust, but our soul has no choice but to go to eternal hell. Then, at the second coming of Jesus, our rotten body and our souls in hell were united and we had no choice but to be punished in hell for eternity. This is called “the second death, the lake of fire” (Rev.20:14). Look at Mark 9:48 – “where their worm does not die, and the fire is not quenched.”

In this way, we died spiritually and physically because “the one man” (Rom.5:12), “the first man, Adam” (1 Cor.15:45) sinned because he disobeyed God’s command of the covenant and sinned. We were people who died in their trespasses and sins (Eph.2:1), who had no choice but to die and live eternally in hell, which is a lake of unquenchable fire (Mk. 9:48; Rom.5:12). However, because of the obedience of another “one man” (Rom. 5:15) and “the last Adam” (1 Cor. 15:45), Jesus Christ to the point of death on the cross (Phil. 2:6-7), God has given us eternal life, a blessing, by turning death, the curse, caused by the disobedience of the “first man” Adam (Deut. 23:5; Neh. 13:2). By the grace of “one man, Jesus Christ” (Rom.5:17) we have been given the gift of eternal life in our Lord Jesus Christ (6:23; 5:15, 17). The reason is because God, who is rich in mercy, loved us so much that He raised us, who were spiritually dead because of our sins, back to life together with Christ. That is why we were saved by God’s grace (Eph.2:4-5) [Adam was also saved by God’s grace (Gen.3:21)]. Look at Ephesians 2:8-10: “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast. For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.” Therefore, we must do good. While praising the great love of God, we remember the grace of forgiving our sins by giving great love to the believers who believe in the infinite and unchanging love of God. We must diligently preach the gospel of Jesus Christ.

'Before the law was given, sin was in the world'

[Romans 5:12-21]

Look at Romans 5:13-14: “for before the law was given, sin was in the world. But sin is not taken into account when there is no law. Nevertheless, death reigned from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam, who was a pattern of the one to come.” The Bible says that sin was in the world before the law (v. 13). The word “before the law” here refers to the law that God gave to Moses at Mount Sinai when the Israelites came out of Egypt and came to Mount Sinai (Exod. 20:1-17; Note: Deut.5: 6-21). Then, “before the law” refers to when and when, from the time when Adam sinned (Gen. 3) until Moses received the law from God at Mount Sinai (Exod. 20) (about 2,500 years). Even then, there was a sin. In fact, from Genesis 3 to Exodus 20, there are many sins recorded in the Bible. Take, for example, the murder in which Adam's eldest son Cain killed his brother Abel (Gen. 4). When man began to multiply on the earth (6:1), the Lord saw that the world was full of man's iniquity, and that every plan of his heart was always only evil (v. 5). The people of this time were very wicked and corrupt in the sight of God, and the whole world was filled with sin (v. 11). So there was Noah's Flood (chs. 6-8). Another example is that the people of Sodom and Gomorrah were very wicked and were committing great sins (18:20). And before the Israelites came out of Egypt, Pharaoh, king of Egypt, committed many sins.

Romans 5:13 says, “for before the law was given, sin was in the world. But sin is not taken into account when there is no law.” From the time when Adam sinned, before Moses received the law from God on Mount Sinai, from Genesis 3 to Exodus 20, people sinned a lot for about 2500 years, but they did not consider it a sin. They did not clearly know that sin was sin, nor did they know that the cost of sin was so great. So they took sin lightly. But “the law” reveals sin. Look at Romans 3:20 – “Therefore no one will be declared righteous in his sight by observing the

law; rather, through the law we become conscious of sin.” Here we have to consider three uses of the law (Internet): (1) to bring sinners to Christ by convincing them of sin, (2) to restrain sin through fear of punishment, and (3) to be used as a norm for the lives of believers. Therefore, the more we know the Word of God, the more we can understand sin and the seriousness of sin. But if we do not know the words of the Bible, we are sinning without knowing our sins. There are far more sins we do not know than those we know and do. Therefore, in order to fight and overcome sin, we must diligently learn and know the Word of God. Look at Psalms 119:9, 11: “How can a young man keep his way pure? By living according to your word. ... I have hidden your word in my heart that I might not sin against you.” Look at Ephesians 6:11, 13: “Put on the full armor of God so that you can take your stand against the devil's schemes. ... Therefore put on the full armor of God, so that when the day of evil comes, you may be able to stand your ground, and after you have done everything, to stand.” The first thing that comes out of the full armor of God is “with the belt of truth buckled around your waist” (v. 14). We must commit ourselves to knowing the truth. We must draw close to God's Word and meditate on it day and night.

Romans 5:14 says, “... from the time of Adam to the time of Moses, even over those who did not sin by breaking a command, as did Adam” The people who lived from Adam to Moses for about 2500 years did not commit the same sin as Adam's transgression. Here, Adam's sin was the sin of disobedience (Gen. 3:6), which was a violation of the covenant God's command to “do not eat from the tree of the knowledge of good and evil” (2:17), which was illegal (1 Jn. 3:4). This is a sin that only Adam committed because he broke the covenant of works he made with God as the representative of mankind through disobedience. All the sins that people have committed from Adam to Moses are not the same sin as Adam's. This is not the sin committed by as did Adam, who broke the covenant of works made with God as the representative of mankind. To be more specific, the sins committed by people from Adam to Moses were the sin that entered the world through one man, Adam (Rom. 5:12). Even infants cannot sin because they cannot break any law, but the Bible says that sin entered the world through one man, Adam, and in this way all sinned (v. 12). Here “all” includes infants who are incapable of breaking any laws. How, then, can it be explained that infants also sinned? It is imputation. Because Adam, the representative of mankind, sinned, his sin was imputed on to all people. The Bible says, in him all sinned (v. 12). Adam's sin became ours through heredity. Not only does Adam's guilt become ours through imputation, but the corruption of his nature is also transferred to us (original sin). Look at Psalms 51:5 – “Surely I was sinful at birth, sinful from the time my mother conceived me.”

Look at Westminster Confession of Faith 6:3 – “They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.”

Romans 5:14 says, “death reigned.” The word that death reigned here means that sin entered the world through “one man” (v. 12) and “the offense of Adam” (v. 14), and death through sin, and death spread to all men (v. 12). In other words, everyone succumbed to death. Therefore, no one overcame death. Although Methuselah, Noah's grandfather in Genesis, lived to be 969 years old, he also died in the end (Gen. 5:21). Qin Shi Huang, who was the first emperor of China from 230 BC to 221 BC, built China's first unified empire. He desperately wanted the immortality drug and tried to get it. He thought it was immortality and ate it, but it shortened his life. In the end, his dream of immortality also failed and he also died (Internet).

Romans 5:14 says, “Adam, who is a type of Him who was to come.” Who is “Him who was to come” here? He is Jesus Christ. ‘A type’ is the same shape, but different. That is, the first Adam and the second or last Adam, Jesus Christ, are the same, but not the same, but different. In Romans 5:12-14, Adam and Jesus Christ are the same and different: (1) The same is representative. Adam and Jesus Christ are representatives. Adam is the representative of the old covenant, and Jesus Christ is the representative of the new covenant. Another one is imputation. Just as Adam's sin was imputed to everyone, so the righteousness of Jesus Christ was imputed to all believers in Jesus. (2) The difference is reigning. Death reigned because of Adam's offense (v. 14), but through one act of righteousness of Jesus Christ (v. 18) will reign in life (v. 17). There was a man who did not die before the law. His name is Enoch. Enoch walked with God (Gen. 5:24) and ascended to heaven without dying (Heb. 11:5). There were people who did not die even after the Law. His name is Elijah. He ascended into heaven in a whirlwind without tasting death (2 Kgs. 2:1-11). Those who are in Christ are those who overcome death. When Jesus returns, the living saints will not die, but will be transformed and enter the kingdom of heaven. Another difference is “the gift” (Rom. 5:15, 16). Although we are sinners who are God's enemies, the righteousness of Jesus Christ has been imputed to us, and God has justified us. We have been given eternal life (6:23) as a gift (5:15) by the grace of Jesus Christ.

Therefore, we must strive to know Jesus Christ! The hymn “More About Jesus Would I Know” goes like this: (v. 1) More about Jesus would I know, More of His grace to others show; More of His saving fullness see, More

of His love who died for me. (v. 2) More about Jesus let me learn, More of His holy will discern; Spirit of God, my teacher be; Showing the things of Christ to me. (v. 3) More about Jesus in His word, Holding communion with my Lord, Hearing His voice in ev-'ry line, Making each faithful saying mine. (v. 4) More about Jesus on His throne, Riches in glory all His own; More of His kingdom's sure increase; More of His coming, Prince of Peace. (chorus) More, more about Jesus, More, more about Jesus; More of His saving fullness see, More of His love who died for me. Look at Philippians 3:7-8: "But whatever was to my profit I now consider loss for the sake of Christ. What is more, I consider everything a loss compared to the surpassing greatness of knowing Christ Jesus my Lord, for whose sake I have lost all things. I consider them rubbish, that I may gain Christ." As we strive to get to know Jesus Christ, let us give thanks and rejoice in the Lord and worship Him.

‘The free gift is not like the transgression’

[Romans 5:12-21]

Look at Romans 5:14b – “... Adam, who is a type of Him who was to come.” The first Adam, the representative of mankind, is a type of Jesus Christ, who is to come. Here the Greek word for “type” appears 16 times in the New Testament. However, not all Korean Bibles have been translated as “type”. The word “form” was translated the most, and almost half of the 16 times were translated as “form” (eg. Rom. 6:17), and “imprint” was also translated twice (Jn. 20:25). It is also translated as “image”, “form”, “like”, “mirror”, “example”, and “shadow”. For example, let's say we have 2 objects. Let's call one object "A" and the other object "B". A marks B. This is referred to as a type. A is the type and B is the opposite type. The saying that Adam is a type of the one to come means that Adam is a type/symbol of Jesus Christ, and there are similarity and difference. The similarity is that Adam and Jesus Christ are “representatives,” and the difference is imputation. What Adam passed on to us is sin, and the result of that sin is death. But what Jesus Christ freely gave us is righteousness, and the result of his righteousness is eternal life.

Look at Romans 5:15-17: “But the free gift is not like the transgression. For if by the transgression of the one the many died, much more did the grace of God and the gift by the grace of the one Man, Jesus Christ, abound to the many. The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification. For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.” Here the gift of Jesus Christ, which is “the free gift” (v. 15), differs not only in character, but also in result from the sin (or original sin) of Adam, the representative of mankind. Many people died because of Adam's transgression. In the

statement that many people died as a result of Adam's transgression, we should consider the three stages of death: (1) Spiritual death: When Adam, the representative of mankind, ate of the forbidden fruit, he died spiritually. He was cut off from his relationship with God. Not only that, but all mankind died spiritually in Adam. The reason is because Adam's sin was imputed to all (Ref.: Rom.5:12). (2) Physical death: Then Adam died physically at the age of 930 (Gen. 5:5). (3) Eternal death: When a person who is spiritually dead meets physical death, he dies eternally and dwells in the fires of hell ["the second death" (Rev. 2:11; 20:6, 14; 21:8)]. In this way, in Adam we were dead in trespasses and sins (Eph. 2:1). The condition of those who died spiritually (v. 1) was that they walked according to the course of this world, according to the prince of the power of the air [they lived in obedience to the devil] (v. 2) according to the lusts of our flesh (v. 3). They indulged the desire of the flesh and of the mind, and were by nature children of wrath, even as the rest (v. 3). However, the free gift of Jesus Christ abounds to many (Rom. 5:15). Here, "the free gift" or "the gift" refers to eternal life. Look at Romans 6:23 – "For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord."

Romans 5:16 says, "The gift is not like that which came through the one who sinned;" Compare this with verse 15 that says, "... But the free gift is not like the transgression." The sin of Adam, the type, and Jesus Christ, the one to come, are not the same (different) in nature and result of this gift (v. 15). Looking at Romans 5:16, the Bible says that the judgment arose from one transgression resulting in condemnation. Judgment is God's condemnation. Because God condemned us, all descendants of Adam, to be sinners, we must all suffer the penalty of sin, death. No one can free himself from this God's condemnation, and no one can deliver us from this condemnation. But the Bible says, "the free gift arose from many transgressions resulting in justification" (v. 16). What do you mean by "many transgressions" here? We can think of it in three ways: (1) Original sin: It refers to the sin of Adam, the first man and the representative of mankind who disobeyed God's command and ate of the forbidden fruit. (2) Hereditary sin: It refers to the sin inherited from one's ancestors. The sins of our parents are passed on to us at birth. Look at Psalms 51:5 – "Behold, I was brought forth in iniquity, And in sin my mother conceived me." (3) Actual sin: It refers to the sins we commit in our own lives (all sins in the past, present, and future). All the sins we commit in words, deeds, thoughts, etc. So, what is "the free gift" in verse 16? The free gift means that we were being saved from condemnation and made us righteous when we were condemned among these many sins and had no choice but to pay the price for our sins, but Jesus Christ, the one who was to come (v. 14) died on the cross to pay for all our sins

(original sin, hereditary sin, and actual sin) and died on the cross for us.

As the representative/progenitor of mankind, Adam gave sin and death as a result of which he gave us nothing but judgment and destruction. But Jesus Christ, who was to come, has given us a gift, who has saved us from all our sins, and has given us everlasting life, leading us to justification. Therefore, since God is justified, who can condemn us? No one. Look at Romans 8:1, 33-34: “Therefore there is now no condemnation for those who are in Christ Jesus. ... Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us.”

Look at Romans 5:17 – “For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ.” Before we received the gift of the one man, Jesus Christ, by grace (v. 15), that is, eternal life (6:23), through the sin of the one man, Adam, death reigned through him (5:17). We were living in fear of death because death (spiritual death, physical death, eternal death) reigned. But now that we have been justified by the gift of the grace of Jesus Christ (v. 16), all the more, more abundantly beneficiaries of grace and the gift of righteousness, we have reigned in life through the one Jesus Christ (v. 17).

As those who have already received eternal life by living on this earth with Jesus Christ as Lord, that eternal life has already reigned in our lives, so we do not have to worry and fear even death. We have already received the gift by the grace of Jesus Christ (v. 15), resulted in justification (v. 16) and more abundantly receive grace and the gift of righteousness and reign in life through Jesus Christ. Then, when we enter the kingdom of heaven, we will reign with Jesus for ever and ever (Rev.22:5).

If you have not yet accepted Jesus, please open your heart wide and receive Jesus Christ. When you accept Jesus Christ, you receive eternal life as a gift. If you believe in Jesus Christ, you will be saved. There is no condemnation in Jesus Christ. This is because we have been justified through faith in Jesus Christ. If you believe in Jesus Christ, you will no longer suffer in the fear of death because He reigns in eternal life through Jesus Christ. Let us all serve the Lord on this earth and live while enjoying eternal life, overcome the fear of death and live victoriously.

‘As through one transgression there resulted condemnation to all men’

[Romans 5:12-21]

Romans 5:12-19 speaks of the same and different aspects of Adam and Jesus Christ: Verses 12-14 are the same aspects of Adam and Jesus Christ, verses 15-17 are the different aspects of Adam and Jesus Christ, and verses 18-19 are the same and the different aspects of Adam and Jesus Christ. Romans 5:18-19: “So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.” Here, the conjunction “So then” (v. 18) concludes Romans 5:12-17 comprehensively.

Let us first consider the different aspects of Adam and Jesus Christ.

(1) Actions are different.

Look at Adam's action. Romans 5:18 speaks of “one transgression”, which refers to Adam's disobedience (v. 19). Although there are many Adam's transgressions that is, Adam's disobediences, Adam's “one transgression” in Romans 5:18 refers to Adam's disobedience (Gen. 3:6) to God's command in Genesis 2:17. What was God's command? Look at Genesis 2:17 – “but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.” Adam disobeyed this command of

God. Look at Genesis 3:6 – “When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.” Look at Jesus’ action. Romans 5:18 speaks of “one act of righteousness”, which refers to the obedience of Jesus Christ (v. 19). The righteous action of Jesus Christ, that is, the obedience of Jesus Christ, means that the life of Jesus Christ was a life of obedience, but the one act of righteousness of Jesus Christ described in Romans 5:18 was obedience to God's command even to death on the cross. Look at Philippians 2:8 – “Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross.” This one righteous action of Jesus Christ, the obedience of Jesus Christ, is obedience only once, even unto death on the cross. Look at Hebrews 9:28a – “so Christ also, having been offered once to bear the sins of many, . . .” Because Jesus Christ's one righteous action, one obedience, that is, the death on the cross, was only once, Jesus said, "It is finished" before he died on the cross (Jn. 19:30).

In this way, the action of Adam and the action of Jesus Christ are different (opposite thing).

(2) The consequences of actions are different.

Let us first consider the consequences of Adam's one transgression (one disobedience). Romans 5:18 says that many have come to condemnation. Many were sinners (v. 19). “Many” here is “all” in the original Greek. In other words, “many” refers to “everyone,” that is, all mankind [For reference, in verse 15, “For if by the transgression of the one the many died”, “many” refers to all people, that is, all mankind]. It is because Romans 5:12 says, “Therefore, just as sin entered the world through one man (Adam), and death through sin, and death spread to all men, because all men sinned.” In other words, the result of Adam's one transgression (one disobedience) was that because all sinned, death spread to all (v. 12), and many came to condemnation (v. 18), and many were sinners (v. 19) means 'all have come to condemnation' and 'all have become sinners'.

What, then, is the result of one act of righteousness (one obedience) of Jesus Christ? Many have been justified to life (v. 18) that is many were made righteous (v. 19). Here again, “many” refers to “all.” However, “all” here does not refer to all mankind. The term “all” here refers only to those who have been saved and have eternal life through justification by believing in Jesus. In other words, it refers to ‘all who believes in Jesus’. How can we know this? In verses 18 and 19, even though “many” translated into Korean is “all” in the original language, all mankind did not come to (eternal) life by being justified and became righteous as a result of Jesus Christ’s one act of righteousness (one obedience). In other words, not all people of all mankind were justified by believing in Jesus through His one righteous act of obedience to the point of dying on the cross, but only those who believed in Jesus Christ were justified and made righteous. It does not refer to 'all' (including believers and non-believers), but only all believers in Jesus.

Are you one of all who belong to Adam or are you one of all who belong to Jesus Christ? If you are an unbeliever of Adam, you will be sinning by disobeying God's command (vv. 18, 19). As a result, you will be condemned (declared a sinner) (v. 18) and death reigning (death will reign over you) (v. 17). We should not live a life of disobedience like Adam. We must not obey the devil and live sinning against God. If we are a true believer who belongs to Jesus Christ, we will live like Jesus, obeying God's commands and doing righteousness like a righteous person (vv. 18, 19). As a result, we will be justified (v. 18) and will reign in life (v. 17). We must live a life of obedience like Jesus. We must obey the Lord and lead a righteous life.

Look at Romans 5:18-19: “So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men. For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.” As Adam did to “many” (all), so Jesus Christ did to “many” (all believers whom God loved and chosen before the foundation of the world). The meaning of this word is imputation. The Bible speaks of three imputations: (1) Adam's transgression was imputed to all mankind. So we were born into this world as sinners. And we sin because we are sinners. In the case of a newborn baby, there is no sin he committed, but because Adam's sin has been imputed, the child is also a sinner. (2) The sinners’ sins were imputed to Jesus. Look at Isaiah 53:6 – “All of us like sheep have

gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.” Also, look at Romans 8:3 – “For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.” Look at 2 Corinthians 5:21 – “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” (3) The righteousness of Jesus Christ has been imputed to us. Look at Romans 5:19 – “For as through the one man's disobedience the many were made sinners, even so through the obedience of the One the many will be made righteous.” The righteousness of God (2 Cor.5:21) was imputed to us because the one man Jesus Christ took on all our sins (our sins were imputed to Him) and obeyed God the Father until he died on the cross so that we became righteous (Rom.5:19). Look at 1 Peter 2:24 – “and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.”

The difference between Adam and Jesus Christ is their action and their consequence. The difference in action is that Adam disobeyed God, whereas Jesus Christ obeyed Heavenly Father. The result of action is that death came to all because of Adam's one transgression, but through one act of righteousness of Jesus Christ, many gained eternal life. The similar thing between Adam and Jesus Christ is representation and imputation. Just as Adam was the representative of all mankind, so Jesus Christ is the representative of those who have received grace. Just as Adam's sin was imputed to everyone (the result was death), so the righteousness of Jesus Christ was imputed to us (the result was eternal life). May we all open our hearts wide and believe in Jesus Christ to be justified and receive everlasting life.

“The Law came in so that the transgression would increase”

[Romans 5:12-21]

Look at Romans 5:20-21: “The Law came in so that the transgression would increase; but where sin increased, grace abounded all the more, so that, as sin reigned in death, even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.”

First, let us consider the phrase, “The Law came in so that the transgression would increase” (v. 20). Why did the Law that God gave to Moses on Mount Sinai come in? The reason is to increase the transgression. Here, the word ‘increasing the transgression’ means that there are many sins, very many sins, and the sins are tight. It means that sin is tense as if a balloon bursts when the air is full. What it means by saying that the Law came in so that the transgression would increase is that the Law came in not to increase or inflate our sins, but to make us aware of our transgressions. Look at Romans 3:20b – “... for through the Law comes the knowledge of sin.” For example, if it's dark, we can't see anything. That doesn't mean there isn't anything. However, when the light shines on it, it starts to be visible from the large objects. Then, the brighter the light, the more small objects can be seen, even dust. Likewise, before the Law there was sin, but sin was not considered a sin. And when the Law came, sin was known.

Therefore, we must know the Law. We must diligently study the Bible. In order to know our sins, we must know the Word of God. For example, look at Matthew 5:21-22: “You have heard that it was said to the people long ago, ‘Do not murder, and anyone who murders will be subject to judgment.’ But I tell you that anyone who is angry

with his brother will be subject to judgment. Again, anyone who says to his brother, 'Raca,' is answerable to the Sanhedrin. But anyone who says, 'You fool!' will be in danger of the fire of hell.” The more we get to know these words of the Bible, the more Moses' law says, “Do not murder, and anyone who murders will be subject to judgment.” Jesus said, ‘He who is angry with his brother without cause will be judged.’ It is said that we are angry with our brothers in Christ, that we will be judged. Therefore, we who are learning these words must realize that being angry with brothers in Christ is a sin so great that it deserves judgment, and we must strive not to get angry but to be temperate. Look at Matthew 5:27-28: “You have heard that it was said, 'Do not commit adultery.' But I tell you that anyone who looks at a woman lustfully has already committed adultery with her in his heart.” The more we get to know these words of the Bible, the more the Mosaic Law says, “Do not commit adultery,” but Jesus said, ‘Anyone who looks at a woman lustfully has already committed adultery with her in his heart.’ When we look at ourselves in these words, when we look at the opposite sex with the eyes of lust, we realize that we have already committed adultery with her in our hearts. In this way, since the Word of God tells us about sin, we should diligently know His Word. And we must make up our minds and make an effort not to sin so that we don’t fall into sin. We must be filled with the Word in order not to sin without knowing that it is sin any more.

Look at Romans 5:20b-21a: “... but where sin increased, grace abounded all the more, so that, as sin reigned in death, ...” This mighty sin reigned in death (and not reigned outside death) “where sin increased,” that is when sin was so full that we could no longer sin. Look at Genesis 6:5 – “Then the LORD saw that the wickedness of man was great on the earth, and that every intent of the thoughts of his heart was only evil continually.” In the end, God judged with a flood. Everyone was all dead because of sin (physical death). However, Noah received God's grace and did not die in the flood (v. 8). In his case he was saved in the flesh. But where sin increased, grace abounded even more. In other words, when we were so full of sin that we could no longer sin, grace abounded infinitely more and more abundantly [(Jn.1:16) “... and grace upon grace”]. What is this “grace”? Look at Romans 5:16 – “... the free gift arose from many transgressions resulting in justification.” The “many transgressions” here include the original sins of all of us, sinners, past sins, current sins, and future sins. Through one act of righteousness, Jesus died on the cross, not only as a substitute for all our sins, but also the penalty (punishment) for each sin, many were justified and came to life (v. 18). How abundant and overflowing is God's grace. We cannot describe this great grace of God in words. Even if we use the sky as a scroll and the sea as our food, we cannot write down all of God's infinite grace.

Look at Romans 5:21b – “... even so grace would reign through righteousness to eternal life through Jesus Christ our Lord.” In the saying that this grace would reign through righteousness, the word “righteousness” refers to the infinite righteousness of Christ (Park). Believers who possess infinite righteousness through faith will live forever under the throne of grace (Park). Through the one act of Jesus Christ on the cross, we have been justified to enjoy eternal life (v. 18). How infinite is this grace of God. This is the hymn “The Mercy of God is an Ocean Divine”: (v. 1) The mercy of God is an ocean divine, A boundless and fathomless flood; Launch out in the deep, cut away the shoreline, And be lost in the fullness of God. (v. 2) But mercy, alas! Only stand on the shore And gaze on the ocean so wide; They never have ventured its depths to explore, Or to launch on the fathomless tide. (v. 3) And others just venture away from the land, And linger so near to the shore, That the surf and the slime that beat over the strand, Dash o'er them in floods ever-more. (v. 4) O, let us launch out on this ocean so broad, Where floods of salvation o'er flow; O, let us be lost in the mercy of God, Till the depths of His fullness we know. (chorus) Launch out into the deep, O, let the shoreline go, Launch out, launch out in the ocean divine, Out where the full tides flow. What is “eternal life” in Romans 5:21? Here, “eternal life” is the eternal life of John 3:16 – “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life.” The gift of grace that God has given us through Jesus Christ is eternal life, which is not the salvation of the flesh, but eternal life. This eternal life refers to our glorification (8:30). In a word, eternal life means salvation. Eternal life is something that will happen in the future. It is a reality of the future that is 100% certain without any doubt. And the reality of the future is that we, who have been justified by believing in Jesus, will attain eternal life (5:18), and we will all enter the kingdom of heaven. This is the future salvation, which means that we will enter the kingdom of heaven entirely by the grace of God and enjoy eternal life. Eternal life is also the past. In other words, we have already obtained eternal life by believing in Jesus by God's exclusive grace (Jn. 3:16) (past salvation). Eternal life begins with rebirth (regeneration), advances day by day, and will eventually reach the stage of perfection. Our faith in Jesus is the evidence of regeneration, and regeneration is not the body being regenerated, but the renewal of the soul (because of the new creation). Before being regenerated, fellowship with God was cut off. But after being regenerated, we are connected with God and have fellowship with Him.

There is something we need to keep in mind. It is none other than that when we say that we receive eternal

life if we believe in Jesus, we should not think of eternal life merely as eternal life in the world to come. It is because eternal life is partly enjoyed by us now in Jesus Christ. It is in the Gospel of John where the word “eternal life” appears intensively. In the original Greek, "eternal life" means “zoe” “aionios”. It is a combination of the words "zoe" (life) and "aionios" (eternal). In other words, the word "eternal life" literally has two meanings (Internet): (1) It means, firstly, ‘a life that lasts without end’ in terms of time, and (2) qualitatively, it means ‘a divine life different from human life’. Therefore, the word eternal life includes both the meaning of eternal life in time and the qualitative meaning of a divine life enjoyed in God. In particular, in the Gospel of John, "eternal life" means ‘eternal blessings to be enjoyed in the hereafter’ like the synoptic Gospels (Matthew / Mark / Luke), but rather emphasizes the blessings enjoyed in ‘the present’. The Gospel of John says that those who believe in the Lord already have eternal life and can enjoy that blessing in the Lord even in the present. What are the blessings of eternal life that we enjoy in the present? The blessings of the hereafter that come from the sharing of intimate personal fellowship with the Eternal Father God and His Son Jesus Christ through the Holy Spirit (Jn. 17:3). A typical example is participation in God's divine nature (2 Pet.1:4). In other words, the blessing of eternal life that we partly enjoy in Jesus Christ while we live on this earth is to become like Jesus in the sanctification of the Holy Spirit. Another blessing of eternal life that we partially enjoy now is love. When we love God and love our neighbor with the love of God that has been poured out into our hearts through the Holy Spirit, we experience, at least in part, the joy of heaven. The blessing of eternal life that we can partially enjoy now is peace. Although we are living in a world without peace now, those who believe in Jesus are partially enjoying the peace of God, the blessing of eternal life, while living on this earth. This is the hymn “Lately the Life of Christ”:

- (v. 1) Lately the life of Christ burst out alive in me!
Old things have passed away, even myself is new.
His life floods through me, like rivers towards the sea,
His love shines on me like sun shining on the dew.
- (v. 2) Life hid in Him makes my glad-ness of heart increase,
I set no price on what pleas'd me in other days.
I'm tasting heaven's incredible joy and peace,
My life the Lord's for an anthem of pray'r and praise.

(v. 3) Hill, stream and woodland and all that I see is new,
Sinner and foeman are turned into friends I know.

This is eternal life tasted before it's due,
Life with the Lord is a new heaven here below!

(v. 4) Rough though and long His way, All set about with strife,
With hymns I'll follow on exuberant with praise.

I'll be with Christ my Lord unto eternal life,
Daily I'll walk with Him beyond the length of days.

(Chorus)

With Christ I'll savor life Unending ev-'ry day;
Now and forever I'll walk with Him all the way.

By the grace of God, we have received eternal life through faith in Jesus Christ. No matter how difficult there are on this earth, we who have been regenerated by God's grace can enjoy eternal life. God's abundant grace, which overflows more and more, shall reign through righteousness, and we should enjoy eternal life through the Lord Jesus Christ. Therefore, we thank, rejoice, and praise, and pray that we may partly enjoy our heavenly life on this earth as well.

We who died to sin

[Romans 6:1-14]

Look at Romans 6:1-2: “What shall we say then? Are we to continue in sin so that grace may increase? May it never be! How shall we who died to sin still live in it?” Here, we have to think the phrase “grace may increase” in terms of the second half of Romans 5:20, “... where sin increased, grace abounded all the more.” Here, where sin increased, grace abounded more abundantly, which means grace abounded to eternal life through our Lord Jesus Christ (v. 21). The Apostle Paul told the Roman church members that they should not continue to sin in order to receive more of this grace (6:1). In other words, he was saying that we should not continue to sin more in order to receive more grace that leads to eternal life. Paul said “May it never be!” (v. 2). It was because we are already dead to sin (v. 2).

Look at Romans 6:3-4: “Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.” How are we dead to sin? We who have been baptized into Christ Jesus have been baptized into His death (v. 3). In Romans 6:1-11, the word “into” and “united” occurs 10 times [the word “into” is used 3 times, the word “united” is used 2 times, the word “with” is used 4 times, and the word “in” is used once]. Among the doctrines taught in the Bible, the doctrine of “union” is one of the most important. For example, look at Romans 7:4 – “Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.” Here, the word “another” refers to Jesus Christ. And this

Jesus Christ is the one who was raised from the dead (v. 4). When we “joined” to this Jesus Christ, we mean that the bridegroom Jesus Christ and we, the bride church, are getting married.

Look at John 15:1, 5 – “I am the true vine, and My Father is the vinedresser. ... I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.” Jesus Christ is “the true vine,” God the Father is “the vinedresser,” and we are “the branches.” As the branches, we can do nothing “apart from” that is not being united to Jesus Christ, the true vine (v. 5). Like the vine and the branches, we are united with Christ. Look at Ephesians 1:22-23: “And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.” Jesus Christ is the head of the church, and the church is His body. That is, Jesus Christ and the Church have become united/one. Look at Romans 6:3 – “Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?” We not only died in union with Jesus, but were “buried” with Him (v. 4). To be buried here means to be completely dead. In other words, when Jesus was buried in the tomb of Joseph of Arimathea, we were also buried with Him. What is its purpose? Look at Romans 6:4b – “... so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.” Jesus, who died and was buried, God the Father raised Christ from the dead through the glory of the Father (v. 4). Here, “the glory of the Father” refers to the power of God. And the power of God the Father is the supreme power. In raising the dead and buried Jesus Christ, God the Father did not raise Jesus to life by the power that created the heavens and the earth, but raised Jesus Christ from the dead with His supreme power. Because God raised us up, we believe in the resurrection of Jesus Christ. Here, “from the dead” means that because Jesus Christ was resurrected from the dead, we “the dead”, that is, those who have slept in Christ (the dead) are also resurrected. In other words, because God raised Jesus Christ from the dead with His supreme power, all of us who are dead in Jesus are also raised. Because Jesus, the firstfruits, rose from the dead, we too are raised to life.

The purpose of God's supreme power in raising Christ from the dead is that we too may walk in newness of life (v. 4). As Jesus died, so we died, and as Jesus was buried, so we were buried. And just as God the Father raised Jesus with his supreme power, He also raised us to life. And the purpose is that we may walk in newness of life. When we think of “life” here, we must think of the word in Genesis 2:7 that Adam, the first man of mankind “became

a living being” (Gen.2:7; 1 Cor.15:45). This living being could or could not have eaten the fruit. In other words, the living being could have not sinned or sinned. But Adam disobeyed God's command and ate of the forbidden fruit, so he sinned. And the result is death. Like the first Adam, we became sinners and died in our trespasses and sins (Eph. 2:1). But God raised us from the dead and gave us new life. We have become new creatures (2 Cor. 5:17). We are born again, regenerated. This new life is different from the “eternal life” spoken of in Romans 5:21. The new life can either sin or not, but we must not sin. As we gain new life, we may sin, but we will not perish. We just need to repent. When we do that, we will be forgiven everything. Still, we must not sin. But we will continue to sin.

We must walk in newness of life (Rom.6:4). We must live for the glory of God while doing righteousness. Look at Philippians 2:12-13: “So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure.” All of us who have been justified through faith in Jesus Christ must continue to work out our salvation. The God who works in us both to will and to work for His good pleasure. Therefore, we must gradually become sanctified and become more like Jesus. We have this grace. Therefore, we must meditate on this grace deeply and receive the fullness of grace. Our problem is sin. But there is no sin in heaven. Look at Revelation 21:4 – “and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away.” There are only the best of the best in heaven. There is living water, there is the river of life, there is God, and there is the Lamb, Jesus Christ. The Lord will give us the crown of righteousness, the crown of life. This is the hymn “When all My Labours and Trials are O’er”:

(v. 1) When all my labours and trials are o'er And I am safe on that beautiful shore, Just to be near the dear Lord I adore, Will through the ages be glory for me. (v. 2) When, by the gift of His infinite grace, I am accorded in heaven a place, Just to be there and to look on His face, Will through the ages be glory for me. (v. 3) Friends will be there I have loved long ago; Joy like a river around me will flow; Yet, just a smile from my Savior, I know, Will through the ages be glory for me. (chorus) O that will be glory for me, Glory for me, glory for me; When by His grace I shall look on His face, That will be glory, be glory for me. Amen.

We who died with Christ

[Romans 6:1-14]

Look at Romans 6:5a – “For if we have become united with Him in the likeness of His death, ...” “His death” here refers to the death of Jesus Christ. Why did the sinless Jesus die? Look at Romans 5:10a – “For if while we were enemies we were reconciled to God through the death of His Son, ...” The purpose of the death of Jesus, who was sinless, was that we might be reconciled to God. Look at 1 John 4:10 – “In this is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins.” The purpose why God loved us, who were His enemies, and sent His Son Jesus Christ as the propitiation was to make atonement for our sins. If we look again at Romans 6:5a, the Bible says, “For if we have become united with Him in the likeness of His death, ...,” the “likeness” here does not mean the death of the actual Jesus Christ, but our death as the “likeness” that is the same as the death of Jesus Christ. Although sinless and incapable of dying, Jesus Christ died on the cross to redeem us from our sins when we died with Him. Also, “united” here means that we are dead in a way because we died in union with Jesus Christ. Already we have been baptized into the death of Jesus Christ (baptism of the Holy Spirit) (v. 3). We are crucified like Jesus.

Look at Romans 6:6 – “knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin.” Our old self was crucified with Jesus. In other words, when the precious physical body of Jesus was crucified and died, our old self was also crucified and died with Him on the cross. Here, the “old self” refers to those who are descendants of Adam who sinned in disobedience to God’s command of the covenant, who are in Adam and who belong to Adam. Look at 2 Corinthians 5:14 – “For the love of Christ controls us, having concluded this, that one died for all, therefore all died.” Because “that one”

Jesus Christ died on the cross, “all” (our “old self”) died. Our old self is dead, so the old self is over. Romans 6:6 speaks of “our body of sin”, and “our body of sin” is the same as “our old self”. But why does the Bible say “our body of sin”? The reason is because there is a misunderstanding of “body”. The misunderstanding of our “body” hates sin and hates the body of sin, causing us to suffer or even abuse our body. However, the “body of sin” was originally formed from the ground by God and breathed into the nostrils of the first man, Adam, to become a living being (Gen. 2:7; Note: 1 Cor.15:45). However, because of Adam's transgression, sin entered the body (the past body). Like Cain, the body of the past, the “body of sin” (the old self), is a body that hates brothers and commits murder (1 Jn. 3:12, 15). But now our body is the temple of the Holy Spirit where the Holy Spirit resides (the present body). Look at 1 Corinthians 6:19 – “Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?” How precious is this body. Therefore, we hate sin and must not abuse our bodies. This present body is the “new creature” (“new being”), the body of the “new man” (2 Cor.5:17), and the body of “slaves of righteousness” (Rom. 6:18). This body of the slaves of righteousness practices righteousness (1 Jn. 2:29). In other words, the body of the new man, the slaves of righteousness, obeys the commandment of the Lord to love one another (3:11, 23). Also, the body of the slaves of righteousness is the temple of the Holy Spirit (1 Cor.6:19), and it is a body that bears love (Gal.5:22), which is the fruit of the Spirit, and cannot but love. At the second coming of Jesus our bodies will be transformed/resurrected. Although our bodies are perishable, when Jesus comes again, our perishable bodies will be transformed/resurrected like the glorious body of Jesus Christ (the future body). So we will go to heaven. The body with new life will go to heaven and live with the Lord forever. This future body is an incorruptible body, a glorious body and a spiritual body (1 Cor. 15:42-44), and it will be like the body of Christ who came from heaven (v. 48). The Lord will transform our humble body to be like His glorious body (Phil. 3:21). The Lord will sanctify her, having cleansed her by the washing of water with the word, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless (Eph. 5:26-27). This future glorified body will be the body that will fully obey the Lord's twofold commandment, “Love the Lord your God with all your heart and with all your soul and with all your mind” and “Love your neighbor as yourself” (Mt. 22:37, 39). Romans 6:6 says, “so that we would no longer be slaves to sin”. Before “the old self” or “the body of sin” died, we were enslaved to sin and led to it because sin reigned in death (5:17, 21). However, since our old self (the body of sin) was already crucified with Jesus and died, sin no longer reigns in death, so we no longer serve as slaves to sin. The reason is because the old self (the body of sin) is already

dead, so if the old self died, it is over. Look at Romans 6:11a – “Even so consider yourselves to be dead to sin, ...” We who have died to sin, sin can no longer reign. Therefore, we must not allow sin to have dominion over our mortal body, so that we do not obey its lusts (v. 12). We must not obey evil desires. Nor should we allow any part of our body to become an instrument of sin (v. 13).

Look at Romans 6:7 – “for he who has died is freed from sin.” Because “our old self” (the body of sin) was crucified with Jesus, we are already dead to sin and freed from sin. That is, we are now free from sin [(v 18) “and having been freed from sin ...”, “(v. 22) “But now having been freed from sin ...”]. Sin no longer is master over us (v. 14). Sin no longer has dominion over us. We can resist without sinning.

We are already dead to sin (v. 7). We are set free from sin (vv. 18, 22). Our old self, our body of sin, was crucified with Jesus and already died (v. 6). Therefore we will no longer be slaves to sin (v. 6). Therefore, we should live a life free from sin in gratitude for God's love and grace. And we must preach this precious and true gospel. I hope and pray that the work of salvation of the Holy Trinity God, in which each person is transformed and walks the path of eternal life, occurs through the gospel of Jesus Christ.

We who are resurrected with Christ

[Romans 6:1-14]

After Christ's death there is a resurrection. Death without resurrection is meaningless. There can be no resurrection without death. The death and resurrection of Jesus are like the front and the back of the coin. Just as the front and back sides of a coin cannot be separated, the death and resurrection of Jesus cannot be separated.

Look at Romans 6:4 – “Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.” There are two translations of the word “dead” here: (1) the original Greek word is ‘from death’, and (2) the Korean Bible for ‘from the dead’. Whether Jesus Christ was resurrected “from death” or “from the dead,” which translation is more appropriate? The Korean Bible chose the translation ‘from the dead’. The reason is because the translation of ‘from death’ may not know whether there are dead or not, but the translation ‘from the dead’ tells us that there are the dead. The Apostles' Creed also says "from the dead". In conclusion, Jesus Christ rose from the dead. The word “the dead” is used elsewhere in the plural of “the dead.” Look at Romans 1:4a – “who was declared the Son of God with power by the resurrection from the dead,” Look at Ephesians 1:20a – “which He brought about in Christ, when He raised Him from the dead” Look at 1 Corinthians 15:20 – “But now Christ has been raised from the dead, the first fruits of those who are asleep.” Here in I Corinthians 15:20, both the singular “the dead” and the plural “asleep” (ie, “the dead”) are used at the same time. The saying that Jesus Christ became “the firstfruits” of the “those who are asleep” (the dead) implies that there will be more (resurrection) fruits after Jesus, all of which will be resurrected at the second coming of Jesus. Because of the resurrection of Jesus, those who are asleep in Christ (the dead) will also be resurrected

["newness of life" (Rom. 6:4)].

Then who raised Jesus Christ? It is God the Father who raised Jesus Christ. How did God the Father raise the Son Jesus Christ from the dead? According to Romans 6:5, Jesus Christ was raised from the dead by the glory of God the Father, that is, by the power of God the Father. Heavenly Father's power here refers to the supreme/great power. Such amazing supreme/great power comes from love. Heavenly Father loved His Only begotten Son, Jesus Christ, supremely, not only with words, but with devotion. In this way, the power of God the Father is limitless, but God the Son also has no limit. Jesus said, "I am the resurrection and the life; he who believes in Me will live even if he dies" (Jn. 11:25). Also, Jesus said, "...I have authority to lay it down, and I have authority to take it up again" (10:18). The Son Jesus Christ overcame the power of death and rose from the grave. Even the Holy Spirit has no limit in his power. The Holy Spirit resurrected the dead Jesus Christ (Rom.1:4). Look at Romans 8:11 – "But 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."

What was the purpose of God the Father raising the Son Jesus from the dead? ["as Christ was raised from the dead" (Rom. 6:4)] Look at Romans 6:10 – "For the death that He died, He died to sin once for all; but the life that He lives, He lives to God." Here, "to" in "to God" can be translated "for". In other words, the fact that Jesus Christ lives means that He lives for God. Jesus Christ, God's only begotten Son, lived for God even when he was on the earth for 33 years, died, rose from the dead, and ascended into heaven to be for God in heaven. Jesus Christ lived for our salvation on earth and is working for our salvation in heaven.

The resurrection of Jesus Christ is our resurrection. We are resurrected with Christ. Look at Romans 6:4b – "... so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life." We have been resurrected to newness of life by the power of the Holy Trinity. What does that mean? Look at Romans 6:5 – "For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection." We are resurrected in the likeness of Jesus Christ. Here, "likeness" means that there must be true nature. If there is no true nature, then there cannot be the likeness. For example, the Pastor Emeritus Kim we see through online worship videos is not the real him but the same likeness. The reality of the Pastor Emeritus

Kim is at home. The resurrection of Jesus Christ is the reality, and we who have been resurrected with Jesus Christ are the same likeness. We, in the same likeness have been resurrected to new life (v. 4). The resurrection of Jesus is the resurrection of the body (just as Jesus died a physical death for our sins). The buried body of Jesus was resurrected. Our resurrection is not the resurrection of the body (the resurrection of the body will be at His second coming), but the resurrection of the soul. Look at Ephesians 2:1 – “And you hath he quickened, who were dead in trespasses and sins” (KJV). Here, “And you hath he quickened” means that God has given us a new life (regeneration/born again). Our resurrection is our inner man, our souls died in our trespasses and sins, so we did not follow God, but followed Satan the devil. Because we died with Jesus Christ and resurrected with Him, our dead souls came back to life. Although the resurrection of Jesus Christ, which is the reality, was the resurrection of the body, our resurrection is not the resurrection of the body, but the resurrection of the soul, like Jesus, so our resurrection is not the reality but the same likeness. Look at Romans 6:8 – “Now if we have died with Christ, we believe that we shall also live with Him.” Here, “we shall live” refers to the life in which we live to new life and continue to be sanctified, finally to eternal life. Also, “we believe” here means to believe completely. In other words, it refers to a firm belief that is not shaken in the slightest.

Look at 1 Corinthians 15:58 – “Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord.” The reason we must stand firm in the faith and live a life of faith without wavering is because our labor is not in vain in the Lord. That is, because we will go to heaven and receive a reward from the Lord. Look at Romans 6:11 – “Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.” We are the ones who have to live for God. We must not live for ourselves. Because we are those who have been resurrected with Jesus and live for a new life, we will also enter the kingdom of heaven, so we must live for God. Look at Romans 14:7-9: “For not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or 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.” We do not live for ourselves. Even if we live, we live for the Lord, and even if we die, we die for the Lord. For this the Lord rose from the dead. As long as we are alive, we can live for the Lord. But what does it mean to die for the Lord even if we die? It means that after we die we will live in heaven and live forever only for the Lord. Therefore, if we live, we live for the Lord, and if we die, we die for the Lord. We do not live for Satan and ourselves as we did before, but

now that we have become new people, we must live only for the Lord. Then, even if we go to heaven, we will live forever only for the Lord.

The result of resurrection with Christ

[Romans 6:1-14]

Look at Romans 6:12-14: “Therefore do not let sin reign in your mortal body so that you obey its lusts, and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God. For sin shall not be master over you, for you are not under law but under grace.” Here, the word “you” (v. 12) occurs seven times in Romans 6:1-14. Here, “you” refers to those who were baptized with Jesus, died and were resurrected with Jesus. Here, we can think of those who were baptized into four categories: (1) Those who were baptized with the Holy Spirit and then water baptized, (2) Those who were baptized with water and then baptized with the Holy Spirit, (3) Those who received only the baptism of the Holy Spirit, and (4) Those who have only been baptized with water. Of these four, I would like to think about those who were baptized with water after being baptized with the Holy Spirit.

What is “the baptism of the Holy Spirit”? The Bible speaks of the baptism of the Holy Spirit when a sinner is saved and grafted into Jesus Christ (1 Cor. 12:13). Therefore, the baptism of the Holy Spirit has the same meaning as the traditional theological term for rebirth (regeneration). God raises the souls of those who have died in sin through the gospel. When a sinner hears the gospel, the Holy Spirit works by opening his closed heart to repent and receive the Lord (Acts 16:14). In this way, He makes him a new creation in Christ (2 Cor. 5:17). As such, the baptism of the Holy Spirit cannot be repeated because the Holy Spirit raises the dead from sin. The believers are baptized with the Holy Spirit only once in their lifetime. To ask a believer who has already been born again to be baptized with the Holy Spirit is the same as saying to be born again. It is like begging Lazarus to come out of the tomb and earnestly say, ‘You must open the door of the tomb once more and come out!’ Those who are once grafted into Christ need not

be grafted into the Lord again. It is because no one can snatch a believer out of His hand (Rom. 8:38, 39) (Internet). The full of the Holy Spirit is different from the baptism of the Holy Spirit. In other words, if the baptism of the Holy Spirit is a one-time thing that means the work of the Holy Spirit at the time of first confession of Jesus (1 Cor. 12:3, 13), the full of the Holy Spirit is the state of continuously bearing beautiful fruits of life under the full control of the Holy Spirit (Internet). If there are people who have only been baptized with water right now, please pray earnestly in faith to receive the baptism of the Holy Spirit. I hope and pray that all of us will be baptized with water and then baptized with the Holy Spirit.

Romans 6:12 begins with a conjunction “Therefore”. Since this conjunction is related to Romans 6:11, we need to think about verse 11: “Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.” Here, the conjunction “Even so” is related to verse 10: “For the death that He died, He died to sin once for all; but the life that He lives, He lives to God.” That is, just as Jesus Christ died to sin once for all and lives for God forever (v.10), so we must consider ourselves dead to sin and alive to God in Christ Jesus. Jesus Christ died for sins once for all (v.10). Therefore, we who were baptized into Christ Jesus and died (v.3) must also believe and count as dead to sin once for all (v.11). Jesus Christ lives forever for God (v.10). Therefore, we who died with Christ Jesus and were raised (regenerated) with Him (vv.5, 8) must also be considered alive to God (vv. 10, 11). However, the Bible does not end with “consider” (v.11), but actually tells us to live as one living toward God in Christ Jesus (vv.11-14). First, to live as alive to God in Christ Jesus means to live as dead to sin (v.11). What does it mean to live as dead to sin here? Romans 6:12-13 says three things:

First, we must not allow sin to have dominion over our bodies.

Look at Romans 6:12a – “Therefore do not let sin reign in your mortal body” Sin is vicious and seeks to rule us. However, since we are already dead to sin once for all (v.11), sin does not have dominion over us nor shall be our master. Therefore, we must not allow sin to have dominion over our bodies (v. 12). We who were once dead to sin do not sin. Look at 1 John 3:6, 9: “No one who abides in Him sins; no one who sins has seen Him or knows Him. ... No one who is born of God practices sin, because His seed abides in him; and he cannot sin, because he is born of God.” What kind of sin is the Bible referring to when it is said that we do not sin (v.6) and we do not practice

sin (v. 9)? We can think of it in three ways:

(a) Presumptuous sins:

Look at Psalms 19:13 – “Also keep back Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, And I shall be acquitted of great transgression.”

(b) Accustomed to sins:

Look at 1 Corinthians 8:7 – “However not all men have this knowledge; but some, being accustomed to the idol until now, eat food as if it were sacrificed to an idol; and their conscience being weak is defiled.”

(c) Sins of conspiring (planning) with determination:

Look at Acts 5:1-4: “But a man named Ananias, with his wife Sapphira, sold a piece of property, and kept back some of the price for himself, with his wife's full knowledge, and bringing a portion of it, he laid it at the apostles' feet. But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God.’”

If we still sin presumptuously, habitually, or deliberately, it is not the life of a resurrected person with Christ. Therefore, we must confess our sins to God and repent. We must repent like David. Look at Psalms 19:7-9: “The law of the LORD is perfect, restoring the soul; The testimony of the LORD is sure, making wise the simple. The precepts of the LORD are right, rejoicing the heart; The commandment of the LORD is pure, enlightening the eyes. The fear of the LORD is clean, enduring forever; The judgments of the LORD are true; they are righteous altogether.” In other words, like David, we must repent of our sins through the word of God. As we earnestly seek and meditates His word that is

the perfect word of God, the word of God that revives the soul, the word of God that makes the fool wise, the word of God that rejoices our hearts and brightens our eyes, the word of God that is pure and endures to eternity, the righteous word of God, more and more we must repent of our sins to God. Look at Psalms 19:13 – “Also keep back Your servant from presumptuous sins; Let them not rule over me; Then I will be blameless, And I shall be acquitted of great transgression.” In other words, we must repent of our sins as we earnestly pray to God like David.

The devil is wicked and vicious. The devil is angry because the devil has no more dominion over us because we died with Jesus Christ and rose from the dead and the Holy Spirit dwells in us. Therefore, the devil is trying to infiltrate into us by any means. But we must obey God and resist the devil. Then he we will flee (run away) from us (Jam.4:7). How should we resist the devil? Look at Philippians 2:12-13: “So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure.” We must always work out our salvation with fear and trembling in submission to God. It is God the Holy Spirit who works in us who makes this possible. In other words, God the Holy Spirit puts a desire in us and works in us, empowering us to resist and defeat the devil. We commit many other sins in addition to presumptuous sins, habitual sins, and conspiring sins. We must hold on to the promise of 1 John 1:9 and confess and repent our sins: “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

Second, we must not obey the lusts of the body.

Look at Romans 6:12 – “Therefore do not let sin reign in your mortal body so that you obey its lusts.” Here, the original Greek word for “lust” has been translated into eight different ways. The most translated word is “lust.” Others include “greed”, “covetousness”, “lustful passion”, “desire”, “zeal”, etc. We have an old, sinful nature to do what the Bible forbids us not to do. We must not obey the desires of that old nature. We must not obey the desires of the heart or the lusts of the body.

Third, we must not present the members our our body to sin as instruments of

unrighteousness, but present our members to God as instruments of righteousness to God alone.

Look at Romans 6:13 – “and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.” Here, “the members” can be thought of, for example, various parts of our body (eyes, ears, mouth, feet, hands, etc.). Also, the term “the members” here includes the power of thought and other things. Here, “instruments” means a tool. The Bible says that we who have been resurrected with Christ must not yield our members to sin as instruments of unrighteousness. When sin uses the members of our body to sin, then we sin. For example, sin tempts our feet, a member of our body, and makes our feet stand in the way of sinners (Ps. 1:1). Another example is that sin tempts our eyes and leads us to the lust of the eyes (1 Jn. 2:16) to sin with the eyes and adultery with the heart (Mt. 5:28).

The Bible tells us to live as those raised from the dead. Then how do those raised from the dead live? We must live as those who have been resurrected with Christ. We must live worthy of it (Rom.6:13). We must present ourselves to God (v. 13). We are to present our body members as instruments of righteousness to God (v. 13). Look at the hymn “Take My Life, and Let It Be”: (v. 1) Take my life, and let it be Consecrated, Lord, to Thee. Take my moments and my days; Let them flow in ceaseless praise. (v. 2) Take my hands, and let them move At the impulse of Thy love. Take my feet, and let them be Swift and beautiful for Thee. (v. 3) Take my voice, and let me sing, Always, only, for my King. Take my lips, and let them be Filled with messages from Thee. (v. 4) Take my silver and my gold Not a mite would I withhold. Take my intellect, and use Every pow'r as Thou shalt choose. (v. 5) Take my moments and my days. Let them flow in endless praise. Take myself, and I will be Ever, only, all for Thee. Amen. Since we know that God is righteous (1 Jn. 2:29), as those who were justified by the death of Jesus Christ (Rom. 5:1-11), we must practice righteousness (1 Jn. 2:29). We must live righteously (v. 29). It means that we live righteously, that, as the righteous Lord, we purify ourselves (3:3) as righteous men (v.7). Also, we love one another according to the Lord's commandment (vv. 11, 23, 24). By offering our members who do righteousness in this way to God as instruments of righteousness (Rom.6:13), as we purify ourselves like the Lord, we love one another according to the Lord's commandment. Look at Romans 6:14 – “For sin shall not be master over you, for you are not under law but

under grace.” The Bible says that sin has no dominion over us. It is because we are under God’s grace, not under the law. God's great grace is the grace that can cover all our sins.

‘Thanks be to God’

[Romans 6:15-18]

Let us review Romans 6:12-14 again [Title: The result of resurrection with Christ]. Just as Jesus Christ died to sin once for all and lives for God forever (v. 10), so we also consider ourselves dead to sin and alive to God in Christ Jesus.

First, we must live as dead to sin.

We must not allow sin to have dominion over our bodies (v. 12). We must not obey the lusts of the body (v. 12). Here, it was said at the Wednesday prayer meeting last week that the word “lust” was translated into eight Greek words, but in fact, it was translated into more than ten. Among those translations, it was also translated as ‘desire’ for good works that are not sins. Look at Philippians 1:23 – “But I am hard-pressed from both directions, having the desire to depart and be with Christ, for that is very much better.” Here, the Korean translation of the word to “be with Christ” is translated as follows: “The desire to be with Christ.” We must not yield our members to sin as instruments of unrighteousness (Romans 6:13).

Second, we must live as living beings toward God.

We must live as those who have been resurrected with Christ (v. 13). We must present ourselves to God (v. 13). We are to present our body members as instruments of righteousness to God (v. 13).

Today, I would like to receive the word of God under the title of “Thanks be to God” focusing on Romans 6:15-18. Look at Romans 6:17-18: “But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.” The word “though” here in Romans 6:17 means that we were originally slaves to sin (v. 17), but God has made us slaves to righteousness through the death and resurrection of Jesus Christ on the cross (v. 18). Therefore we should give thanks to God (v. 17). Also, here in Romans 6:17, the word “you” appears twice. In Romans 6:1–23, the word “we” (usually in the first half) occurs 11 times and the word “you” (usually in the second half) occurs 21 times, and the words “we” and “you” have the same meaning. It means “we”/“you” who were baptized, buried, and resurrected with Jesus Christ (v. 4). Here, we already thought of “baptism” in four ways: (1) Those who were baptized with the Holy Spirit and then baptized with water, (2) Those who were baptized with water and then baptized with the Holy Spirit, (3) Those who received only the baptism of the Holy Spirit, and (4) Those who have only been baptized with water. “We” and “you” only apply from (1) to (3). Those who have only been baptized with water are not included in “we” and “you”. In other words, “we” and “you” are (1) those who were baptized with the Holy Spirit and then water baptized, (2) those who were baptized with water and then baptized with the Holy Spirit, and (3) those who received only the baptism of the Holy Spirit, (4) not the only ones who have been baptized with water. In the church, there are many people who only receive water baptism and serve as office bearers, but later are baptized with the Holy Spirit. However, there are some people who have not been baptized with the Holy Spirit and have only been baptized with water. If you are, then you must be baptized with the Holy Spirit. You must long for the baptism of the Holy Spirit and ask God. Baptism of the Holy Spirit refers to born again/regeneration. Being a child of God by accepting Jesus Christ is the result of baptism of the Holy Spirit. Therefore we should give thanks to God (v. 17). The reason is because we were originally slaves to sin [we were originally spiritually dead. We were born in death, and then when we died physically, we had to die forever (the second death)], but now God has made us servants of righteousness (vv. 17-18).

In the Bible, there are people who should give thanks but do not give thanks. For example, in Luke 17:11-19, when Jesus was going to Jerusalem, he entered a certain village and met 10 leprous men (Lk. 17:11-12). Then the leprous men cried out to Jesus, “Jesus, Master, have mercy on us” (v. 13). When Jesus saw them, He said, “Go and show yourselves to the priests” and they were cleansed as they went (v. 14). But among the ten leprous men who

were cleansed, only one Samaritan, returned, glorifying God with a loud voice, and fell at Jesus' feet and gave thanks when he saw that he was healed (vv. 15-16). Another example is in Acts 3:1-10, when the Apostles Peter and John were going up to the temple, a lame man from birth saw Peter and John in front of the temple gate and begged (Acts 3:1-3). Then Peter said, "Silver and gold I do not have, but what I have I give to you, in the name of Jesus Christ of Nazareth, get up and walk" (v. 6). And Peter took the lame man's right hand and raised him up, and his feet and ankles immediately gained strength, and he jumped and walked (vv. 7-8). And as he went into the temple with Peter and John, he walked and ran, praising God (v. 8). We should be thankful and rejoice in God like the Samaritan who was the leper who fell at Jesus' feet and thanked him, and the lame who was healed. This is because we were originally slaves of sin, but now we are slaves of righteousness. Therefore, we should start our day with thanksgiving, live the whole day with thanksgiving, and even after the day ends with thanksgiving, we should give thanks to God in our dreams. If this is not heavenly life, what can it be?

In Romans 6:17, the Bible says, "that form of teaching to which you were committed" and the word "teaching" refers to the gospel of Jesus Christ. It is the death and resurrection of Jesus Christ on the cross. And "form" refers to the pattern of God's word, the gospel. We must enter into this gospel and be evangelized. Our thoughts must be the gospel of Jesus Christ, and our actions must bring out the fragrance of the gospel by the power of that gospel. We can't do it in our own strength, but the Holy Spirit does it. The Holy Spirit gives us strong faith so that we can give thanks to God and please Him. Also, in Romans 6:17, "you became obedient from the heart" means to obey the word of God, the gospel of Jesus Christ, with a pure (innocent) heart (not formally). As an example, we can take the Thessalonian church members. In the midst of many afflictions, they received the word with the joy of the Holy Spirit and obeyed it, so they became imitators of the Apostle Paul and the Lord (1 Thess. 1:6). And they set an example for all the believers in Macedonia and Achaia (v. 7). Obedience is the fruit of faith. If we have faith, we obey. Why can't we live a life of obedience? The reason is because our faith is weak.

The Bible Romans 6:18 says that we have been freed from sin. Originally, sin reigned in our lives. Sin has taken us captive and has us stuck. But now we are set free from sin through Jesus Christ. Therefore, we can now fight against sin and overcome it. The devil runs away. We are not sinners (1 Jn. 3:6, 9). We no longer sin intentionally (presumptuous sins), if we don't sin habitually (habitual sins), and we no longer sin deliberately and

conspiringly (deliberate sins). But we are committing other sins. A biblical example is the Apostle Peter. When Jesus called, the Apostle Peter abandoned everything and followed Jesus. He followed Jesus for three years, but he sinned. In the Garden of Gethsemane, Jesus' soul was deeply grieved to the point of death. So before He prayed, He told his disciples, "Remain here and keep watch." But when He returned from prayer, the disciples were sleeping (Mk. 14:32-37). Seeing this, Jesus said to Peter, "... Keep watching and praying that you may not come into temptation; the spirit is willing, but the flesh is weak" (vv. 37-38). The spirit was willing, but the flesh was weak, and in the end, he sinned. This is not a presumptuous sin, a habitual sin, or a deliberate sin, but a sin that falls into temptation because of weakness. The Apostle Peter committed the sin of denying Jesus three times even when Jesus was arrested (Mt. 26:70, 72, 74). But Peter remembered Jesus' words that before the rooster crows, he would deny Jesus three times, so he went outside and wept bitterly and repented (v. 75). Also, in Antioch, the Apostle Peter committed what was reproached by the Apostle Paul (Gal. 2:11). While he was eating with Gentiles, he saw some Jews sent by the Apostle James from Jerusalem coming in. Then the other Jews went out pretending not to eat, and even Barnabas was tempted by their hypocrisy (v. 13). Like the Apostle Peter, when we sin in our hearts, but we are weak in flesh, we must hold onto the words of 1 John 1:9 and confess our sins and repent: "If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness." We must diligently repent.

In Romans 6:18, the Bible says that we are "slave of righteousness". Jesus Christ is the servant of righteousness: "the righteous servant" (Isa.53:11), "the righteous branch" (Jer. 23:5), "the sun of righteousness" (Mal. 4:2). We have become servants of Jesus Christ. There were many servants in the time of Roman/Paul. At that time, servant was a slave. And slaves had no freedom/human rights. He was just the master's tool. A slave became a slave because he lost the war, he became a slave because of debt, and he became a slave from birth. In a word, he was forced to become a slave. But because we have been set free from sin through Jesus Christ, we are willing to become servants of Jesus Christ.

In this difficult time in many ways due to the coronavirus, we need to thank God. This is because we were originally slaves of sin, but we have been freed from sin through Jesus Christ and are now slaves of righteousness. Therefore, we should enjoy true freedom, joy, and thanksgiving in Christ in all circumstances. When we give thanks to God, the problem will be resolved.

“Those things result in death!”

[Romans 6:19-21]

Romans 6 begins with ‘sin’ (v. 1) and ends with “sin” (v. 23). It starts with “the grace” (v. 1) and ends with “the gift” (grace) (v. 23). Romans 6 is a chapter where grace increases all the more where sin increases (5:20). Look at Romans 6:19-21: “I put this in human terms because you are weak in your natural selves. Just as you used to offer the parts of your body in slavery to impurity and to ever-increasing wickedness, so now offer them in slavery to righteousness leading to holiness. When you were slaves to sin, you were free from the control of righteousness. What benefit did you reap at that time from the things you are now ashamed of? Those things result in death!” In Romans 6, the last part, verses 19-21, is divided into three parts to meditate on: (1) “Those things result in death!”, (2) ‘The result is eternal life’ and (3) ‘The gift of God.’

First, “Those things result in death!” (Rom. 6:21)

Who are the ones result in death? They are slaves to sin (v. 20). As we listen to the last part of Romans chapter 6 today, we earnestly pray that those who are still slaves to sin will be freed from the slavery of sin. The result of the slavery of sin is death.

(1) The slave of sin yields his own members to impurity and to lawlessness.

Look at Romans 6:19 – “I am speaking in human terms because of the weakness of your flesh For just as

you presented your members as slaves to impurity and to lawlessness, resulting in further lawlessness,” Here “members” refer to our body (eg. eyes, nose, mouth, feet, hands, etc.). Also, “members” refers more broadly to the time, possessions, etc. that we have. In the book of Psalms (Psalms 1-150), the psalmist has a lot to say about our human body. And he gave all his members to goodness/righteousness consistently. But the wicked yielded their members to unrighteousness (this is what the psalmist says less). Look at Psalms 140:2-3: “Who devise evil things in their hearts; They continually stir up wars. They sharpen their tongues as a serpent; Poison of a viper is under their lips. Selah.” Evil men (v. 1) devise evil things in their hearts (v. 2). And they sharpened their tongues as a serpent, and poison of a viper is under their lips (v. 3). Look at Psalms 140:9 – “As for the head of those who surround me, May the mischief of their lips cover them.” The evil men who surrounded the psalmist cursed the psalmist with their lips when they raised their heads. We righteous people lift up our heads to praise/worship God and give thanks.

(2) The life of a slave to sin is freedom in regard to righteousness.

Look at Romans 6:20 – “For when you were slaves of sin, you were free in regard to righteousness.” In other words, the slave of sin does what he wants about righteousness, but his heart is not pure and is full of iniquity. For example, the slave of sin disobeys God's word to do not doing righteousness, but rather doing unrighteousness, disobeying God's word (e.g. disobeying the Lord's commandment to love one another and not loving one another rather hate each other).

(3) The slave to sin bears shameful fruit.

Look at Romans 6:21 – “Therefore what benefit were you then deriving from the things of which you are now ashamed?” Here “then” (v. 21) refers to when we were slaves to sin (v. 20). When we were slaves to sin, we were not ashamed in the dark. Further, when we were slaves to sin, we sinned against God by doing the shameful dark work, yet we considered it a glory. Look at Philippians 3:19 – “whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things.”

(4) At the end of the slavery of sin is death.

Look at Romans 6:21b – “... Those things result in death!” Here, “death” refers to the death of the body. And the end of this physical death is eternal death. The reason why the body dies is because of our sin [“the wages of sin is death ...” (Rom.6:23)]. But we Christians, servants of righteousness, do not die in the flesh as the price for sin. Because God justifies us, there is no condemnation for us in Christ Jesus. Look at Romans 8:1-2: “Therefore, there is now no condemnation for those who are in Christ Jesus, because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.” When the body dies, the Bible says “asleep”. Look at Acts 7:60 – “Then he fell on his knees and cried out, ‘Lord, do not hold this sin against them.’ When he had said this, he fell asleep.” Here, the Bible refers to Stephen's death as "asleep". Also, look at 1 Thessalonians 4:13-15: “But we do not want you to be uninformed, brethren, about those who are asleep, so that you will not grieve as do the rest who have no hope. For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. For this we say to you by the word of the Lord, that we who are alive and remain until the coming of the Lord, will not precede those who have fallen asleep.” Here the Bible speaks of the dead three times as “those who are asleep”. We Christians are asleep, not the body dies (because death is the end). We will wake up one day. That time will be when Jesus Christ comes (v.15). In other words, the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God, and the dead in Christ will rise first (v. 16). But since unbelievers, that is, the slaves of sin, who do not believe in Jesus, die outside Christ, the result of their physical death is the second death, which is eternal death. Look at Revelation 21:8 – “But for the cowardly and unbelieving and abominable and murderers and immoral persons and sorcerers and idolaters and all liars, their part will be in the lake that burns with fire and brimstone, which is the second death.” Here, “the second death” means that unbelievers, etc., are thrown into a lake burning with fire and brimstone, where they will not be consumed, but will be punished forever. This is the last!

We must contemplate how terrible sin is, and the end of it! We were originally slaves of sin and were to be punished forever in the second death, the eternal lake of fire. However, through God's unconditional grace and love, we received eternal life by believing in Jesus Christ and being saved. We are no longer slaves to sin, but to

righteousness, and our end is not death, but eternal life. When we think of this great grace and love of God, how can we give thanks, praise, worship, and glory to God? Until that day when we are out of breath, we should give thanks, praise and worship to God.

‘The result is eternal life’

[Romans 6:19-22]

“Those things result in death!” (Rom. 6:21) In other words, the end of the slavery of sin is death.

First, the slave of sin yields his own members to impurity and to lawlessness (v. 19). Here, impurity refers to being morally unclean, and lawlessness refers to disobeying and breaking God's law. Second, the life of a slave to sin is freedom in regard to righteousness (v. 20). Third, the slaves of sin produce shameful fruits (v. 21). Fourth, the end of the slave to sin is death (v. 21). Here, death means three things: (1) Spiritual death: The slave of sin is already spiritually dead. The reason is because the slave of sin has been cut off with the life, the source of life, and fellowship with God who gives life. (2) Physical death: It is the separation of body and soul. The slave of sin is death as the penalty for sin (v. 23). (3) Eternal death: After the slave of sin has died physically, it leads to the second death (Rev. 20:14, 21:8). The second death here is the lake of fire (20:14), where the fearful and the unbelievers and the abominable and the murderers and the fornicators and the sorcerers and idolaters and all liars will be thrown in the lake burning with fire and brimstone (21:8). In the lake of fire there, the worm does not die, and the fire is not quenched (Mk. 9:48). When a rich man died and was buried in the ground and was tormented in hell, he saw Abraham the head and Lazarus was in his arms, and he cried out in a loud voice, “Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in agony in this fire” (Lk. 16:19, 22-24). It never ends when the body dies. This means that our life does not end with the death of the body. The Bible clearly states that there is a second death. The Bible clearly states that those who do not believe in Jesus will live

forever in a lake of fire that burns with fire and brimstone, where the worm does not die and the fire does not quench. Therefore, I hope and pray that you will not come to the second death by believing in Jesus Christ.

‘The result is eternal life’ (Rom. 6:22). In other words, the end of the servant of righteousness is eternal life.

Look at Romans 6:22 – “But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life.” Here, “the result” is not referring to the end of the slaves of sin, but eternal life, the end of the slaves of righteousness. Also, here “But now” is a triple stress (strong meaning). This is a very important and precious word. We were originally slaves to sin (v. 17), yielding our members to impurity and lawlessness (v. 19), free as to righteousness (v. 20), bearing fruit to shame (v. 21), and our end was death (v. 21). But now (verse 22) we are no longer slaves to sin, but slaves of obedience (v. 16), slaves to righteousness (v. 18), set free from sin (v. 22), bear fruit that leads to holiness, and its end is eternal life (v. 22). Who do the slaves of righteousness refer to here?

(1) The slaves of righteousness are those freed from sin.

In Romans 6:22, “you” refers to those who were originally slaves to sin, but are now free from sin. We were originally slaves to sin, obeying sin and obeying sin to reign. How we became slaves to sin is because of the sin of one man, Adam, we all became slaves to sin (5:12). Although we were originally slaves to sin (6:17), we are now set free from sin (v. 22). We are set free from sin (v. 22). Previously we had yielded our members to impurity and to lawlessness, leading to further lawlessness (v. 19). “But now” (v. 22) we, as slaves of righteousness, follow and serve righteousness by faith in Jesus Christ, who is righteousness. Now (vv. 19, 22) we present our members as slaves to righteousness for sanctification (v. 19). The Bible says we cannot serve two masters. Look at Matthew 6:24 – “No one can serve two masters; for either he will hate the one and love the other, or he will be devoted to one and despise the other You cannot serve God and wealth.” We must accept Jesus Christ as our Lord and follow Him and serve Him. We must present our bodies as slaves to righteousness and live holy lives (Rom.6:19), not as slaves to sin and

surrender our bodies to impurity and lawlessness (v. 19).

(2) The slaves of righteousness present their members as slaves to righteousness.

Previously, as slaves to sin, we yielded our members to impurity and lawlessness, but now we are slaves to righteousness presenting our members as slaves to righteousness (v. 19). For example, the psalmist presented his members as slaves to righteousness. If we look at the lyrics of the hymn “Take My Life, and Let It Be,” we are dedicatedly praising the need to offer our members (body) as slaves to righteousness: (v. 1) Take my life, and let it be Consecrated, Lord, to Thee. Take my moments and my days; Let them flow in ceaseless praise. (v. 2) Take my hands, and let them move At the impulse of Thy love. Take my feet, and let them be Swift and beautiful for Thee. (v. 3) Take my voice, and let me sing, Always, only, for my King. Take my lips, and let them be Filled with messages from Thee. (v. 4) Take my silver and my gold Not a mite would I withhold. Take my intellect, and use Every pow'r as Thou shalt choose. (v. 5) Take my moments and my days. Let them flow in endless praise. Take myself, and I will be Ever, only, all for Thee. Amen. These verses are based on Romans 6:13 – “and do not go on presenting the members of your body to sin as instruments of unrighteousness; but present yourselves to God as those alive from the dead, and your members as instruments of righteousness to God.” Now that we are slaves of righteousness, we must present our members to God to glorify Him. Look at 2 Corinthians 5:14-15: “For the love of Christ controls us, having concluded this, that one died for all, therefore all died; and He died for all, so that they who live might no longer live for themselves, but for Him who died and rose again on their behalf.” Look at Romans 14:7-8: “For not one of us lives for himself, and not one dies for himself; for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord's.” This is the life of those who have become slaves of righteousness.

(3) The slaves of righteousness produce the fruit that leads to holiness.

Look at Romans 6:19b – “... so now present your members as slaves to righteousness, resulting in sanctification.” The slaves of righteousness are sanctified the moment they are justified. That is why the

slaves of righteousness are called saints. Look at Colossians 1:2 – “To the saints and faithful brethren in Christ who are at Colossae: Grace to you and peace from God our Father.” Catholicism is not called a saint at that moment just because a person is righteous. Because he lives a justifying life, he must be respected and praised by many to be called a ‘saint’ (eg. St. Teresa). The word “sanctification” in Romans 6:19 is an exhortation/command to live holy like a saint. As slaves of righteousness, we must give our bodies as slaves of righteousness and live holy lives, so we must become more and more like the holy Jesus. In other words, we must bear fruit that results in sanctification (v. 22). That means we have to reach maturity. We must be like Jesus. Look at Romans 8:29 – “For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren.” The purpose of God's foreordained us is that we may become little Jesus in the image of Christ, the “firstborn” of God the Father.

(4) The result of the slaves of righteousness is eternal life (6:22).

Look at Romans 6:22 – “But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life.” We are no longer slaves to sin, but “slaves to the one whom you (we) obey” (v. 16), “slaves to righteousness” (v. 18), set free from sin (v. 22), and bearing fruit that leads to holiness, the result of which is eternal life (v. 22).

The gift of God

[Romans 6:23]

Romans 6:23 – “For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord.”

Here we think of “the gift of God”, or “the free gift of God,” in two parts:

First, it is regeneration.

What is regeneration? It is the beginning of eternal life. It means that the soul is born again (reborn). Look at John 3:3 – “Jesus answered and said to him, ‘Truly, truly, I say to you, unless one is born again he cannot see the kingdom of God.’” Regeneration means becoming a new creature. Look at 2 Corinthians 5:17 – “Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.” It means that a soul that was dead in trespasses and sins has been brought back to life. Look at Ephesians 2:1 – “And you hath he quickened, who were dead in trespasses and sins” (KJV). Before we were born again/before we became new creations, we were people who died in our trespasses and sins (v. 1). We were souls dead (those who were spiritually dead) and people who were about to die in the body. The reason is because Adam, the first man of mankind, disobeyed God’s command and ate the forbidden fruit (Gen.3:6) even though he could live forever as a living spirit (Gen. 2:7) if he didn’t eat it. As a result, not only Adam’s soul died (spiritual death), but through him sin entered the world, and death through sin, and in this way death came to all men, because all sinned (Rom.5:12). That is, because of Adam’s transgression, not only Adam, but all of us who belong to Adam became souls dead and also suffered physical death, leading to eternal

death (“the second death”). This is the wages of sin (6:23).

So when did we become regenerate? When did our dead souls come back to life? That is when we died in our trespasses and sins (Eph. 2:1). Then we walked in them, according to the course of this world, according to the prince of the power of the air (v. 2). We followed the evil ways of the world and lived in obedience to the devil, who had dominion over the realms under heaven (v. 2). In the midst of it, we all were by nature children of wrath, like others, living in the lusts of our flesh, indulging the desires of the flesh and of the mind (v. 3). At that very moment we were born again/dead souls were raised to life and became new creations. How did we regenerate? How did our dead souls come back to life? God, who is rich in mercy, because of the great love with which he loved us, made us, who were dead in our trespasses, alive together with Christ (vv. 4-5). As for how He made us alive, He made us alive again in Christ Jesus our Lord (Rom.6:23). In other words, God has united us, who were spiritually dead in our trespasses and sins, to Jesus Christ so that we may die and be buried with Him (vv. 3-4, 8), and just as He raised Christ from the dead (v. 4), so we also He gave us life (v. 8) so that we may walk in a new life (v. 4). By being mysteriously united with Jesus Christ, our old self (those who died spiritually before being regenerated) die on the cross with Jesus, and we become new people/regenerated people/new creatures so that we can walk into newness of life.

Therefore, the phrase “the wages of sin is death” in Romans 6:23 does not apply to our regenerated believers anymore. In other words, we do not die for our sins. We Christians, slaves of righteousness, do not die in the flesh as the price for sin. Because God has justified us, there is no condemnation for us who are in Christ Jesus (8:1). As we who believe in Jesus Christ, the law of the Spirit of life in Christ Jesus has already set us free from the law of sin and death (v. 2). We were originally slaves to sin (6:17), but now that we are set free (v. 22; cf. v. 18) we no longer have to die for sin (v. 23). Rather, we are the dead in Christ (1 Thess.4:6) who is the resurrection and the life (Jn. 11:25). Here, the dead in Christ are those who are asleep (1 Thess.4:13). Our physical death is not the price of sin, but a passage through the gateway to heaven. The reason we cannot go to heaven now is because we have this body. In other words, we cannot go to heaven now because there is no physical death yet. But when we die physically, our souls will go to heaven even though our bodies return to dust. Therefore, even if we die, we who believe in Jesus will live, and everyone who lives and believes in Jesus Christ will never die (Jn. 11:24-25). Therefore, even if we die now, our souls will go to heaven, so we have no choice but to give thanks to God. An example is one of the two criminals

crucified with Jesus. He said to Jesus, “Jesus, remember me when You come into Your kingdom” (Lk. 23:42). Then Jesus said to the criminal, “I tell you the truth, today you will be with me in paradise” (v. 43). Most of the prisoners being crucified at that time were to die within two or three days. But Jesus said to the criminal, ‘Today you will be with me in paradise’ (v. 43). The word that “today” will be with Jesus in paradise means that Jesus was crucified at the third hour (about 9:00 a.m.) (Mk. 15:25) and died on the ninth hour (about 3 p.m.) (vv. 34, 37) He died after hanging on the cross for about 6 hours. To that criminal, what a great grace and love it is to be in paradise with Jesus, a sinner who must die forever. Also, he should have suffered physical pain for two or three days on the cross. But he only suffered about six hours, so what a great grace and love.

Second, it is eternal life.

What is “eternal life”? Eternal life does not mean regeneration. Eternal life can be said to be the completion of regeneration. Eternal life refers to whether the body changes (if alive until then) or is resurrected (if dead) and is united with the soul to enter the new heavens and new earth, heaven, and live with God forever.

Let us think about physical resurrection. Look at Revelation 20:13 – “And the sea gave up the dead which were in it, and death and Hades gave up the dead which were in them; and they were judged, every one of them according to their deeds.” The dead will be given up. In other words, the dead will rise again. Look at 1 Thessalonians 4:16 – “For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first.” Those who died in Christ will be resurrected first. Look at 1 Corinthians 15:52-53: “in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality.” When Jesus comes again (the Second Coming), the dead will be ‘resurrected’ (raised again) with immortality, and the saints who are alive until then will be “transformed.” Look at Philippians 3:21 – “who, by the power that enables him to bring everything under his control, will transform our lowly bodies so that they will be like his glorious body.” The Lord will transform our lowly bodies to be like His glorious body.

Let us think about heaven. Look at Revelation 22:4-5: “They will see his face, and his name will be on their foreheads. There will be no more night. They will not need the light of a lamp or the light of the sun, for the Lord

God will give them light. And they will reign for ever and ever.” There is nothing in heaven that is in hades (Things that are not in hades are in heaven). In heaven we will see the face of the Lord. Then we will see Him face to face (1 Cor.13:12). When Jesus appears, we too will become like Him and see Him as He is (1 Jn. 3:2). “Jesus, the very thought of Thee With sweetness fills my breast; But sweeter far Thy face to see, And in Thy presence rest” (Hymn “Jesus, the Very Thought of Thee”, v. 1). In heaven we will reign with the Lord for ever and ever (Rev. 22:5). How did this become possible? It is made possible by the free gift of God, eternal life in our Lord Jesus Christ (Rom. 6:23; cf. Jn. 3:16). In the verse “eternal life in Christ Jesus our Lord” (Rom.6:23), the word “in the Lord” occurs 164 times, but let me introduce only three of them: “those who have fallen asleep (the dead) in him” (1 Thess.4:14), “count yourselves dead to sin but alive to God in Christ Jesus” (the regenerated ones) (Rom.6:11), “eternal life in Christ Jesus our Lord” (Completed eternal life, we will go to heaven and reign with the Lord) (v. 23).

Look at 1 Corinthians 15:57-58: “But thanks be to God! He gives us the victory through our Lord Jesus Christ. Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain.” Look at Revelation 22:12 – “Behold, I am coming soon! My reward is with me, and I will give to everyone according to what he has done.” In order to receive the reward that the Lord will give us when He comes, we must be steadfast, unwavering, and always put more effort into the Lord's work.

When I meditate on the gift of God, that is, the free gift of God, divided into regeneration and eternal life, we as Christians come to think about how we Christians should live between regeneration, which is the beginning of eternal life, and eternal life, which can be said to be the completion of regeneration. In other words, we Christians who have been “already” regenerated/born/new creation in the past, hope for the completion of eternal life at the Second Coming of Jesus “not-yet” in the future. How to live the present, which is between “already” and “not-yet”. I found the answer in the hymn “Lately the Life of Christ” in verse 3, “This is eternal life tasted before it's due, Life with the Lord is a new heaven here below!” In other words, we must live on this earth between being “already” regenerated and “not-yet” eternal life, enjoying eternal life as those who have received a new life. And the life to enjoy that eternal life is the life in heaven, the heart to enjoy it is the kingdom of heaven (Ref.: Lk. 17:21), and the community (the Lord-centered family and church) is the kingdom of heaven. Then, how should we live when we

enjoy eternal life between being born again, which is the beginning of eternal life, and still eternal life, which is the completion of eternal life? We need to know the only true God and Jesus Christ. Look at John 17:3 – “Now this is eternal life: that they may know you, the only true God, and Jesus Christ, whom you have sent.” Here, we come to know God the Father and Jesus the Son, because of the Holy Spirit who has given us (1 Jn. 3:24) enables us to enjoy fellowship with God the Father who love us so much love that we become His children (3:1-2), and with the Son Jesus, who is the word of life from the beginning and eternal life (1:1-3), who is the atoning sacrifice for our sins (2:2) and who laid down His life for us (3:16), and to obey the commandment of the Lord (3:11, 23, 24) and bearing the fruit of the Holy Spirit (Gal. 5:22-23). The Lord’s commandment is a twofold commandment, “You shall love the Lord your God with all your heart, with all your soul, and with all your mind” (the commandment in vertical fellowship with God) and “Love your neighbor as yourself” (the commandment in horizontal fellowship with brothers in Christ) (Mt. 22:37, 39). This is heavenly commandment. To live in obedience to the Lord’s twofold commandment (the heavenly commandment) is to know the Lord, to live in the Lord, and to abide in the Lord’s love, which is a life in heaven full of love and joy (Jn. 15:9-12). This is the life in which the eternal life to be fully enjoyed in the world to come (heaven) is partially enjoyed in this world.

‘You died to the law’

[Romans 7:1-4]

Look at Romans 7:1-4: “Do you not know, brothers--for I am speaking to men who know the law--that the law has authority over a man only as long as he lives? For example, by law a married woman is bound to her husband as long as he is alive, but if her husband dies, she is released from the law of marriage. So then, if she marries another man while her husband is still alive, she is called an adulteress. But if her husband dies, she is released from that law and is not an adulteress, even though she marries another man. So, my brothers, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God.” Romans 7 is the “The book of the law”. In Romans 7:1-3, the word “law” appears five times, and in verse 4, the word “the law” appears once. Here, “the law” (vv. 1-3) refers to “the Law” (Park). When the Apostle Paul wrote a letter to the Roman church, he said, “brothers,” (v. 1). In the Roman Church, “brothers” and “sisters” knew the law, including the Ten Commandments, as saints. So the Apostle Paul wrote to them in Romans, saying, “Do you know know, brothers--for I am speaking to men who know the law-- ...” (v. 1). Then, in verses 2-3, he spoke of the law as a parable of the law concerning married couples. The Apostle Paul said in verse 2 that the law only applies when his husband is alive, and that the law is of no use when he dies. When a couple gets married, they make a vow. The vow is a promise that the couple will not part, except in death. He says in verse 3 that if her husband is alive and her husband's woman marries another man, she is called an adulteress (she commits adultery) (v. 3). Then Paul said to the Roman church members in verse 4, “you also died to the law through the body of Christ, ...” and this verse is very important. Based on this word, the title was ‘You died to the law.’

Look at Romans 7:4 again: “So, my brothers, you also died to the law through the body of Christ, that you

might belong to another, to him who was raised from the dead, in order that we might bear fruit to God.” Who died to the law? They are “brothers” (vv. 1, 4). That is, the Roman church members or us who believe in the Lord Jesus Christ. Before (before we believed in Jesus) we were all under the law (sin). Look at Romans 3:19 – “Now we know that whatever the law says, it says to those who are under the law, so that every mouth may be silenced and the whole world held accountable to God.” We were all under the law (sin) and also under the judgment of God. It's because we've all broken the law. Look at Romans 3:23 – “for all have sinned and fall short of the glory of God.” Before (before we believed in Jesus) we were all under the law (sin), so we could not be justified before God by our own efforts (good works). Look at Romans 3:20 – “Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.”

How, then, did we die to the law? It was made possible through the body of Christ (7:4). Look at Galatians 4:4-5: “But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons.” When the appointed time was fulfilled, God sent his only begotten Son, Jesus Christ, to this earth, born of the virgin Mary by the Holy Spirit, born under the law. Its purpose is to save us who were under the law. Look at Galatians 2:19 – “For through the law I died to the law so that I might live for God.” This is the Apostle Paul's confession that he wanted to be justified by keeping the law. But no matter how hard he tried, he met Jesus Christ on the road to Damascus and was saved because he died to the law and lived to God. The reason God sent Jesus Christ was to save Saul (Paul) and us who were under the law. Look at Ephesians 2:4-5: “But because of his great love for us, God, who is rich in mercy, made us alive with Christ even when we were dead in transgressions--it is by grace you have been saved.” God raised us, who were dead in transgressions and sins (v. 1). God has regenerated us (regeneration). We who were by nature children of wrath (v. 3), because of the great love that God, who is rich in mercy, loved us (v. 4), made us, who were dead in our transgressions, made us alive with Christ (v. 5) and raised us up with Christ (v. 6) (we have been resurrected with Christ) and seated us with Him in the heavenly realms in Christ Jesus (v. 6). Look at Revelation 3:21 – “To him who overcomes, I will give the right to sit with me on my throne, just as I overcame and sat down with my Father on his throne.” He promised that He would allow us to sit with Christ on the throne of the Son in heaven.

God made the righteous Jesus Christ (1 Jn. 2:1) the atoning sacrifice for our sins (v. 2) in order to redeem us

who were under the law (Gal.4:5) and make us children of God (v. 5). Jesus Christ, who was born under the law (Gal. 4:4), kept all the law and took all the curses of the law, and gave His life on the cross for us (1 Jn. 3:16) to reconcile us to God. Therefore, we became children of God through the great love our Heavenly Father showed us (v. 1, 2). Therefore, we can cry out to God, “Abba, Father” (Rom. 8:15; Gal. 4:6; cf. Mk. 14:36). We became new creations. Look at 2 Corinthians 5:17 – “Therefore, if anyone is in Christ, he is a new creation; the old has gone, the new has come!” We who were once under the law are now new creations in Jesus Christ.

What is the purpose of our being died to the law through the body of Christ? The purpose is that we may bear fruit for God. Look at Romans 7:4b - “... in order that we might bear fruit to God.” Here, the word “fruit” refers to eternal life. Look at Romans 6:22 – “But now that you have been set free from sin and have become slaves to God, the benefit you reap leads to holiness, and the result is eternal life.” This eternal life is not the fruit of sitting on the throne of the Son with Christ. The reason is because the fruit of eternal life is obtained entirely by the grace of God. Look at Romans 6:23b – “... but the gift of God is eternal life in Christ Jesus our Lord.” In a word, the fruit spoken of in Romans 7:4 is that we become more and more sanctified and become more like Jesus. The fruit we must bear is that we become more holy, more like Jesus, and become little Jesus. Look at Philippians 2:12b – “... continue to work out your salvation with fear and trembling.” It is speaking of our sanctification in the sense of working out our eternal life. Since we have become one with Christ through Christ, we must become Christlike.

Then, since we died to the law, are we irrelevant to the law? The answer is “No.” Look at Matthew 5:17 – “Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them.” Jesus did not come to abolish the law. Rather, Jesus came to fulfill the law. Therefore, like Jesus, we must fulfill the law. What does that mean? Look at Romans 13:8-10: “Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law. The commandments, ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not covet,’ and whatever other commandment there may be, are summed up in this one rule: ‘Love your neighbor as yourself.’ Love does no harm to its neighbor. Therefore love is the fulfillment of the law.” It means that love is the fulfillment of the law, so we should love one another. In other words, we must love one another for the fulfillment of the law.

I want to conclude with the hymn “Take My Life, and Let It Be”: (v. 1) Take my life, and let it be Consecrated,

Lord, to Thee. Take my moments and my days; Let them flow in ceaseless praise. (v. 2) Take my hands, and let them move At the impulse of Thy love. Take my feet, and let them be Swift and beautiful for Thee. (v. 3) Take my voice, and let me sing, Always, only, for my King. Take my lips, and let them be Filled with messages from Thee. (v. 4) Take my silver and my gold Not a mite would I withhold. Take my intellect, and use Every pow'r as Thou shalt choose. (v. 5) Take my moments and my days. Let them flow in endless praise. Take myself, and I will be Ever, only, all for Thee. Amen.

We who have been released from the law

[Romans 7:5-6]

Look at Romans 7:5-6: “For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death. But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.” The word “we” appears 5 times in Romans 7:5-6. But “we” in verse 5 and “we” in verse 6 are completely different. “We” in verse 5 is “we” before regeneration, and “we” in verse 6 is “we” after regeneration. Here, the “we” before the regeneration is the unbelievers “we” before believing in Jesus, and the “we” after the regeneration is the believer “we” after believing in Jesus.

Let’s think first of “we” before the regeneration.

Look at Romans 7:5 again: “For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death.” Here, in the phrase “while we were in the flesh”, “the flesh” refers to three main things: (1) a pure body, (2) a morally evil body influenced by evil, and (3) a good body influenced by good things. In Romans 7:5, “the flesh” spoken of by the Apostle Paul refers to a morally evil body that is influenced by the evil. The phrase “while we were in the flesh” refers to when we lived in sin (while we dwelt in sin) before being regenerated. Then the sinful passions, which were aroused by the Law, were at work in the members of our body (v. 5). Here, the word “passions” in “the sinful passions” means pure passion, zeal, or earnest longing. But the Apostle Paul speaks of “the sinful passions” in Romans 7:5. That sinful passions were at

work not only in one member we have, but in all the members (eg, eyes, nose, mouth, hands, feet, etc.). When we were in the flesh, the sinful passions made us bear fruit for death (v. 5). The fruit that believers bear after being regenerated is the fruit for God (verse 4), and the fruit is eternal life (6:23). But the fruit that unbelievers bear before being regenerated is the fruit they bear for Satan, and that fruit is death (v. 5). The tyrant Satan made us bear the fruit of death before we were regenerated, which means that not only did we bear the fruit of the death of our bodies as a price for sin, but also the second death, death in the eternal pit of fire. When we bore the fruit of this death before regeneration, our souls were dead, we were enemies with God, and we had lost our fellowship with God. Those who have not received Jesus Christ as their Savior, that is, unbelievers who do not believe in Jesus Christ, will suffer physical death as the penalty for their sins, followed by eternal punishment [“the second death” (Rev. 2:11; 20:, 14; 21:8)]. Before we believed in Jesus, we had no choice but to die in the flesh as the price for our sins before being born again, and finally, the second death. But God loved us first, so He sent His only begotten Son, Jesus, to die as a propitiation on the cross to save us and regenerate us. Therefore, now we will not be put to death in the flesh as the penalty for sin, but we will sleep (1 Thess.4:13-18) and will not perish but have eternal life (Jn. 3:16).

Let’s think about “we” after the regeneration.

Look at Romans 7:6 again: “But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.” Here, “now” is a triple accent. Before we were born again, we had to bear the fruit of death for Satan (not only did we suffer physical death as a price for sin, but we had to be perished forever). But “now” we are bearing the fruit of eternal life for God (v. 4, 6:23). We have been released from the law because we have died to what once bound us (7:6). Before regeneration, we were bound by the law. We had to keep the law. But now we have been released from the law. The reason is that we, who have been regenerated by believing in Jesus, died to the law that bounded us. It is because we are freed from the restraints and barriers of the law and enjoy freedom. So how have we been released from the law? Look at Galatians 4:4-5: “But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons.” We are freed from the law because God sent His Son Jesus Christ to this earth, born to the Virgin Mary by the Holy Spirit, and under the law to redeem us who were under the law. Here, when we say that God redeemed us through His only begotten Son, Jesus Christ, He paid

the full price to set us free (saved) from under Satan and from under the law. This is not saying that He paid a reasonable price to Satan, but that God offered his only begotten Son, Jesus, as a propitiation sacrifice. Why did God do that? What is its purpose? It is to make us children of God (v. 5). God the Father has not only sent His Son (v. 4), but also the Holy Spirit, who is the Spirit of the Son (v. 6). That is why God has made us a temple of the Holy Spirit (1 Cor. 6:19) and has also made the Holy Spirit to be with us always. That is why God made us to call Him “Abba, Father” (Gal.4:6). Look at Romans 8:15-17: “For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, ‘Abba, Father.’ The Spirit himself testifies with our spirit that we are God's children. Now if we are children, then we are heirs--heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.” In this way, we who were the slaves of Satan, God sent His only begotten Son, Jesus Christ, and sent His Spirit, the Holy Spirit, to make us children and heirs of God. Thus, we serve in the new way of the Spirit (7:6). In other words, before we were born again, we were led by the devil to serve Satan. But after we are born again, we are to serve God in the new way of the Spirit. Here, “in the new way of the Spirit” means that the Holy Spirit, sent from God, dwells in us and renews us, so that we are now new creatures (2 Cor.5:17), serving God through the Holy Spirit. In the past, Satan used our members to produce fruits that lead to death, but now the Holy Spirit is using our members to bring forth the fruit of eternal life. Now we praise, pray, and worship God in the new way of the Holy Spirit. We are to give our lives, our members, our hands, our feet, our voices, our treasures, and our time to God, and serve the Lord according to the guidance of the Holy Spirit. Now we are no longer bound by the old way of the written code (Rom.7:6). Here, “the written code” means that God called Moses to the mountain to give the Law to the Israelites who arrived at Mount Sinai and wrote to him on two stone tablets. But now that we have been regenerated, we no longer serve in the old way of the law, but in the new way of the Holy Spirit. In this way, we are now saved and regenerated by the grace of God through the death of Jesus Christ on the cross to serve the Lord through the Holy Spirit. Now that we have been regenerated, we bear fruit for God's sake. That fruit is eternal life.

God has given us tremendous love. Jesus paid a great price for our salvation. The Holy Spirit Himself intercedes for us with groans that words cannot express (8:26). The Holy Spirit intercedes for us according to the will of God (v. 27). And the Holy Spirit sanctifies us and makes us like Jesus. Therefore, we must not offend the Holy Spirit but live according to the guidance of the Holy Spirit. Therefore, as we become holy day by day and become

more like Jesus every day, we must become little Jesus. We must love our neighbor as it says, “he who loves his fellowman has fulfilled the law” (13:8). This is to bear fruit for God, and to live as one who has eternal life (1 Jn. 3:14). And this is to live like a citizen of the kingdom of heaven (Phil. 3:20). Our joy will be full when we live according to the Lord's twofold commandment under the guidance of the Holy Spirit, loving our neighbors as ourselves (Jn. 15:11).

“Is the law sin?”

[Romans 7:7-9]

Look at Romans 7:7-9: “What shall we say, then? Is the law sin? Certainly not! Indeed I would not have known what sin was except through the law. For I would not have known what coveting really was if the law had not said, ‘Do not covet.’ But sin, seizing the opportunity afforded by the commandment, produced in me every kind of covetous desire. For apart from law, sin is dead. Once I was alive apart from law; but when the commandment came, sin sprang to life and I died.” “Is the law sin?” (v.7) The law is not sin. The law given by God cannot be a sin. Rather, the law is holy, righteous, and good. Look at Romans 7:12 – “So then, the law is holy, and the commandment is holy, righteous and good.” That’s why Apostle Paul said, “Is the law sin? Certainly not!” (v. 7) Look at Romans 6:14 – “For sin shall not be your master, because you are not under law, but under grace.” Look at Romans 7:4 – “So, my brothers, you also died to the law through the body of Christ, that you might belong to another, to him who was raised from the dead, in order that we might bear fruit to God.” Look at Romans 7:6 – “But now, by dying to what once bound us, we have been released from the law so that we serve in the new way of the Spirit, and not in the old way of the written code.” Looking at these three verses, the question arises, “Is the law sin?” (v. 7). The Apostle Paul said, “I would not have known what sin was except through the law” (v. 7). The law reveals sin. No sin can be known except by the law. Look at Romans 3:20 – “Therefore no one will be declared righteous in his sight by observing the law; rather, through the law we become conscious of sin.” As an example, the Apostle Paul said, “... I would not have known what coveting really was if the law had not said, ‘Do not covet’” (7:7). Since the law said covetousness is a sin, we know that covetousness is a sin. Look at Exodus 20:17 – “You shall not covet your neighbor's house. You shall not covet your neighbor's wife, or his manservant or maidservant, his ox or donkey, or anything that belongs

to your neighbor.” The tenth commandment of the Ten Commandments says, “You shall not covet” twice.

But sin, seizing the opportunity afforded by the commandment, produced in us every kind of covetous desire (Rom.7:8). Sin is what we commit. It is a sin that we do not live according to the law. In the phrase “sin, seizing the opportunity,” sin refers to Satan. That is, Satan takes the opportunity to work out all kinds of covetousness in us through the commandment. An example is Adam, the first human being in the book of Genesis. Genesis 2:7 tells us that the Lord God formed man from the dust of the earth, and breathed into his nostrils the breath of life, and man became a living being. However, Satan saw an opportunity how to make Adam, the first man who became a living being, break the God's commandment and sin. Here the God's commandment is, “... you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die” (v. 17). The satanic serpent is the most cunning of the wild beasts that the Lord God has made (3:1). The serpent asked the woman, Adam's wife, “Did God really say, 'You must not eat from any tree in the garden?’” (v. 1) Look at the woman's answer: “We may eat fruit from the trees in the garden, but God did say, 'You must not eat fruit from the tree that is in the middle of the garden, and you must not touch it, or you will die’” (vv.2-3). Looking at this woman's answer, first, God did not say, ‘You must not touch the tree of knowledge of good and evil,’ and second, God said, ‘you will surely die’ (2:17). But the woman said, “or you will die” (3:3). Satan (“the serpent”) said to the woman, “You will not surely die” (v.4), which is the exact opposite of God’s word, ‘You will surely die’ (2:17) and said that in the day you eat, you become like God (3:5). Eventually, the woman and Adam disobeyed God’s commandment, “you must not eat from the tree of the knowledge of good and evil” (2:17). Look at Genesis 3:6 – “When the woman saw that the fruit of the tree was good for food and pleasing to the eye, and also desirable for gaining wisdom, she took some and ate it. She also gave some to her husband, who was with her, and he ate it.” Satan looked for an opportunity and twisted God's commandment, eventually causing Adam to sin and put him to death.

Sin has produced in us every kind of covetous desire (Rom.7:8). Satan tempts us to make us want all kinds of covetous desire out of covetousness. An example is the covetousness for material things. The more material we have, the more powerful we are, and the more we are dissatisfied, the more we want power (higher authority) and the desire for honor arises. This covetousness for material continues to spread to all kinds of covetous desire. Here, the word “produced” (v. 8) means fulfillment of greed. We try to get more drunk in dissatisfaction. We cannot be satisfied.

Whether it be material, fame, or popularity, it cannot give us satisfaction. Then, even after enjoying it more and more, we are not satisfied and even commit suicide. We cannot be satisfied with the things of this world. We must be content only with Jesus. We should be grateful and content for the blessings God has given us by grace. We should be grateful and content for the eternal life God has given us as a gift (6:23). We must also be thankful and satisfied for the faith and all spiritual blessings (Eph.1:3; 2:8).

For apart from the law, sin is dead (7:8). Satan caused Adam to fall into sin through a commandment (God's commandment). Without the law, sin has no power as if it were dead. But if there is the law, sin comes to life and tempts us and leads us to sin. Once we were alive apart from law; but when the commandment came, sin sprang to life and we died (v. 9). If we do not understand the law, it means 'I have lived'. For example, the fourth of the Ten Commandments is "Remember the sabbath day to keep it holy" (Exod. 20:8). We broke the Sabbath when we did not understand this law. We must know the commandments of God. If we don't know, we're sinning. Because we are weak, we often sin even knowingly. But there are many more sins we are unaware of. So we need to know a lot of God's word. And we must be armed with the word of God. At the same time, we must know the word of God rightly. The reason is because Satan tempts us by adding or subtracting from God's word. This is because Satan tempts us by distorting the word of God. If it's dark, we don't know. Only when the light shines can we know the darkness. We must try our best not to sin because we do not know. We must live holy lives. We must resist Satan's temptations with the word of God. When Satan tempts us by distorting the word of God, we must overcome it with His word.

I am reminded of the hymn "Sing Them Over Again to Me": "Sing them over again to me, Wonderful words of life; Let me more of their beauty see, Wonderful words of life; Words of life and beauty, Teach me faith and duty;" It also reminds me the hymn "More About Jesus Would I Know": "More about Jesus let me learn, More of His holy will discern; Spirit of God, my teacher be; Showing the things of Christ to me," "More about Jesus in His word, Holding communion with my Lord, Hearing His voice in ev-'ry line, Making each faithful saying mine. More, more about Jesus (2x); More of His saving fullness see, More of His love who died for me."

‘The very commandment that was intended to bring life’ (1)

[Romans 7:8-13]

Look at Romans 7:10 – “I found that the very commandment that was intended to bring life actually brought death.” Here, “the very commandment” is the commandment that God gave to the first Adam, and it is recorded in Genesis 2:16-17 like this: “And the LORD God commanded the man, “You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.” If Adam had not eaten from the tree of the knowledge of good and evil according to the very commandment, he would have come to life. In other words, if Adam had obeyed that very commandment that was intended to bring life (Rom. 7:10), then he would have attained eternal life. But the Apostle Paul said, it actually brought death” (v. 10). How did that commandment, which was intended to bring life actually brought death? Look at Romans 7:11 – “For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death.” Sin (the power of sin/serpent/Satan) took an opportunity to deceive Adam with that commandment (Gen. 3:1-5) and make him to disobey God’s commandment (2:17), which ultimately resulted in death as the wages of sin (Rom. 6:26). And just as sin entered the world through this one man, Adam, and death through sin, so death passed on to all men, because all sinned (5:12). If we live the word of God according to it, it will surely bring us to life. That is, if we obey the word of God, we will reach eternal life. Therefore, we must obey God's word even at the cost of death. No matter how difficult, or painful it is, it cannot be compared to death. Therefore, we must keep the word of God with all our death (risking our lives). That is the way we live and the way of eternal life. But sin, seizing the opportunity afforded by the commandment, produced in us every kind of covetous desire (7:8). Sin (the power of sin/Satan) sees

opportunity and produces in us all kinds of covetous desire through the commandment. The serpent, the most cunning among the beasts of the field (Gen. 3:1), took the opportunity to create all kinds of covetous desire in Eve (Adam's wife), and when she saw the tree of the knowledge of good and evil, it was good for food, and pleasing to the eye, and also desirable enough to make her wise (v. 6). Even now, Satan, the most cunning one, takes the opportunity to create all kinds of covetous desire within us to make us boast about everything in the world, namely, the lusts of the flesh, the lusts of the eyes, and the pride of life (1 Jn. 3:16). Satan's ultimate purpose is to make us die. In other words, Satan's purpose is to bring us to death (Rom. 8:10). Therefore, we must be well aware of this Satan's purpose, plan, and temptation/deception.

Due to the coronavirus, people are saying that the day of the Lord's coming is near. Look at Matthew 24:24 – “For false Christs and false prophets will appear and perform great signs and miracles to deceive even the elect--if that were possible.” Satan also deceives God's chosen children. However, we must fight and overcome that delusion with the word of God. We must imitate Jesus. Jesus was led by the Holy Spirit to be tempted by the devil in the wilderness (Mt. 4:1). When the devil tempted Jesus three times, Jesus said, “It is written,” and resisted the temptations of the devil with the written Old Testament Scriptures (vv. 4, 7, 10). We too must fight Satan's delusions and win with the sword of the Spirit, the word of God (Eph. 6:17). If we hold on to God's word and keep it, God will protect us and lead us to eternal life. Look at Matthew 24:22 – “If those days had not been cut short, no one would survive, but for the sake of the elect those days will be shortened.” If God allows many calamities in this day of tribulation, no one will be saved. But God will shorten those tribulation days for the sake of the elect. Look at Matthew 24:31 – “And he will send his angels with a loud trumpet call, and they will gather his elect from the four winds, from one end of the heavens to the other.” God will send angels to gather all of God's chosen children to receive Jesus, who is coming. God will protect His children and ultimately save them.

I hope and pray that our church which is Lord's church, and the Lord will build His church as He promised in Matthew 16:18 will be the Philadelphia Church among the 7 churches in Asia Minor in Revelation 2-3. Look at Revelation 3:8 – “I know your deeds. See, I have placed before you an open door that no one can shut. I know that you have little strength, yet you have kept my word and have not denied my name.” I pray that the Lord's church that the Lord builds will be a church that keeps the Lord's word even though we have little power, without betraying the

Lord, no matter what temptation/delusion/difficulty there is. Not only that, since we pass on the word of God to our future generations, I earnestly pray that they too will keep and obey the word of the Lord, leading to eternal life. Look at Revelation 3:11 – “I am coming soon. Hold on to what you have, so that no one will take your crown.” The Lord gives the crown to those who keep His word. We should not let that crown to be taken away. But we should welcome the Lord with it when He comes back.

‘The very commandment that was intended to bring life’ (2)

[Romans 7:8-13]

Look at Romans 7:10 – “I found that the very commandment that was intended to bring life actually brought death.” Here, “the very commandment” is the commandment that leads to the life God has given. If we keep this commandment, we can live (eg, if we keep 10 years, we can live 10 years, if we keep 100 years, we can live 100 years, and if we keep 1,000 years, we can live 1,000 years). D

If we live by this commandment, we will be blessed. The first commandment God gave to Adam, the representative of mankind, is recorded in Genesis 2:16-17: “And the LORD God commanded the man, ‘You are free to eat from any tree in the garden; but you must not eat from the tree of the knowledge of good and evil, for when you eat of it you will surely die.’” If Adam did not eat the fruit of the forbidden fruit according to this commandment, he would live. However, if he did not keep that commandment, he would surely die. If we live according to the commandment, we can receive blessings, do not die, and continue to live.

The Apostle Paul said, it actually brought death (Rom.7:10). How the very commandment actually brought death? Look at Romans 7:11 – “For sin, seizing the opportunity afforded by the commandment, deceived me, and through the commandment put me to death.” Satan (“sin”) took the opportunity (seizing the opportunity) to use that commandment to deceive. I sinned because I was deceived, and as a result, I killed myself. Satan attacked Adam and fell into sin and tried to kill him. So he saw the opportunity. Adam loved the woman God had given him, so he must

have taught her the commandment of God. And the two of them must have decided to live together without sinning according to the God's commandment. But Satan entered the serpent and approached Eve. And he seduced her. From Genesis 3:1, there is a scene where the serpent and the woman are talking. Eve showed the serpent the opportunity (vv. 1-3). As a result, Eve fell into the serpent's temptation and failed to keep His commandment (vv.4-5). As a result, he was punished for his sin (v. 7). Satan tempts us to sin and makes us his servant. Satan uses false Christs and false prophets as tools to deceive God's chosen children, if possible (Mt. 24:24). We must not fall for this delusion, but keep the word of God and overcome temptation overwhelmingly.

In Revelation chapters 2-3, there are seven churches in Asia Minor (now Turkey). In addition to these seven churches in the Bible, if we look at Paul's letters, there were Galatia Church, Colossae Church, Philippi Church, etc.. There were many churches after this, but the reason why the Apostle John, the author of the Revelation, chose the seven churches is because they were representative at that time. Our church should be like the Philadelphia church. The Philadelphia church was a blessed church and had an open door (Rev.3:8). Here, "an open door" is mainly referred to by scholars as the door of evangelism/mission. Also, Philadelphia church is a church that only receives praise from the Lord. Even though that church had little strength, it kept the word of the Lord and did not deny His name (v.8). The Lord said to the Philadelphia church, 'I will make them to acknowledge that I have loved you' (v. 9). The Philadelphia church had kept His command to endure patiently. So the Lord said that He would also keep them from the house of trial that is going to come upon the whole world to test those who live on the earth (v. 10). That church has already been rewarded on earth [(v. 11) "your crown"]. We must all become like the saints of the Philadelphia church. I hope and pray that we all become a church that receives a lot of praise from the Lord.

The spiritual law

[Romans 7:14-20]

Look at Romans 7:14 – “We know that the law is spiritual; but I am unspiritual, sold as a slave to sin.” We can divide this verse into three parts: (1) “We know that the law is spiritual,” (2) “I am unspiritual” and (3) “sold as a slave.” Today I would like to meditate on the third part, “sold as a slave to sin.”

The Apostle Paul said, “... sold as a slave to sin.” The word “sold” here is also found in the Old Testament. Look at 1 Kings 21:20 – “Ahab said to Elijah, ‘So you have found me, my enemy!’ ‘I have found you,’ he answered, ‘because you have sold yourself to do evil in the eyes of the LORD.’” Wicked king Ahab sold himself to sin. But the Apostle Paul says that he did not sell himself to sin, but that someone sold him to sin. Look at Psalms 51:5 – “Surely I was sinful at birth, sinful from the time my mother conceived me.” This Psalms 51 is David's psalm of repentance. He wrote this Psalms of repentance when God sent the prophet Nathan and revealed his sin when he was unaware of his sin even though he had violated Uriah's wife Bathsheba and killed a loyal soldier Uriah to cover the sin. David said that he was sinful at birth (a sinner by birth). Someone made David to sin. The Apostle Paul said in Romans 7:14 that he was “sold as a slave to sin.” Here, the “slave to sin” had no choice but to live an unspeakably miserable life in the days of the Apostle Paul. Among slaves, children were also enslaved because their parents were slaves, but there were also those who were sold into slavery. Those sold into slavery had no power or freedom. They were simply slaves of their masters. As the slave was bought by the master with money, he could use it as his own property and furniture, and then sell the slave or throw him away. When the Apostle Paul said that he was sold as a slave to sin, he was not a sinner without knowing what sin or the law was, but a Paul who believed in Jesus and was a servant and

missionary of the Lord whom the Lord had appointed as an apostle to the Gentiles. In fact, when the Apostle Paul wrote the epistle to the Romans, he was on his second mission. Yet he said that he was sold as a slave to sin. So who sold Paul as a slave to sin? That was the devil Satan.

Not only the Apostle Paul, but we also believe in Jesus, the Holy Spirit dwells in us, and as children of God, we are sold as slaves to sin even as we pray, calling God “Abba, Father.” But often we do not even realize that we are sold as slaves to sin. At the same time, we often become slaves to sin and commit sins as sin leads us. There are many times when we are regenerated and worship God while calling God “Abba, Father” and living as slaves to sin. Look at 1 Timothy 1:15 – “Here is a trustworthy saying that deserves full acceptance: Christ Jesus came into the world to save sinners--of whom I am the worst.” The Apostle Paul confessed, “sinners – of whom I am the worst” while in a Roman prison. That is, when he did not know when he was going to die (or martyrdom), he confessed in a Roman prison that he was the chief among sinners. The Apostle Paul said that he was guilty of many sins.

How are we? Are we not guilty? Are we far from sin? Now we are grieving at sin. We sin and do not even know that we are being sold as slaves to sin. Are we not living in sin like this now? The Apostle Paul knew the seriousness of sin. He knew he was being sold as slave to sin. Even though Paul had come this far with God's love and grace, he had pain in his heart because he was being sold as a slave to sin. So was Peter. In Matthew 26:74-75, the Apostle Peter denied Jesus three times. On the third denial, he began to call down curses on himself and he swore to them, “I don't know the man!” (v. 74) Immediately a rooster crowed and then Peter remembered the word Jesus had spoken. So he went outside and wept bitterly (vv.74-75). Legend has it that the Apostle Peter knelt down and repented whenever a rooster crowed. What about us? Do we realize that we have been sold as slaves to sin and weep bitterly and repent like the Apostle Peter? Satan, who tempted Adam and Eve in the Garden of Eden, made them sin and sold them as slaves to sin, has been attacking us whenever there is an opportunity. We must be filled with the Holy Spirit and armed with the Word and prayer to fight and overcome this Satanic attack. I hope and pray that we will become victorious saints who will fight the good fight well to the end with an awareness of our sins and will receive the full crown of righteousness prepared for us (2 Tim.4:7-8).

‘Sin living in me’

[Romans 7:17-20]

Look at Romans 7:17, 20: “As it is, it is no longer I myself who do it, but it is sin living in me. ... Now if I do what I do not want to do, it is no longer I who do it, but it is sin living in me that does it.” The Apostle Paul repeatedly said twice that “it is sin living in me.” Here, “me” refers to the Apostle Paul himself. Who is Paul? He was a zealous persecutor of the church. Look at Philippians 3:6 and 1 Timothy 1:13 – “as for zeal, persecuting the church ...” (Phil.3:6), “Even though I was once a blasphemer and a persecutor and a violent man, ...” (1 Tim.1:13). While on his way to arrest Christians in Damascus, he met Jesus on the road to Damascus (Acts 9). See the conversation between Jesus and Saul (Paul):

Jesus: “Saul, Saul, why do you persecute me?” (v. 4)

Paul: “Who are you, Lord?” (v. 5)

Jesus: “I am Jesus, whom you are persecuting” (v. 5)

Since Jesus is the Head of the Church, Saul (Paul) persecuted Christians was persecuting Jesus. Saul (Paul) accepted Jesus and became a member of the church. He becomes an apostle to the Gentiles (Rom.11:13; Gal.2:8). When Paul served in Antioch, he became a missionary. He went to present-day Europe and stayed in Corinth for three months, writing the book of Romans.

The Apostle Paul repeatedly said, “it is sin living in me,” and “in” here refers to Paul’s own flesh. Look at

Romans 7:18 – “I know that nothing good lives in me, that is, in my sinful nature. ...” Then what is “sinful nature”? Look at Romans 7:14 – “... I am unspiritual, sold as a slave to sin.” ‘My sinful nature’ (v.18) means that Paul was of the flesh. And when he said that he belonged to the flesh, he meant the flesh that was lying in temptation and corruption. Because of Adam's transgression, we also sinned and fell. Although Adam was created as a living spirit, he became a slave to sin because he disobeyed the word of God's covenant and sinned against God. Look at 1 Corinthians 6:19 – “Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own.” The Bible says that our bodies are temples of the Holy Spirit. In other words, the Holy Spirit dwells within us. So we are saints. Look at 1 Corinthians 1:2 and 3:3 – “To the church of God in Corinth, to those sanctified in Christ Jesus and called to be holy, ...” (1:2), “You are still worldly. ...” (3:3). But the Bible still says that we are “worldly” or “carnal.” Although we have been regenerated, so we are saints, but we are still of the flesh. Therefore, not only the Apostle Paul, but also the bodies of our saints are bodies that are subject to temptation and corruption.

In Romans 7:17, 20, the word “living” does not mean taking advantage of opportunity to invade. Also, it doesn't mean to be invited as a guest. Nor is it temporary lodging/chartering. The word “living” means to dwell. For example, as long as we live on this earth, we are dwelling (permanent residence) on this earth. The Holy Spirit dwells in us (1 Cor. 6:19), and sin also dwells in us (Rom. 7:17, 20). As long as we live on this earth, sin dwells in us. Until the Second Coming of the Lord Jesus Christ, this sin cannot be destroyed in dwelling in us. Also, in Romans 7:17, 20, where the Apostle Paul says, “sin living in me,” we need to consider the origin of sin. In Genesis 2:17, God's command/law, “You shall not eat from the tree of the knowledge of good and evil.” But when the woman was tempted by the crafty serpent she took some of the fruit that was good for food and pleasing to the eye, and also desirable for gaining wisdom and at it and gave some to her husband Adam, who was with her, and he ate it too (3:6). So she made Adam to disobey God's command and they both fell into sin. What was the result? Look at Romans 5:12 – “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.” When we consider the origin of this sin, we must also consider the origin of the gospel. Look at Genesis 3:15 – “And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.” About 4,000 years later, this prophecy was fulfilled by Jesus Christ on the cross (Jn. 19:30). That is, Jesus bruised the serpent's head on the cross (smashed Satan's head). Therefore, He accomplished

all our salvation. The serpent (Satan) bruised Jesus' heel. That is, Satan crucified Jesus. Look at Colossians 2:15 – “And having disarmed the powers and authorities, he made a public spectacle of them, triumphing over them by the cross.” Here, “the power and authorities” refers to the evil angel, Satan. Jesus overcame Satan on the cross.

The power of sin dwells in the saints. Satan was defeated by Jesus on the cross and still remains. The remnants of Satan's minions still remain. So we are in a spiritual warfare against Satan. Look at Galatians 5:17 – “For the sinful nature desires what is contrary to the Spirit, and the Spirit what is contrary to the sinful nature. They are in conflict with each other, so that you do not do what you want.” We are at war with the Holy Spirit who dwells within us and the lusts of the flesh within us. That is why we must constantly fight against Satan and his minions. The Apostle Paul did not understand that he was not doing what he wanted, but was doing what he hated (Rom. 7:15). He did not do the good he wanted, but did the evil he did not want (v. 19). He could see that there was nothing good in his old sinful nature, when he saw that he wanted to do good, but cannot carry it out (v. 18). He thought that the law made him sin, but he realized that it was not. He realized that it was Satan's servants in him that he sinned, and he admitted/confessed that the law was good (v. 14). And he confessed that the sin that dwelled in him was causing him to do evil he did not want (vv. 17, 20). While we are on this earth, we must fight the power of sin within us. Since Jesus Christ already defeated Satan by bruising Satan's head on the cross (Gen. 3:15; Jn. 19:30; Col: 2:15), we must lead a combative faith life with the assurance of victory. We must obey God and resist the devil. Then the devil will flee (Jam. 4:7). Look at 1 Corinthians 15:52-54: “in a flash, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, the dead will be raised imperishable, and we will be changed. For the perishable must clothe itself with the imperishable, and the mortal with immortality. When the perishable has been clothed with the imperishable, and the mortal with immortality, then the saying that is written will come true: "Death has been swallowed up in victory.” This prophecy will be fulfilled. Therefore, we must fight well in this spiritual battle and stand before the Lord by believing in the victory of Jesus Christ on the cross.

God's law, the Law (1)

[Romans 7:21-23]

Look at Romans 7:21-23: “So I find this law at work: When I want to do good, evil is right there with me. For in my inner being I delight in God's law; but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members.” Here, the conjunction “So” (v. 21) is connected to verse 21b, “... it is no longer I who do it, but it is sin living in me that does it.” And here, “sin living in me” (v. 20) refers to the power of sin, that is, the power of Satan. It is a mistake to think that the power of Satan is within us. There can be no satanic power within us. The reason is that there is only one God in us.

Our God is an omnipresent God. God's omnipresence means that God is everywhere at once and at the same time. The omnipresent God means that God is everywhere. Jesus said, “For where two or three come together in my name, there am I with them” (Mt. 18:20). Because our Lord is an omnipresent God, He can be in numerous places where two or three people gather at the same time. But Satan can't. In other words, Satan cannot be everywhere at once and at the same time like the Lord. Although Satan himself cannot do this, Satan's power is exerting an evil influence on us, the children of God, through his minions. Therefore, Satan's power is not within us, but his evil power is exerting an evil influence on us.

The Apostle Paul speaks of “this law” in Romans 7:21. The word “the law” appears five times in Romans 7:21-23: “this law” (v. 21), “God's law” (v. 22), “another law” (v. 23), “the law of my mind” (v. 23), “the law of sin”

(v. 23). These five “laws” can be divided into two: the law of God and the law of sin. Here the law of sin [“this law” (v. 21), “another law” (v. 23), “the law of sin” (v. 23)] refers to the power of Satan. And the law of God [“the law of God” (v. 22), “the law of my mind” (v.23)] refers to the law God gave to the Israelites who came out from Egypt through Moses on Mount Sinai. Look at Romans 7:23 – “but I see another law at work in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin at work within my members.” Now, in our members, we are fighting each other against the law of God and the law of sin. And this battle is a fierce spiritual war. This fierce spiritual warfare requires us to fight for our lives.

In Romans 7:21-23, the Apostle Paul seems like a man who did not have victory. If we rely only on our own strength, we cannot win this spiritual warfare. We have no choice but to lose. So where is this fight going now? I am now in a spiritual warfare within my members (v. 23). In other words, in our members right now, God's law and the law of sin are fighting a fierce spiritual warfare. Here, the members refers to externally things such as eyes, ears, arms, and legs, but also refers to psychological parts belonging to the soul (Park). In other words, we are not only engaged in a fierce spiritual warfare only in places visible with our physical eyes, but we are also engaged in a fierce spiritual warfare now in a spiritual place that is invisible to our physical eyes. Hear the Apostle Paul's Confession: “... making me a prisoner of the law of sin at work within my members” (v.23b). This word means to be taken captive by the law of sin. So, when we sin, are we held captive to the law of sin? Again, when we sin, do we become slaves to sin? Never. No matter how great a sin we have committed, we can never again become slaves to sin. The reason is because we are already children of God. So this word is referring to what Paul, after sinning, appeared to be dragged away as if he were a slave to sin. That is why Paul said in verse 14b, “... I am unspiritual, sold as a slave to sin.”

As people of the Holy Spirit, we must win the fierce spiritual warfare between God's law and the law of sin. The Reformer Luther wrote a hymn “A Mighty Fortress is Our God” and this is how the verse 2 of the lyrics reads: “Did we in our own strength confide, Our striving would be losing; Were not the right Man on our side, The Man of God's own choosing. Dost ask who that may be? Christ Jesus, it is He, Lord Sabaoth His Name, From age to age the same, And He must win the battle.” If we rely only on our own strength, we are bound to lose in this fierce spiritual warfare. We must rely on the Lord alone. Only then can we win this fierce spiritual warfare.

God's law, the Law (2)

[Romans 7:24-25]

Romans 7 is one of the most difficult chapters. The reason is because there is a lot of controversy over whether Romans 7 is the story of the Apostle Paul before he believed in Jesus or after he accepted Jesus. Personally, I believe Romans 7 is the story of Paul after he believed in Jesus. So, was Paul in Romans 7 a new believer or a man of growing faith? Look at 1 Corinthians 3:3 – “for you are still fleshly. For since there is jealousy and strife among you, are you not fleshly, and are you not walking like mere men?” Here, the Apostle Paul wrote these words to the “fleshly” among them while writing a letter to the Corinthian church members, and the “fleshly” here refer to new believers in the Corinthian church. The Apostle Paul in Romans 7 wrote the letter to Romans when he was in Corinth for three years after leaving the rest of his second missionary life as a missionary who had grown in faith rather than a new believer.

Look at Romans 7:25 – “Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.” The Apostle Paul rejoiced in God's law. Look at verse 22: “For I joyfully concur with the law of God in the inner man.” Here, “the law of God” that the Apostle Paul rejoiced refers to the law given by God. The Law has three uses: (1) The law tells us sin. Look at Romans 7:7 – “What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, ‘YOU SHALL NOT COVET.’” The law acts as our tutor. In other words, the law leads us to Jesus Christ, who solves the problem of sin. Look at Galatians 3:24 – “Therefore the Law has become our tutor to lead us to Christ, so that we

may be justified by faith.” (3) The law serves as a rule of life for Christians to live [Three uses of Calvin's law: (a) Political usage: restraint (prevention) of sin, coercion, (b) Educational usage: mirror-like usage, accusing man of sinfulness, (3) Didactic usage: a guide, a lamp-like role, a guide to sanctification (Internet)].

Like the Apostle Paul, we too should rejoice in the law. We should enjoy obeying Jesus' twofold commandment, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind" and "You shall love your neighbor as yourself" (Mt. 22:37, 39), which is the fulfillment of the law [(Rom.13:10b) "... therefore love is the fulfillment of the law"]. Although the Apostle Paul rejoiced in the law (Rom. 7:22), he saw in his members the law of sin waging war against the law of God, the law of his mind, making him a prisoner of the law of sin (v. 23). In other words, because the law of sin attacked Paul, he had to fight the law of sin. But he realized that the law of sin took hold of him. For example, the Apostle Paul wanted to love his neighbor because he loved God in obedience to Jesus' twofold commandment of Jesus, the law of God, but the attack of the law of sin was so severe that he saw himself not loving his neighbor but hating him. So the Apostle Paul lamented, "Wretched man that I am! Who will set me free from the body of this death" (v. 24). Here, "Wretched man" means a person who is suffering, or a person who is miserable. Paul lamented because he knew that the law of sin within him was fighting the law of God and still making him a slave to sin. And since he became a slave to sin, and the result was death, Paul lamented, "Who will set me free from the body of this death?" (v. 24). Paul lamented/groaned, "Wretched man that I am," because he knew that not only he could deliver himself from that body of death, but that no one could rescue him from that body of death. Like Paul, we, too, are people who cannot help but cry out these sighs when we look back at ourselves. When do we think the most reverent time is? Is it dawn? Is it the middle of the night? Is it time to be alone with God? Is it time to pray? Is it time for worship? Is it time for praise? Can we really have a time of blameless reverence at that time? We find ourselves failing countless times. That's why we have no choice but to confess, "I can't do it."

This was true not only for us, but also for the prophet Elijah in the Bible. He went to King Ahab and boldly said, "As the LORD, the God of Israel, whom I serve, lives, there will be neither rain nor dew for many years without my word" (1 Kgs. 17:1). In obedience to the words, "Go and show Ahab, and I will send rain on the face of the earth" (18:1), he went to King Ahab (vv. 2, 17). And the Prophet Elijah defeated the 450 prophets of Baal and the 400 prophets of Asherah (v. 19), a total of 850 who ate at Jezebel's table on Mount Carmel (vv. 21-38). And Elijah took

the prophets to the brook Kishon and killed them all (v. 40). Then Queen Jezebel sent a messenger to Elijah, saying, “So may the gods do to me and even more, if I do not make your life as the life of one of them by tomorrow about this time” (19: 2). So Elijah was afraid and fled as far as Beersheba (v. 3), and sat under a broom tree and prayed to God to die (v. 4). Isn't the figure of the Prophet Elijah similar to that of the Apostle Paul in Romans 7:24?

God saves! The Apostle Paul lamented/groaned, “Wretched man that I am!” because he could not rescue himself from this body of death and no one could rescue him from that body of death. But he gave thanks to God through our Lord Jesus Christ (v. 25). The reason is because God saved Paul through our Lord Jesus Christ. Thus our God is the God who saves us through our Lord Jesus Christ. Our Lord Jesus Christ bruised the head of the old serpent, Satan, on the cross as Genesis 3:15 says. Our Lord Jesus Christ, who won the battle with Satan, took on all our sins and shed His blood on the cross for the forgiveness of all our sins. Therefore, we are saved through the merit of the cross of Jesus Christ. Therefore, we have no choice but to give thanks to God and give praise and worship. We must win in this evil world with the assurance of salvation and sing the victory song with thanksgiving.

Salvation of the Triune God (1)

[Romans 8:1-4]

I would like to meditate on the Word of God under the title “Salvation of the Triune God” focusing on Romans 8:1-4. God the Father, Jesus the Son, and God the Holy Spirit are one God. Romans 8:1 says “Christ Jesus” (God the Son), verse 2 “the Spirit” (God the Holy Spirit), and verse 3 “God” (God the Father). Today, I would like to think about the salvation of the Son Jesus in the “Salvation of the Triune God (1)”

Look at Romans 8:1 – “Therefore there is now no condemnation for those who are in Christ Jesus.” “Christ Jesus” is the Son of God [“His Son” (1:2, 3)]. Jesus, the only begotten Son of God the Father, became a man [“according to the flesh” (v. 3)]. Look at John 1:14a – “And the Word became flesh, and dwelt among us,” Here, “the Word” refers to Jesus, the only begotten Son of God (v. 1). Jesus, the only begotten Son, was born of a descendant of David (Rom. 1:3). In other words, the only begotten Son of God, Jesus, came through the virgin Mary, a descendant of David (Mt. 1:20; Lk. 1:69). Also, Jesus, the only begotten Son of God the Father, was resurrected from the dead according to the Spirit of holiness (Rom. 1:4). That is, Jesus Christ rose from the dead by the Holy Spirit. Jesus Christ is risen and ascended into heaven to pray for us at the right hand of God.

The Apostle Paul used the conjunction “Therefore” at the beginning of Romans 8:1. This conjunction connects the preceding and following words. There are several interpretations of where the preceding words come from. For example, there are interpretations that link Romans 3:21 to 7:25. This conjunction connects three Bible verses: (1) (Rom. 5:6) “For while we were still helpless, at the right time Christ died for the ungodly.” When we were

weak and unable to do anything good, the Son Jesus Christ saved us by dying on the cross for us who are ungodly. Therefore, there is now no condemnation for those who are in Christ Jesus (8:1). (2) (Rom. 5:8) “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.” Through the disobedience of one man, Adam, sin entered into the world, and death through sin, so death spread to all men, because all sinned (v. 12). But while we were still sinners, the Son Jesus Christ died for us to save us. Therefore, there is now no condemnation for those who are in Christ Jesus (8:1). (3) (Rom. 5:10) “For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.” When we became enemies with God because of our sins, the Son Jesus Christ reconciled us to God by dying on the cross as a propitiation sacrifice. Those who have been reconciled will be saved through the resurrection of Jesus Christ (future salvation). Therefore, there is now no condemnation for those who are in Christ Jesus (8:1). In this way, while we were still weak, sinners, and enemies, the Son Jesus Christ died on the cross to save us, so now there is no condemnation for those who are in Christ Jesus!

The Apostle Paul says “now” in Romans 8:1, where “now” means something different from before. It refers to everything different that is before Romans 7:25. For example, it is different from Romans 7:24-25: “Wretched man that I am! Who will set me free from the body of this death? Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.” This is not the time of “Wretched man” or “the body of this death” (7:24), but “while we were still in weakness,” “while we were still sinners,” “while we were enemies,” Jesus Christ died for our salvation (5:6-8), and “now” we are in Christ Jesus (8:1).

The Apostle Paul speaks of “those who are in Christ Jesus” in Romans 8:1. Here, “those who are in Christ Jesus” refer to those who are united with Jesus Christ and have been saved. The Bible speaks of union with Jesus Christ in parables. One of those parables is the parable of the vine and the branches. Look at John 15:5-6: “I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing. If anyone does not abide in Me, he is thrown away as a branch and dries up; and they gather them, and cast them into the fire and they are burned.” Jesus Christ is the vine and we are the branches. As branches, we are united to Jesus Christ, the vine, and apart from Jesus we can do nothing. Another parable is the head and body parable. Look

at Ephesians 1:22-23: “And He put all things in subjection under His feet, and gave Him as head over all things to the church, which is His body, the fullness of Him who fills all in all.” Jesus Christ is “the head of the church,” and as we are united to Jesus Christ, we are “his body.” There is also the parable of baptism. Look at Romans 6:3-4: “Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? Therefore we have been buried with Him through baptism into death, so that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life.” The Apostle Paul described union with Jesus Christ through baptism. We are baptized into Christ Jesus. That is, we are baptized into the death and resurrection of Jesus Christ. We are those who died and rose again in Christ Jesus.

The Apostle Paul says in Romans 8:1, “Therefore there is now no condemnation.” Here the word “condemnation” is a legal term. If the judge condemns, there is guilt; if the judge does not condemn, there is no guilt (not guilty). Therefore, there is now no condemnation for those who are united with Christ Jesus, whom Christ Jesus saved by dying on the cross for the weak, sinners, and enemies. The word “condemnation” occurs seven times in Romans [4 as a verb and 3 as a noun]. “Condemnation” in Romans 8:1 is a noun. Look at Romans 5:16 – “The gift is not like that which came through the one who sinned; for on the one hand the judgment arose from one transgression resulting in condemnation, but on the other hand the free gift arose from many transgressions resulting in justification.” Because of the disobedience of one man, Adam, all men came to condemnation. Because Adam broke God's command and ate of the forbidden fruit, he was expelled from the Garden of Eden. Through him, sin entered the world, and we all became sinners. In this way, we were justified by Jesus Christ dying on the cross (God considers us innocent). Look at Romans 5:18 – “So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.” One man Adam's one sin brought many to condemnation. But through one righteous deed of one last Adam, Jesus Christ, many were justified to eternal life. In this way, the salvation of Jesus Christ is sure and clear. In the Korean Bible, ‘never’ appears at the end of Romans 8:1, but when we look at the original language, it appears at the beginning. Also, in the Korean Bible it ends with “no,” but the original word says “no”: ‘Never, therefore, there is now no condemnation for those who are in Christ Jesus.’ This is to emphasize that “never” means “there is no condemnation,” and “never” emphasizes that salvation is inevitable. No one can condemn us in Christ Jesus. Look at Romans 8:33-34: “Who will bring a charge against God's elect? God is the one who justifies; who is the one who condemns?” No one or anything can separate us from the

love of Christ. Look at verses 35 and 39: “Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? ... nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.”

We cannot save ourselves, but Jesus Christ saved us. When we were still weak, sinners, and enemies with God, Jesus Christ bore all our sins and died on the cross to save us. Therefore, there is now no condemnation for those who are in Christ Jesus! (Rom. 8:1) We must go forward by faith toward the completion of salvation, enjoying salvation, with assurance of salvation. We must live the lives of those who have been saved.

Salvation of the Triune God (2)

[Romans 8:1-4]

Today, I would like to meditate on the salvation of God the Holy Spirit among the “Salvation of the Triune God.” Look at Romans 8:2 – “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.” Is the Holy Spirit God? The reason I ask this question is because some people are saying that the Holy Spirit is not God. They claim that the Holy Spirit is ‘the power of God’. But the Bible says that the Holy Spirit is God. Look at Acts 5:3-4: “But Peter said, ‘Ananias, why has Satan filled your heart to lie to the Holy Spirit and to keep back some of the price of the land? While it remained unsold, did it not remain your own? And after it was sold, was it not under your control? Why is it that you have conceived this deed in your heart? You have not lied to men but to God.’” Ananias consulted with his wife Sapphira, sold the land, hid some of the money, and brought the rest to the apostles. At that time, Peter told Ananias, 'You lied to the Holy Spirit' (v. 3), "You have not lied to men but to God" (v. 4). In this verse, the Bible speaks of the Holy Spirit as God.

The Holy Spirit is everywhere. Look at 1 Corinthians 6:19 – “Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?” When we believed in Jesus, God gave us the Holy Spirit (Rom. 5:5). Therefore, the Holy Spirit dwells in each of us who believe in Jesus. In other words, God has made us the temple of the Holy Spirit. Therefore, the believers all over the world who believe in our Jesus as each of us as a temple of the Holy Spirit. In other words, the Holy Spirit is God everywhere. However, as a creature, Satan cannot be everywhere. Of course, we, as creatures, cannot be everywhere. The Holy Spirit was with God the Father and Jesus the Son when he created all things. In other words, the Holy Spirit is the Creator. Look

at Genesis 1:1-2: “In the beginning God created the heavens and the earth. The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.” Here “the Spirit of God” refers to the Holy Spirit. Only God can create this creation, not a creature. Because the Holy Spirit is God, he created the heavens and the earth together with God the Father and Jesus the Son. The Holy Spirit is God equal to God the Father and Jesus the Son. Look at 2 Corinthians 13:14 – “The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit, be with you all.” This verse is mainly used as a benediction by pastors at the end of the worship service. If we look at the words of this benediction, “Lord Jesus Christ”, “God” and “the Holy Spirit” appear. As the words that show the Triune God, it shows that the Holy Spirit is equal to God the Father and Jesus the Son.

What kind of God is the Holy Spirit? Look at Romans 8:2 – “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.” The Holy Spirit is the God of life. In other words, the Holy Spirit is life. The Holy Spirit is life itself. God the Father, who exists from eternity, is life. The Son Jesus said, “I am the way, the truth, and the life” (Jn. 14:6). The Holy Spirit is life (Rom. 8:2). The Holy Spirit is the God who created life. The Holy Spirit is the life-giving God. The Holy Spirit is God who gives us not only physical life but also spiritual life. The Holy Spirit saves us. He is the Holy Spirit who saves us on the basis of the salvation of Jesus Christ [“in Christ Jesus” (v. 2)]. There is now no condemnation for us who are in Christ Jesus (8:1), because Jesus Christ died for us the ungodly at the right time while we were still helpless (5:6); Jesus Christ died for us while we were yet sinners (v. 8); and while we were enemies, we were reconciled to God through His death (v. 10). On the basis of this salvation of Jesus Christ, the Holy Spirit saves us.

The Apostle Paul says in Romans 8:2, “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.” Here, “the law” refers to power. The Holy Spirit has power. Therefore, the Holy Spirit can work out our salvation based on the salvation of Jesus Christ. The power of the Holy Spirit is, in a word, omnipotent. The Holy Spirit is Almighty God. The Holy Spirit applies to us the salvation accomplished by Jesus Christ about 2,000 years ago, making it ours (forgiveness of our sins, our salvation). ‘The law of sin and death’, that is, the power of sin and death is also great. No one can defeat this power. So, before we all believed in Jesus, we were slaves to sin under the power of that sin and death. However, God the Holy Spirit saved us and set us free from

our slavery to sin (v. 2). Look at Colossians 1:13-14: “For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved Son, in whom we have redemption, the forgiveness of sins.”

We must be filled with the Holy Spirit and live by the Holy Spirit. Then we can live overcoming the power of sin and death. God's power is revealed to those who are filled with the Holy Spirit. The Apostle Peter was filled with the Holy Spirit and boldly preached Jesus Christ to the officials and elders of the people. Look at Acts 4:8 – “Then Peter, filled with the Holy Spirit, said to them, “Rulers and elders of the people.” When Peter was not filled with the Holy Spirit, he denied Jesus three times. Look at Acts 4:31 – “And when they had prayed, the place where they had gathered together was shaken, and they were all filled with the Holy Spirit and began to speak the word of God with boldness.” If we are filled with the Holy Spirit, we will receive power and become witnesses of Jesus. Look at Acts 1:8 – “but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” If we are filled with the Holy Spirit, we will boldly preach the gospel of Jesus Christ with the faith of a martyr in the midst of any difficulties, adversity, obstacles, and persecutions. If we are filled with the Holy Spirit, we will bear the fruit of the Holy Spirit. Look at Galatians 5:22-23: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” We live on this earth filled with the Holy Spirit and bear the fruit of the Holy Spirit. When the Lord comes back to this world, we will go to heaven in a glorious body. We will bear the fruit of the Holy Spirit fully/completely and live with the Lord forever.

Salvation of the Triune God (3)

[Romans 8:1-4]

Look at Romans 8:3-4: “For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.” Here, the word “For” is a conjunction that introduces detailed explanations by taking over the previous verse, Romans 8:1-2. Look at verse 2: “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.” Before we believed in Jesus, when we were enslaved by the law (power) of sin and of death, it was the time when we died in trespasses and sins (Eph. 2:1). That is, we were spiritually dead and were enslaved by the law of sin and of death. Then we walked according to the course of this world, walking in disobedience and sin (v. 2). In other words, we followed the course of this world without God. Then we followed the prince of the power of the air (v. 2). That is, they followed the evil spirit (Satan), the spirit that is now working among the sons of disobedience (v. 2). But because of the great love that God, who is rich in mercy, loved us, who were dead in our transgressions, made us alive together with Christ (vv. 4-5). That is, we have been saved by the grace of God (v. 5).

The Apostle Paul said, “What the law could not do, because it was weak through the flesh” (Rom. 8:3). It means that the law cannot save us. This is because the flesh is weak. The law cannot save us because our flesh has no power to do good and no power to glorify God. The law cannot save us, but God can save us [“God did” (v. 3)]. How did God save us? Look at Romans 8:3 – “... and for sin ...” (KJV). We were placed under the law (power) of sin and of death. In order to be saved from the law of sin and of death, we must have a sin offering. So, we had to

offer it to God as a sin offering. Because we were enemies with God (5:10), in order for us to be reconciled to God, we had to have a propitiation offering. God the Father made his Son, the Son Jesus, to be the sin offering and the propitiation offering [“His own Son” (8:3)]. Here the Son is referring to the only begotten Son. If God the Father is the uniquely begotten Son, Jesus Christ is the only begotten Son who has a unique relationship with God the Father, the Son of God who is equal to God. Although we have been saved by the grace of God and become sons/daughters of God, calling God “Abba, Father” (v.15; Gal. 4:6) and becoming heirs (Rom. 4:16; 8:17; Eph.3: 6; Tit. 3:7), we are the adopted children of God (Rom. 8:15, 23), not the only begotten sons/daughters like Jesus who had unique relationship with God the Father. Therefore, we cannot be the sin offering and the peace offering. Only the Son Jesus Christ is the sin offering and the propitiation offering (Rom. 3:25; 1 Jn. 2:2; 4:10).

God the Father sent His only begotten Son, Jesus Christ, to be the sin offering and the propitiation sacrifice in the likeness of sinful flesh (Rom. 8:3). The word ‘sent’ here refers to the advent of the only begotten Son (the Incarnate Lord). When the only begotten Son came into the world, the Word became flesh (Jn. 1:14). Here, the Word is God (v. 1). Jesus, the only begotten Son of God, was born of a descendant of David according to the flesh (Rom. 1:3). Jesus as the Word, Jesus as God, was born of the virgin Mary, of the descendant of David. According to the genealogy of Jesus, David’s son was Nathan (Lk. 3:31), and Nathan was one of the four sons whom David had healed from his wife, Bathsheba (2 Sam. 11:3) (Shimea, Shobab, Nathan and Solomon) (1 Chron. 3:5). The virgin Mary, the mother of Jesus, is a descendant of Nathan, of Davidic line. Jesus is sinless (Heb. 4:15) because Jesus was conceived in the sinful virgin Mary, by the life-giving Holy Spirit (Mt. 1:18, 20). Therefore, Jesus is the sinless Word made flesh. Although Jesus was without sin (Heb. 4:15), God the Father sent His Son in the likeness of sinful flesh (Rom. 8:3). Obviously, in John 1:14 and Romans 1:3 the Bible says that Jesus was without sin, but Romans 8:3 says that He was “in the likeness of sinful flesh”. Jesus was tired (Jn. 4:6) and hungry (Mk. 11:12). Jesus was tempted in all things just as we are (Heb. 4:15). But he did not fall and overcame all the temptations. Jesus is without sin (v. 15). Although Jesus Christ was born in a sinless body, He did not enter into temptation in the likeness of sinful flesh and was victorious. To this sinless Son Jesus, God the Father condemned sin [“He condemned sin in the flesh” (Rom. 8:3)]. In other words, God the Father made His only begotten Son, Jesus, as the sin offering and the propitiation sacrifice. Look at 2 Corinthians 5:21 – “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” Look at Isaiah 53:6 – “All of us like sheep have gone astray, Each of us has turned to

his own way; But the LORD has caused the iniquity of us all To fall on Him.” Look at John 1:29 – “The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world!" God the Father condemned the sinless Jesus to bear all our sins. And God the Father condemned sin, but made the sinless Jesus to pay the price for all our sins on the cross. Therefore, our only begotten Son, Jesus Christ, took on all our sins and suffered all the pain until he was forsaken by God the Father to save us from our sins.

God the Father sent His only begotten Son, the sinless Jesus Christ, into this world to be the sin offering and the propitiation sacrifice, so that He bore all our sins on the cross and died. Therefore, God the Father atoned for all our sins, reconciled us to God, and gave us eternal life to save us. Look at John 3:16 – “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.” We, who have received this wonderful love of God for salvation, should give thanks to God and worship Him. And according to the Lord's twofold commandment, we must love the Lord our God with all our heart, soul, and mind, and we must love our neighbor as ourselves (Mt. 22:37, 39).

Salvation of the Triune God (4)

[Romans 8:1-4]

Look at Romans 8:4 – “so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.” Leviticus 16 speaks of the Day of Atonement. It is a day to offer a sin offering that is only held once a year. The high priest (Aaron) (v. 3) entered the Most Holy only once a year to offer a sin offering, and he chose two male goats for a sin offering (v. 5) and put them before the LORD at the door of the tent of meeting (v. 7), and lots were cast for the two goats. One lot was made for the LORD, and one lot was made for the scapegoat (Azazel) (v. 8). Here, “the scapegoat” (Azazel) is a compound word of “to depart” (“azal”) and “goat” (“ez”), apparently meaning “to leave” or “to send”. Or it seems to mean “sent away, utterly removed.” “Azazel” is a scapegoat and symbolizes the goat that was driven out into the desolate wilderness after carrying Israel’s sins and transgressions (Internet). Look at Psalms 103:12 – “As far as the east is from the west, So far has He removed our transgressions from us.” Isaiah 38:17 – “Lo, for my own welfare I had great bitterness; It is You who has kept my soul from the pit of nothingness, For You have cast all my sins behind Your back.” Look at Jeremiah 31:34 – “They will not teach again, each man his neighbor and each man his brother, saying, ‘Know the LORD,’ for they will all know Me, from the least of them to the greatest of them,” declares the LORD, “for I will forgive their iniquity, and their sin I will remember no more.” Aaron the high priest offered the lottery goat for the LORD as a sin offering, and the lottery goat for the scapegoat (Azazel) was left alive before the LORD to make atonement and sent it out for the scapegoat’s sake into the wilderness (Lev. 16:9-10). The goat for the Lord is killed once and for all, and the blood is taken by the high priest into the Most Holy and sprinkled with the blood (v. 15). Here, the goat for the Lord is

sacrificed to establish a relationship with God, which means freedom from the punishment of sin, and is a sacrifice that is shed at once. In other words, it refers to the work of justification that considers us sinners righteous through the blood of Jesus Christ (Internet). As for the scapegoat (Azazel), Aaron the high priest laid his hands on the goat's head, confessed all the sins of the people of Israel, put the sins on the goat's head, and sent the goat into the wilderness (v. 21). When the scapegoat bore all the sins of the people of Israel and came to an uninhabited wilderness, the goat was released (v. 22). Here the scapegoat is offered to sever ties with Satan the devil, signifies liberation from the existence and influence of sin, and is a gradual sacrifice. In other words, it means the work of sanctification that allows us to actually cut off our sins under the guidance of the Holy Spirit (Internet).

God is love (1 Jn. 4:8. 16). The God of love wants to grant us salvation “while we were still helpless” (Rom. 5:6), “while we were yet sinners” (v. 8), and “while we were enemies” (v. 10). He sent His only begotten Son, Jesus Christ, as the propitiation sacrifice (1 Jn. 4:10), as the Savior of the world (v. 14), and died on the cross for us (vv. 9, 10, 14) so that we, who were spiritually dead for our sins, may be raised up to life together with Christ (Eph. 2:4, 5). God the Father has saved us from sin, from death, and from eternal destruction. Although we deserved eternal punishment and had no choice but to live in eternal hell, God saved us and gave us eternal life through the atoning death of the Son Jesus on the cross. How should those who are saved in Christ Jesus, who are loved by Jesus the Son (Rom. 8:1), by God the Holy Spirit (v. 2), and by God the Father (vv. 3-4), live?

First, we should not walk according to the flesh.

Look at Romans 8:4 – “so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.” To live according to the flesh here means to follow the way of this world and follow the rulers of the power of the air (Eph. 2:2). According to modern people's Bible, living according to the flesh means living according to the evil ways of the world and obeying the devil who is ruling the realm under heaven (v. 2). This is the life of those who died spiritually because of disobedience and sin before we were saved (v. 1), and it refers to living according to the desires of our flesh and living according to the desires of our bodies and minds (v. 3). The Bible tells us that we who are saved in Christ Jesus who received the love of the Triune God (Rom, 8:1-3) should not live according to the flesh (v. 4). We must not do the works of the flesh. Look at Galatians 5:19-

21: “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.”

Second, we should walk according to the Spirit.

Look at Romans 8:4 – “so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.” Here, ‘walking according to the Spirit’ means living according to the Holy Spirit. Look at Galatians 5:16, 22-23: “But I say, walk by the Spirit, and you will not carry out the desire of the flesh. ... But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such things there is no law.” The purpose of the Triune God, who saved us so that we no longer live according to the flesh, but according to the Spirit, is to fulfill the requirements of the law (Rom. 8:4). Here, the purpose of fulfilling the requirements of the law is to make us live in obedience to the twofold commandment of Jesus. Look at Luke 10:27 – “He answered: ‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbor as yourself.’” Look at Romans 13:8-10: “Let no debt remain outstanding, except the continuing debt to love one another, for he who loves his fellowman has fulfilled the law. The commandments, ‘Do not commit adultery,’ ‘Do not murder,’ ‘Do not steal,’ ‘Do not covet,’ and whatever other commandment there may be, are summed up in this one rule: ‘Love your neighbor as yourself.’ Love does no harm to its neighbor. Therefore love is the fulfillment of the law.” Through the salvation of the Triune God, there is no condemnation (Rom. 8:1). And since we are set free from the law of sin and of death (v. 2), we enjoy freedom as we follow the twofold commandment of Jesus with all our heart, soul, and strength. We must love God and love our neighbors as ourselves. Look at Romans 5:5 – “And hope does not disappoint us, because God has poured out his love into our hearts by the Holy Spirit, whom he has given us.” God has poured out His love into our hearts through the Holy Spirit who has given us. The more we love, the more God continues to pour out His love and fill us. The indwelling Spirit continues to bear the fruit of love (Gal. 5:22).

Now, the love of many people is growing cold as lawlessness has increased as Jesus prophesied (Mt. 24:12).

Many people now suffer from a lack of love. As those who have received the saving love of the Triune God, we should love those who are suffering with that saving love because of the lack of love. We must preach the gospel of Jesus Christ, which is the power of God for salvation to all who believe (Rom. 1:16). And we must ask God for the salvation of their souls with the assurance of salvation (Psalm 55:1, 16-18).

The mind set on the Holy Spirit

[Romans 8:5-8]

Look at Romans 8:5-8: “For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God.” Frequently used words here are “the flesh” (5 times) and “the Spirit” (3 times). Here, we will meditate on only verses 5 and 6.

In Romans 8:5-6 we read, “... those who are according to the Spirit, the things of the Spirit. ... the mind set on the Spirit is life and peace.” Here, “the Spirit” refers to the Holy Spirit. Therefore, “those who are according to the Spirit” means ‘those who follow the Holy Spirit’ and “the mind set on the Spirit” refers to the ‘the mind of the Holy Spirit.’ Here I want to think about three things: (1) Who are the followers of the Holy Spirit? (2) What is the work of the Holy Spirit? (3) What is the mind set on the Holy Spirit?

First, who are the followers of the Holy Spirit?

The followers of the Holy Spirit can be thought of in three ways:

- (1) Those who follow the Holy Spirit were people who belonged to the flesh.

As for the people who belonged to the flesh, they used to be belonged to sin and death before they became the followers of the Spirit since sin entered into the world, and death through sin through one man Adam, and so death spread to all men, because all sinned (Rom. 5: 12).

(2) Those who follow the Holy Spirit are those who died on the cross with Jesus Christ.

Look at Romans 6:6 – “knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin.” Here, “our old self” refers to the people who belonged to the flesh who was under the law of sin and of death (8:2). In other words, when we belonged to the flesh, when we were old people, before we believed in Jesus, and were under the law of sin and of death, we were crucified with Jesus, so that our sinful body died and we are no longer enslaved to sin. Rather, we are justified and freed from sin (6:7), becoming slaves to righteousness, resulting in sanctification (v. 19). Look at 2 Corinthians 5:14 – “For the love of Christ controls us, having concluded this, that one died for all, therefore all died.” Here, “one” refers to Jesus Christ. Because Jesus Christ died for us, our old self, the people who belonged to the flesh, has already died on the cross with Jesus Christ. The death of Jesus Christ on the cross is once for all death. Look at Romans 6:10-11: “For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.” Look at Hebrews 10:10 – “By this will we have been sanctified through the offering of the body of Jesus Christ once for all.”

(3) Those who follow the Holy Spirit are those who have been resurrected with Jesus Christ.

Look at Romans 6:10-11: “For the death that He died, He died to sin once for all; but the life that He lives, He lives to God. Even so consider yourselves to be dead to sin, but alive to God in Christ Jesus.” Look at Ephesians 2:1 – “And you hath he quickened, who were dead in trespasses and sins” (KJV). Look at 2 Corinthians 5:17 – “Therefore if anyone is in Christ, he is a new creature; the old things passed away; behold, new things have come.”

In a word, those who follow the Holy Spirit are those who have been resurrected with Jesus Christ and have been regenerated or born again. Those who follow the Spirit are those who walk in the Spirit. Look at Romans 8:4 – “so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.” We who walk according to the Holy Spirit are those who follow the Holy Spirit. Look at Galatians 5:25 – “If we live by the Spirit, let us also walk by the Spirit.” If we live according to the Holy Spirit, we must obey the Word of the Holy Spirit. We must put into practice the teachings of the Holy Spirit.

How are we? Were we who belonged to the flesh were crucified and died with Jesus Christ? Are we really alive with Jesus Christ? Are we really born again? Have you been reborn? Have you become a new creature (new man)? Are we really following the Holy Spirit? Are we walking according to the Holy Spirit? Or are we still following the flesh?

Second, what is the work of the Holy Spirit? In other words, what does the Holy Spirit do?

The Holy Spirit testifies Jesus Christ. Look at John 15:26 – “When the Helper comes, whom I will send to you from the Father, that is the Spirit of truth who proceeds from the Father, He will testify about Me.” The Holy Spirit came because God the Father and Jesus the Son sent the Holy Spirit. At the same time, the Holy Spirit came of himself willingly and gladly. Look at John 16:8 – “And He, when He comes, will convict the world concerning sin and righteousness and judgment.” The Holy Spirit comes and testifies Jesus Christ to us. The Holy Spirit regenerates us, convicts us of repentance, enables us to believe in Jesus Christ, enables us to fight the good fight, works out salvation, sanctifies us (sanctification), and makes us to imitate Jesus Christ. The Holy Spirit gives us gifts, leads us and edifies us, and sets us up and sends us to spread the gospel just as the church in Antioch set up Barnabas and Paul and sent them out to preach the gospel of Jesus Christ. Look at John 14:12 – “Truly, truly, I say to you, he who believes in Me, the works that I do, he will do also; and greater works than these he will do; because I go to the Father.” Jesus said that the works that Jesus does, the Holy Spirit will also do, and greater works than those the Spirit will do. Look at Acts 1:8 – “but you will receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” When Jesus

was on this earth, He preached the gospel only in a limited area. But the Holy Spirit made it possible to spread the gospel to a wider area only through Paul, for example.

Even now, the Holy Spirit is using many missionaries to spread the gospel around the world. Even in this corona virus era, the Holy Spirit is making us spread the gospel everywhere, even through the Internet. We must be filled with the Holy Spirit and receive power to become witnesses of Jesus. If we are filled with the Holy Spirit, we must boldly preach the gospel of Jesus Christ with the faith of a martyr in the midst of any difficulties, adversity, obstacles, and persecutions. In this way, the Holy Spirit is doing great things (Jn. 14:12). Look at Philippians 4:13 – “I can do all things through Him who strengthens me.”

Third and last, what is the mind set on the Holy Spirit?

The mind set on the Holy Spirit is “life and peace.” Look at Romans 5:6 – “For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.” What is “life” here? The Holy Spirit is the God of life. The Holy Spirit is the God who creates life. The Holy Spirit is the God who gives us life (Rom. 8:2). “Life” is three things: (1) Life is a sweet communion with God. Until Adam sinned in the Garden of Eden, he had sweet fellowship with God. This was life. However, his fellowship with God was cut off because he sinned by disobeying the commandments of the God of the covenant. That is death. (2) Life is the presence of God's sufficient love in the heart. (3) Life is the fullness of the joy of God. Life is to rejoice in hope for the glory of God (Rom. 5:2). We will reach the world of glory. Seeing it and rejoicing in it is life (eternal life). Then what is “peace” (8:2)? It is peace with God (or reconciliation with God). Look at Romans 5:1 – “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.” When we are reconciled to God, we will have peace in our hearts. If we do not have peace (peace) in our hearts, we are not enjoying peace with God. The reason we complain and grumble in our hearts is because we are not at peace with God. The world cannot take away the peace that Jesus Christ gives us. Look at John 14:27 – “Peace I leave with you; My peace I give to you; not as the world gives do I give to you Do not let your heart be troubled, nor let it be fearful.” Jesus came to give us peace in a world where there is no peace, and He enjoyed peace. We, too, should enjoy the peace that the Lord gives us in the midst of difficulties, not in peace because everything is going well because we are in good health. Although sorrows, wretched things, sinful things, and dead

things are piled up in this world, we enjoy peace of mind because of the peace that the Lord gives us. We are able to sing “I cannot tell thee whence it came, This peace within my breast; But this I know, there fills my soul A strange and tranquil rest. There's a deep, settled peace in my soul, There's a deep, settled peace in my soul; Tho' the billows of sin near me roll, He abides, Christ abides” (Hymn “I Cannot Tell thee Whence it Came” v.1) because peace that the Lord gives. This is the peace that Christ gives us. We must first be at peace with God (reconciliation) and enjoy peace with our neighbors while enjoying peace of mind. I hope and pray that all of us will become apostles of peace and carry out the ministry of peace well.

The mind set on the flesh

[Romans 8:5-8]

Look at Romans 8:5-8: “For those who are according to the flesh set their minds on the things of the flesh, but those who are according to the Spirit, the things of the Spirit. For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so, and those who are in the flesh cannot please God.” In this verse, “the mind set on the flesh” appears three times: “For those who are according to the flesh set their minds on the things of the flesh” (v. 5), “For the mind set on the flesh is death” (v. 6), and “the mind set on the flesh is hostile toward God” (v. 7). Here, what is “the mind set on the flesh”?

First, what is “the flesh”?

The flesh refers to the fallen human nature. Adam and his wife Eve, the first human beings mentioned in Genesis, disobeyed God's command and sinned by eating the forbidden fruit. And because of that sin, they were depraved. Not only them, but all the people of mankind born after them were corrupted by sin and were depraved. Look at Romans 5:12 – “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.” This fallen depraved man is also called the “old self” (Rom. 6:6; Eph. 4:22; Col. 3:9). The flesh refers to a person before believing in Jesus. In other words, the flesh refers to a person before being born again or a person before being regenerated. These people are referred to as those of the flesh (1 Cor. 3:3; Note: Heb. 7:16) or those who live according to the flesh (2 Cor. 5:16; 11:18). The flesh ultimately refers

to Satan. In Romans 8:5-8, the Apostle Paul contrasts “flesh” (this word occurs 4 times) with “the Spirit” (this word occurs 3 times), where “the Spirit” that is opposed to “the flesh” refers to the Holy Spirit, not our human spirit. The Apostle Paul is contrasting “the flesh” with “the Holy Spirit.” But if we only refer to this “flesh” as simply our fallen nature or our old self who was not born (or regenerated) before we believed in Jesus, then the contrast with “the Holy Spirit” is not sufficient. Therefore, “the flesh” in contrast to “the Spirit,” the Holy Spirit, ultimately refers to “Satan.” In other words, the Apostle Paul contrasts “the flesh” and “the Spirit,” that is, Satan and the Holy Spirit. Satan is the only one. Satan is a creature of God, and a fallen angel created by God. Therefore, when it is said that Satan exists in unbelievers who do not believe in Jesus (unregenerated), the evil angels who are all the same with Satan are in them since Satan is not omnipresent and omnipresent like God. Therefore, “those who are according to the flesh” (Rom. 8:5) refer to those who follow Satan. In other words, those who follow the flesh are those who are governed by Satan, those who are ruled by evil angels and follow those evil angels. In other words, those who follow the flesh are ultimately those who follow Satan. Here we can think of two followers of the flesh:

(1) Those who follow the flesh obey the devil and follow the evil ways of the world.

Look at Ephesians 2:2 – “in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience.” Those who follow the flesh are those who follow Satan and evil angels.

(2) Those who follow the flesh live in the lusts of the flesh, indulging the desires of the flesh and of the mind.

Look at Ephesians 2:3 – “Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.” Those who do not believe in Jesus and follow an unregenerate body are ruled by Satan and are following Satan and evil angels.

Even among those who have been baptized in the church and serve diligently as office bears, there are those who do not believe in Jesus and follow the flesh without being born again. There are people in the church who do not know whether they have been regenerated or not. Just as a newborn baby does not know when he was born, there are spiritually infant-like members in the church who do not know when they were born again. What we need to make a clear distinction here is the fact that 'one does not know whether one has been regenerated' and 'one is not regenerated' are two different things. It seems that mainly believers who were born a Christian family don't know that they have been born again.

Second, what are “the things of the flesh” (Rom. 8:5)?

In other words, what are the Satan's works? In other words, what do people who do not believe in Jesus and have not been regenerated, that is, old people do?

(1) The things of the flesh are the work of killing.

What Satan did to Adam and Eve in Genesis caused them to disobey God's covenant command not to eat of the forbidden fruit, which ultimately resulted in the death of both (death spiritually and eternally). As a result, Satan killed all those born after that. Look at Romans 5:12 – “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.” If the work of Satan is to kill, the work of the Holy Spirit is to save. The works of the flesh are the breaking of peace. Satan broke the peace between Adam and Eve and created a discord. Look at Genesis 3:9-12: “Then the LORD God called to the man, and said to him, ‘Where are you?’ He said, ‘I heard the sound of You in the garden, and I was afraid because I was naked; so I hid myself.’ And He said, ‘Who told you that you were naked? Have you eaten from the tree of which I commanded you not to eat?’ The man said, ‘The woman whom You gave to be with me, she gave me from the tree, and I ate.’” Although Adam, before he sinned, clearly said of his wife Eve, “This is now bone of my bones, And flesh of my flesh” (2:23), after he sinned, he complained to God about his wife Eve, saying, “The woman whom You gave to be with me, she

gave me from the tree, and I ate” (3:12). Even now, Satan's work is destroying the family (the church and the country as well) by breaking the peace and causing discord. But the work of the Holy Spirit is peacemaking and reconciliation.

(2) The things of the flesh are to commit all sins.

Satan is working to make Adam and Eve, as well as all those born after them, commit all sins. This is what the Apostle Paul said about the works of the flesh: “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God” (Gal. 5:19-21). But regenerated Christians who believe in Jesus who walk by the Spirit (v. 16) bear the fruit of the Spirit: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; ...” (vv. 22-23).

Third, what is “the mind set on the flesh” (Rom. 8:6, 7)?

(1) The mind set on the flesh is death.

Look at Romans 8:6 – “For the mind set on the flesh is death, but the mind set on the Spirit is life and peace.” The mind set on the Holy Spirit is life and peace, but the mind of the flesh, the mind set on the flesh which is contrary to the mind set on the Holy Spirit, is death. Look at Philippians 3:19 – “whose end is destruction, whose god is their appetite, and whose glory is in their shame, who set their minds on earthly things.” The mind set on the flesh is destruction. It is eternal punishment, eternal death, and eternal destruction.

(2) The mind set on the flesh is hostile toward God.

Look at Romans 8:7a – “because the mind set on the flesh is hostile toward God; ...” The mind set on the flesh is not at peace with God (this is the mind set on the Holy Spirit) but falls into the temptations of Satan and commits sin, so it becomes an enemy of God. Look at Romans 5:10 – “For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.”

(3) The mind set on the flesh does not subject itself to the law of God.

Look at Romans 8:7b – “... for it does not subject itself to the law of God, for it is not even able to do so.” The mind set on the flesh does not obey, and does not submit to the law of God, nor can it do so. The people in the flesh cannot obey God's law. How could those under Satan's control (those who were enemies of God) keep (obey) God's law? Only those who have been regenerated with the mind given by the Holy Spirit can keep and obey God's law.

(4) The mind set on the flesh cannot please God.

Look at Romans 8:8 – “and those who are in the flesh cannot please God.” Those who are in the flesh cannot please God because they are carnal-minded and are enemies of God. Only the children of God who think of the Holy Spirit can please God. Only faith can please God. Look at Hebrews 11:6 – “And without faith it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him.” We must become like Enoch, a man of faith. Look at Hebrews 11:5 – “By faith Enoch was taken from this life, so that he did not experience death; he could not be found, because God had taken him away. For before he was taken, he was commended as one who pleased God.” Enoch was a man who pleased God. He walked with God (Gen. 5:24). The modern Korean Bible translated that Enoch was a man who lived in deep communion with God. Like Enoch, we too must live while walking with the Holy Spirit (experiencing deep fellowship with Him).

Look at Colossians 1:21-23: “And although you were formerly alienated and hostile in mind, engaged in evil deeds. yet He has now reconciled you in His fleshly body through death, in order to present you before Him holy and blameless and beyond reproach-- if indeed you continue in the faith firmly established and steadfast, and not moved away from the hope of the gospel that you have heard, which was proclaimed in all creation under heaven, and of which I, Paul, was made a minister.” We too were “formerly” enemies with God, that is, before we believed in Jesus, before we were born again. We followed Satan and did what Satan liked. But “now” we have believed in Jesus and have become regenerated. Through the physical death of Jesus Christ, we are no longer enmity with God, but have been reconciled and become children of God. As new, regenerated people, we must stand firm in the faith and not be shaken by the hope of the gospel we have heard. We must stand firm in the hope of the gospel. Like Enoch, the man of faith, who walked with God, we must become those who walk with the Holy Spirit and who please God. As followers of the Holy Spirit, we should enjoy life and peace as we do the things of the Holy Spirit in the mind of the Holy Spirit. The things of the Holy Spirit is to bear the fruit of love, which is the fruit of the Holy Spirit (Gal. 5:22-23), to love the Lord our God with our heart, soul, and mind, according to the twofold commandment of Jesus, and also to love our neighbors as ourselves (Mt. 22:37, 39). This is what it means to live and enjoy a heavenly life that is eternal life partially on this earth (The things of the flesh is to bear hatred, which is the fruit of Satan, and the result is discord and breaking peace, which ultimately leads to death). We must enjoy eternal life and peace by living in obedience to the twofold commandments of Jesus under the guidance of the Holy Spirit, filled with the Holy Spirit and full of love. I hope and pray that we love according to the twofold commandment of Jesus under the guidance of the Holy Spirit by becoming people of the Holy Spirit who has the vitality to live and thus enjoying the peace that the Lord gives us in any circumstance.

The Holy Spirit who dwells in us

[Romans 8:9-11]

Look at Romans 8:9-11: “However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you But if anyone does not have the Spirit of Christ, he does not belong to Him. If Christ is in you, though the body is dead because of sin, yet the spirit is alive because of righteousness. But 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.” In these verses, the word “the Spirit” which refers to the Holy Spirit appears five times (3 times in v. 9, 2 times in v. 11). And the word “the spirit” which refers to the spirit of man one time (v. 10). Look at verses 9 and 11, which refer to the Holy Spirit: “However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you But if anyone does not have the Spirit of Christ, he does not belong to Him. ... But 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 Holy Spirit is the Spirit of God, and the Spirit of God is the Holy Spirit who raised Jesus from the dead and the Holy Spirit who dwells in us. So, I would like to meditate on Romans 8:9-11 under the title “The Holy Spirit who dwells in us”.

Look again at Romans 8:9 – “However, you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you” Here, the word “you” in “if ... in you” refers to the saints of the Roman church, but does not include the Apostle Paul, the author of the book of Romans (if he had been included, he would have said “we”). d

This is not to say that there is no Holy Spirit in the Apostle Paul. The Holy Spirit dwelled in the Apostle Paul. We can know this in 2 Timothy 1:14 – “Guard, through the Holy Spirit who dwells in us, the treasure which has been entrusted to you.” Here “us” refers to the Apostle Paul himself and Timothy to whom the letter of 2 Timothy is written. The Holy Spirit also dwelled in the saints of the Corinthian church. Look at 1 Corinthians 3:16 – “Do you not know that you are a temple of God and that the Spirit of God dwells in you?” The Holy Spirit dwelled in the saints of the Roman church as well. Look at Romans 8:15 – “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’” Here “a spirit of adoption” refers to the Holy Spirit. The Holy Spirit dwells in us who believe in Jesus. Look at Romans 5:5 – “and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us.” Look at 1 John 3:24 – “The one who keeps His commandments abides in Him, and He in him We know by this that He abides in us, by the Spirit whom He has given us.” Also, look at 1 John 4:13 – “By this we know that we abide in Him and He in us, because He has given us of His Spirit.”

Look at Romans 8:9 – “However, you are not in the flesh but in the Spirit” If the Holy Spirit, the Spirit of God, dwells in us, we are not in the flesh, but in the Spirit. The Holy Spirit dwells in us, and we dwell in the Holy Spirit. Look at John 15:4-5: “Abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abides in the vine, so neither can you unless you abide in Me. I am the vine, you are the branches; he who abides in Me and I in him, he bears much fruit, for apart from Me you can do nothing.” If we abide in the Lord, the Lord abide in us. To say that the Lord dwells in us means that the Holy Spirit dwells in us. That means we abide in the Holy Spirit. That is, we are united with the Holy Spirit. Then we bear much fruit. That fruit is the fruit of the Holy Spirit. Look at Galatians 5:22-23: “But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control;” Also, the Holy Spirit works in us to make us to be like Jesus.

Look at Romans 8:10 – “If Christ is in you, though the body is dead because of sin,” Here, “If Christ is in you” means “If the Holy Spirit is in you.” And when we think of “body” in the phrase “the body is dead because of sin,” we know that we are created with “the body” that is united with “the spirit”. Here, “the body” refers to the outer man, and because the first man of mankind mentioned in Genesis disobeyed God’s command (Gen. 2:16-17) and ate the fruit of the tree of the knowledge of good and evil (3:1-7), it is dead. As a result, all mankind, descendants

of Adam, also died. Look at Romans 5:12, 17: “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned-- ... For if by the transgression of the one, death reigned through the one, ...” Look at Romans 8:10 – “... the spirit is alive because of righteousness.” Here, “the spirit” refers to the spirit of man. And this spirit refers to the inner man. We died body and soul because of Adam's sin. But because our sins were imputed to Jesus, nailed to the cross, and rose from the dead, the righteousness of Jesus has been imputed to us. Therefore, the Holy Spirit raised our spirits from the dead. That is, the Holy Spirit has regenerated us. Look at Ephesians 2:1 – “And you hath he quickened, who were dead in trespasses and sins” (KJV).

Look at Romans 8:11 – “But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ Jesus from the dead” It is God the Father who raised Jesus from the dead, and his Spirit speaks of the Holy Spirit. This verse tells us that Jesus died and rose from the dead. Who Killed Jesus? God the Father did. God the Father accepted Jesus Christ as a sin offering/propitiation. In order to save us, God the Father made Jesus Christ, who takes away the sins of the world, die on the cross so that Jesus Christ might bear all our sins. God the Father gave the Son Jesus to death. Jesus died on his own. Look at John 10:18 – “No one has taken it away from Me, but I lay it down on My own initiative I have authority to lay it down, and I have authority to take it up again This commandment I received from My Father.” Also, look at 1 John 3:16 – “We know love by this, that He laid down His life for us;” No one took the life of Jesus. It was Jesus who gave himself up. The reason is to save us. So who raised Jesus from the dead? God the Father did. Look at Acts 2:24 – “But God raised Him up again, putting an end to the agony of death, since it was impossible for Him to be held in its power.” Look at Acts 3:15 – “but put to death the Prince of life, the one whom God raised from the dead, a fact to which we are witnesses.” Look at Romans 8:11a – “But if the Spirit of Him who raised Jesus from the dead” Jesus Christ himself prophesied that he would rise again. Look at Mark 8:31 – “And He began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes, and be killed, and after three days rise again” (cf. Matt. 17:9; 20:19). Jesus' disciples testified of Jesus' resurrection. Look at Acts 10:40-41: “God raised Him up on the third day and granted that He become visible, not to all the people, but to witnesses who were chosen beforehand by God, that is, to us who ate and drank with Him after He arose from the dead.” If the Holy Spirit, the Spirit of God the Father, who raised Jesus from the dead, dwells in us, he will also give life to our mortal body (outer man) (Rom. 8:11). Just as Jesus' body died on the cross and rose again (bodily resurrection), so will our body live again.

God the Father will bring us back to life. Look at 2 Corinthians 4:14 – “knowing that He who raised the Lord Jesus will raise us also with Jesus and will present us with you.” Look at 1 Corinthians 6:14 – “Now God has not only raised the Lord, but will also raise us up through His power.” Look at John 5:21 – “For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes.” Look at John 6:39-40: “This is the will of Him who sent Me, that of all that He has given Me I lose nothing, but raise it up on the last day. For this is the will of My Father, that everyone who beholds the Son and believes in Him will have eternal life, and I Myself will raise him up on the last day.” The Lord will raise us up on the last day to eternal life.

We are good/blessed/beneficial to live and good/blessed/beneficial to death. Look at Revelation 14:13 – “And I heard a voice from heaven, saying, Write, 'Blessed are the dead who die in the Lord from now on!' 'Yes,' says the Spirit, 'so that they may rest from their labors, for their deeds follow with them.'” This is the blessing of those who abide in the Holy Spirit, and those whose Holy Spirit abides in him. Jesus died, rose and ascended into heaven, and at the right hand of God is praying for us. Jesus will surely come again and lead us to heaven. We will reign there forever and ever. Also, look at Revelation 3:21 – “He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.” Therefore, even in the midst of many difficulties and adversity, we must realize and accept the word of truth and enjoy the blessing. We must overcome hardships well with precious faith. These words will be written on our hearts and we will have to win through faith.

We are under obligation

[Romans 8:12-13]

Look at Romans 8:12-13: “So then, brethren, we are under obligation, not to the flesh, to live according to the flesh-- for if you are living according to the flesh, you must die; but if by the Spirit you are putting to death the deeds of the body, you will live.” The Bible says that we are under obligation (v. 12). All mankind is under obligation. People of the past, people of the present, and people of the future are all under obligation. It is one of two things: one who is under obligation to the body or one who is under obligation to the Spirit. All descendants of Adam are under obligation to the flesh. We too were under obligation to the flesh until we were born again by God (before we were regenerated) (1 Jn. 5:1, 4). How do those who are under obligation to the flesh live? Look at Ephesians 2:2-3: “in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.” When we were under obligation to the flesh, we followed the evil ways of the world and obeyed the devil, lived according to the lusts of the flesh and lived according to the desires of the flesh and the mind. In this way, we lived as those who were under obligation to the flesh. But at some point (whether we know it or not) we are transformed into those who are under obligation to the Spirit. When did John the Baptist become a man who was under obligation to the Spirit? Look at Luke 1:15 – “For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother's womb.” John the Baptist was filled with the Holy Spirit from his mother's womb. In other words, he became the man who was under obligation to the Spirit from the time of

his mother's womb. So when Mary greeted Elizabeth (v. 36), who was six months pregnant with John the Baptist, the Bible said, "The baby (John the Baptist) leaped in her womb, and Elizabeth was filled with the Holy Spirit" (v. 41). John the Baptist himself was not sure when he was filled with the Holy Spirit. But when he grew up his mother, Elizabeth, would have told him. The believers who were born in Christian families often do not know when they were regenerated or when they became the people who were under obligation to the Spirit. But sometimes we know when we became the people who are under obligation to the Spirit. For example, Cornelius and his relatives and close friends in Acts 10 knew (v. 24), and Peter and some brethren from Joppa (v. 23) knew that they were under obligation to the Spirit. Look at Acts 10:44-45: "While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. All the circumcised believers who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also."

Those who are under obligation to the Spirit are indebted to the Holy Spirit. The Apostle Paul uses the conjunction "So then" at the beginning of Romans 8:12. This conjunction connects the preceding verses. Therefore, now those who are in Christ Jesus (v. 1), because the law of the Spirit of life has set him free from the law of sin and death (v. 2), we no longer live according to the flesh, but according to the Spirit (v. 4). Because we think of the things of the Holy Spirit (v. 5), the mind set on the Spirit is life and peace (v. 6). Now that the Holy Spirit is in us, we are controlled by the Holy Spirit (v. 9). The Holy Spirit is the Spirit of the One who raised Jesus from the dead, and will also give life to our mortal bodies (v. 11). Therefore, we are under obligation (v. 12). The Apostle Paul said, "So then, brethren," in Romans 8:12, where "brethren" refers to the saints of the Roman church. Here, the word "brethren" is an intimate nickname, and Paul said that they are all believers in Jesus Christ, and they are all under obligation to the Spirit, that is, regenerated ones, and the debtors to the Holy Spirit. That is, those who are under obligation to the Spirit and their mind set on the Holy Spirit is life and peace (v. 6). But the mind set on the flesh is death (v. 6), is enmity with God (v. 7), and cannot please God (v. 8). Those who are under obligation to the Spirit have the spirit alive [(v. 10), "the spirit is alive because of righteousness"]. In other words, those who are under obligation to the Spirit are regenerated.

Jesus took the dead daughter (Lk.8:49) of Jairus (v. 41), the ruler of the synagogue, by the hand and said, "Child, arise!" (v. 54). And the Bible says that "her spirit returned" (v. 55). Jesus went to his tomb of Lazarus (Jn.

11:38) who was dead (v. 14) and said, “Remove the stone” (v. 39) and cried out with a loud voice, “Lazarus, come forth” (v. 43). As a result, the man who had died came forth, bound hand and foot with wrappings (v. 44). Lazarus also came out alive as his spirit was united in his body. His spirit returned and united with his body, and he came to life. The Holy Spirit raised our spirits, who were dead in trespasses and sins (Eph. 2:1). This spirit is eternal. The mind set on the Holy Spirit is life (Rom. 8:6), and that life is eternal. The Holy Spirit not only gave life to our dead spirits, but He will also give life, that is eternal life, to our mortal bodies (v. 13). When? It is the time when the last trumpet sounds (1 Cor. 15:52). Then, in the twinkling of an eye, the dead will be raised to life incorruptible, and we will all be changed (v. 52). The Holy Spirit will give life to our spirits and bodies to live forever. This is the perfection of eternal life!

Therefore, the Apostle Paul says that we are under obligation not to the flesh, to live according to the flesh (Rom. 8:12). We are no longer indebted to the flesh. Therefore, we must not lose to the flesh and live according to the flesh. What does it mean to lose to the flesh and live according to the flesh? Look at Galatians 5:19-21: “Now the deeds of the flesh are evident, which are: immorality, impurity, sensuality, idolatry, sorcery, enmities, strife, jealousy, outbursts of anger, disputes, dissensions, factions, envying, drunkenness, carousing, and things like these, of which I forewarn you, just as I have forewarned you, that those who practice such things will not inherit the kingdom of God.” Look at Colossians 3:5-6: “Therefore consider the members of your earthly body as dead to immorality, impurity, passion, evil desire, and greed, which amounts to idolatry. For it is because of these things that the wrath of God will come upon the sons of disobedience.” As we are under obligation to the Spirit (the Holy Spirit), we must not lose to the flesh and live according to the flesh. Rather, we must walk according to the Spirit. Then we will not fulfill the lusts of the flesh (Gal. 5:16). Also, the Apostle Paul says that if by the Spirit we put to death the deeds of the body, we will live (Rom. 8:13). Although we will die forever if we live as a debtor to the body, if we kill the deeds of the body (living as a debtor to the body) as the Spirit (the Holy Spirit), we will surely live. This is the result of living as a debtor to the Holy Spirit who is under obligation to the Holy Spirit. We will live forever. When? It is the time when the Lord Himself will descend from heaven with a shout, the voice of the archangel, and the trumpet of God (1 Thess. 4:16). Then the dead in Christ will rise first (v. 16). That is, they will come back to life.

We are under obligation to the Holy Spirit. Therefore, we must live according to the Holy Spirit. The Holy

Spirit dwells within us (Rom. 8:9) and protects us from the power of Satan. Also, the indwelling Holy Spirit gives us the strength of life, gives us wisdom, produces fruit, and gives us victory. The Holy Spirit gives us the power to preach the gospel of Jesus Christ, so He does the work of raising those who are spiritually dead. The Holy Spirit will give life to our bodies and spirits at the Second Coming of the Lord so that we may live with Him forever.

Those who are being led by the Holy Spirit (1)

[Romans 8:14-17]

Look at Romans 8:14-17: “For all who are being led by the Spirit of God, these are sons of God. For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’ The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.” Based on these words, I want to think about three things: (1) The sons of God (v. 14), (2) The cry of “Abba! Father!” (v. 15), and (3) The Holy Spirit Himself testifies with our spirit that we are children of God (v. 16).

First, let us think about the sons of God.

Look at Romans 8:14 – “For all who are being led by the Spirit of God, these are sons of God.” Here, the word “For” is a conjunction that introduces a sentence that explains “you will live” (will live = eternal life) in the second half of verse 13. The Bible describes the living in four ways. The living are (1) The sons of God (v. 14), (2) Those who cry out to God “Abba! Father!” (v. 15), (3) The children of God (v. 16) and (4) Heirs of God (v. 17). The Apostle Paul is talking about those who are being led by the Spirit of God, but one thing to keep in mind here is that one of the things that the Holy Spirit, the Spirit of God, comes to do is to guiding us. The Holy Spirit guides us into all truth. Look at John 16:13a – “But when He, the Spirit of truth, comes, He will guide you into all the truth” The Holy Spirit not only guides big events or big things, but he also guides us all. We who walk according to the Holy Spirit (Rom. 8:4) are being led by the Holy Spirit every day. We are experiencing the guidance of the Holy

Spirit in the field of our lives. Sometimes we do not know the guidance of the Holy Spirit at that moment, but there are many times when we realize the guidance of the Holy Spirit after the passing of time. The Holy Spirit directs us. Look at Acts 8:29 – “Then the Spirit said to Philip, ‘Go up and join this chariot.’” The Holy Spirit instructed Philip to approach the chariot (v. 29) on which an Ethiopian eunuch, a court official of Candace, queen of Ethiopians, who was in charge of all her treasure was riding (v. 27). Philip obeyed the Holy Spirit's instructions and ran up to the chariot (v. 30). Look at Acts 10:20 – “But get up, go downstairs and accompany them without misgivings, for I have sent them Myself.” The Holy Spirit instructed Apostle Peter, who went up to the roof to pray (v. 9) and had a vision (vv. 10-16), to go with the two men (v. 20) who were sent by Cornelius (vv. 17, 19). The Apostle Peter, who was instructed by the Holy Spirit, got up the next day and went with them (v. 23). Look at Acts 13:2 – “While they were ministering to the Lord and fasting, the Holy Spirit said, ‘Set apart for Me Barnabas and Saul for the work to which I have called them.’” The Holy Spirit instructed the Antioch church to separate Barnabas and Saul. At that time, the Antioch church obeyed the instructions of the Holy Spirit, fasted and prayed, and placed their hands on Barnabas and Saul (Paul) and sent them (v. 3). Look at Acts 16:6-7: “They passed through the Phrygian and Galatian region, having been forbidden by the Holy Spirit to speak the word in Asia; and after they came to Mysia, they were trying to go into Bithynia, and the Spirit of Jesus did not permit them.” During Paul's second missionary journey, the Holy Spirit stopped him from going to Asia Minor and led him to Macedonia (Europe). In this way, the Apostle Paul obeyed the Holy Spirit's blocking and opening (guidance).

The Apostle Paul said, “ For all who are being led by the Spirit of God, these are sons of God” (Rom. 8:14). Those who are led by the Holy Spirit are the sons of God. In other words, the sons of God are those who live under the guidance of the Holy Spirit. The sons of God do not live according to their own will and do not follow their own desires. Also, the sons of God do not obey Satan's commands. The sons of God follow the guidance and direction of the Holy Spirit. Not a small number of believers are hurt by their physical father and are experiencing pain and suffering. Therefore, they have hatred and resentment towards their father. Such believers may find it difficult to accept the truth that God is a Father because of their physical father. The physical father should show their children the truth that God is Father by living under the guidance of the Holy Spirit at home so that children can accept the truth that God is their Father. Even if the physical father is not able to do that, the Holy Spirit can make the father aware of God the Father through the revelation of the Bible. This is more of a blessing.

The Bible says that God is my/our Father. Look at Romans 8:3 – “For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh.” God sent His only begotten Son, Jesus Christ, into this world to save us. God condemned sin in the flesh by sending his sinless Son in the likeness of sinful flesh and condemned sin in the flesh. God paid the penalty for all our sins by transferring all our sins to Jesus. In other words, God made his only begotten Son, Jesus Christ, to pay the penalty for all our sins. As a result, we are saved and become the sons (children) of God. In this way, God has given us great love of salvation. A loving God is a Heavenly Father who loves us even to the point of giving His only begotten Son on the cross. Look at Romans 8:32 – “He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?”

The Holy Spirit has come to guide us. The Holy Spirit guides us into all truth. The Holy Spirit also leads us to Jesus Christ and to God. If we live according to the guidance of the Holy Spirit, we are children of God. Anyone who is led by the Holy Spirit is a child of God. We must be led by the Holy Spirit and live worthy lives as children of God.

Those who are being led by the Holy Spirit (2)

[Romans 8:14-17]

Second, let us think about the cry of “Abba! Father!”

Look at Romans 8:15 – “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’” There are several theories about what or who “a spirit of slavery” and “a spirit of adoption” are mentioned here, but they can be summarized into three: (1) The theory that the spirit of slavery or the spirit of adoption refers to our human spirit; (2) The theory that the spirit of slavery is an evil spirit and the spirit of adoption is the Holy Spirit; and (3) The theory that both the spirit of slavery or the spirit of adoption refers to the Holy Spirit. I support the third theory, 'Both the spirit of slavery or the spirit of adoption refers to the Holy Spirit'. The reason is because there are many Bible verses that support this third theory.

In the Bible, “the spirit of slavery” (v. 15) also refers to the Holy Spirit. In Acts 2, when the Holy Spirit came down, the disciples of Jesus were filled with the Holy Spirit and boldly preached the gospel of Jesus Christ. Among them, when the Apostle Peter was filled with the Holy Spirit and preached the gospel (Acts 2:14-36), the audience responded, “Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?” (v. 37) This is the work of the Holy Spirit, the spirit of the slavery leading to fear (Rom. 8:15). When the Holy Spirit filled the Apostle Peter to preach the gospel of Jesus Christ, 3,000 people (Acts 2:41) who heard the gospel realized the sin of nailing Jesus Christ to the cross and were pierced in their hearts for fear. They responded, “Brethren, what shall we do?” (v. 37) Peter who heard this said to them, “Repent, and each

of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself” (vv. 38-39). As a result, those 3,000 people repented and believed in Jesus and were baptized into believers (v. 41). In this way, the Holy Spirit, who is the spirit of slavery, first worked as the spirit of slavery who feared, convincing them of their sins and making them repent, so that they believed in Jesus and accepted Jesus. In Acts 7:54, we see the reaction of the audience who heard Stephen's sermon. They heard the word through Stephen and were also pierced in their hearts. But they did not say, “Brethren, what shall we do” like the 3,000 believers did (2:37). Instead, they gnashed their teeth at Stephen (7:54). Because the Holy Spirit did not work on them with the spirit of slavery leading to fear (Rom. 8:15), on the contrary, they attacked Stephen all at once, dragged him out of the city, and stoned him to death (Acts 7:57-58). At that time, Saul (Paul, who later believed in Jesus), who had not believed in Jesus, also joined them in killing Stephen (v. 58). Saul (Paul) also committed many sins before he received the Holy Spirit, the spirit of slavery leading to fear. Look at Acts 8:1, 3 and 9:1-2: “Saul was in hearty agreement with putting him to death And on that day a great persecution began against the church in Jerusalem, and they were all scattered throughout the regions of Judea and Samaria, except the apostles. ... But Saul began ravaging the church, entering house after house, and dragging off men and women, he would put them in prison. ... Now Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest, and asked for letters from him to the synagogues at Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.” How about you? Are you really realizing our past sins, repenting, accepting the Lord and living in faith through the Holy Spirit, the spirit of slavery leading to fear? If you haven't done so yet, I hope and pray that the Holy Spirit will come to you, convict you of your sins, and bring you to repentance so that you may receive the Lord.

In the Bible, “a spirit of adoption” (Rom. 8:15) also refers to the Holy Spirit. The Holy Spirit works as the spirit of adoption. How can we become children of a holy God, as sinners who are enemies of God? Heavenly Father makes it possible. Look at Romans 8:3-4: “For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.” God the Father not only made us adopted, but also sent the Holy Spirit as the Spirit of adoption to regenerate us and

make us cry out to God the Father, “Abba! Father!” (v. 15), and heirs of God and fellow heirs with Christ (v. 17). Look at Galatians 4:6-7: “Because you are sons, God has sent forth the Spirit of His Son into our hearts, crying, ‘Abba! Father!’ Therefore you are no longer a slave, but a son; and if a son, then an heir through God.” Under the guidance of the Holy Spirit, the Spirit of adoption, we become children of God who cry out to our Heavenly Father, “Abba! Father!” Therefore, in obedience to the guidance of the Holy Spirit, we must cry out to God the Father, “Abba! Father!” like the Son Jesus. Look at Mark 14:36 – “And He was saying, ‘Abba! Father! All things are possible for You; remove this cup from Me; yet not what I will, but what You will.’” Therefore, like Jesus, we too must live a life of obedience that fulfills the Father's will. Such a life is the life of a happy Christian, full of gratitude, joy, peace, and power.

Those who are being led by the Holy Spirit (3)

[Romans 8:14-17]

Third, let us think about the Holy Spirit who Himself testifies with our spirit that we are children of God.

Look at Romans 8:16 – “The Spirit Himself testifies with our spirit that we are children of God.” The Apostle Paul speaks of the Holy Spirit (v. 16). Who is the Holy Spirit? The Holy Spirit is God. And the Holy Spirit has attributes/dispositions that only God has. Those attributes/dispositions can be thought of in three ways: (1) God the Holy Spirit is eternal. Look at Hebrews 9:14 – “how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?” The Bible refers to the Holy Spirit as the “eternal Spirit.” (2) God the Holy Spirit is everywhere. Look at Psalms 139:7-8: “Where can I go from Your Spirit? Or where can I flee from Your presence? If I ascend to heaven, You are there; If I make my bed in Sheol, behold, You are there.” Because the Holy Spirit is God, He is everywhere. He dwells in us, the children of God. But Satan is not everywhere because he is a creature. Satan is not in us who believe in Jesus. Satan's minions are trying to infiltrate us. (3) The Holy Spirit does what only God can do. What can only God do? (a) Creation. Look at Genesis 1:1-2: “In the beginning God created the heavens and the earth. The earth was formless and void, and darkness was over the surface of the deep, and the Spirit of God was moving over the surface of the waters.” Here, “the Spirit of God” refers to the Holy Spirit. (b) The Holy Spirit gives life. Look at Romans 8:2 – “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death.” The Holy Spirit is the God of life. The Holy Spirit is the God who creates life. The Holy Spirit is the God who gives us

life. Look at Romans 8:11 – “But 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.” When Jesus comes again, the Holy Spirit who dwells in us will also give life to our dead bodies. We will be resurrected. We will live again.

The Apostle Paul speaks of “children of God” in Romans 8:16, where we can think of “God” in four ways: (1) God is our “Abba! Father!” (v. 15). (2) God is “I AM WHO I AM.” Look at Exodus 3:14-15: “God said to Moses, ‘I AM WHO I AM’; and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you’. God, furthermore, said to Moses, ‘Thus you shall say to the sons of Israel, ‘The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you’ This is My name forever, and this is My memorial-name to all generations.” Exodus 3 is the chapter of God calling Moses. In this chapter, Moses asks God the following question: “Behold, I am going to the sons of Israel, and I will say to them, ‘The God of your fathers has sent me to you.’ Now they may say to me, ‘What is His name?’ What shall I say to them?” (v. 13) Look at God’s answer: “I AM WHO I AM; and He said, ‘Thus you shall say to the sons of Israel, ‘I AM has sent me to you’” (v. 14). God is “I AM”. The existence of God exists by Himself. (3) God gives all things that they need. How does God live? We live with help from others, but God lives on His own. Look at Acts 17:25 – “nor is He served by human hands, as though He needed anything, since He Himself gives to all people life and breath and all things.” God exists in Himself and provides everything that He needs. God gives life and breath. (4) God is the God of covenant. God is the God who makes covenants. He is a God who promises and makes an oath. Look at Exodus 3:15 – “God, furthermore, said to Moses, Thus you shall say to the sons of Israel, ‘The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is My name forever, and this is My memorial-name to all generations.” Here, “The LORD, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob” means that God is the God of the covenant. And He promised this: “The LORD appeared to Abram and said, ‘To your descendants I will give this land.’ So he built an altar there to the LORD who had appeared to him” (Gen. 12:7). Also, God made a promise to Isaac, the son of Abraham: “Sojourn in this land and I will be with you and bless you, for to you and to your descendants I will give all these lands, and I will establish the oath which I swore to your father Abraham” (26:3). Also, God made a promise to Abraham's grandson Jacob: “And behold, the LORD stood above it and said, ‘I am the LORD, the God of your father Abraham and the God of Isaac; the land on which you lie,

I will give it to you and to your descendants” (28:13).

God is a God who makes covenants and faithfully fulfills His promises. Look at Exodus 3:16 – “Go and gather the elders of Israel together and say to them, 'The LORD, the God of your fathers, the God of Abraham, Isaac and Jacob, has appeared to me, saying, I am indeed concerned about you and what has been done to you in Egypt.’” God sent Moses to Egypt and led about 2 million Israelites from slavery in Egypt for about 430 years to a good and spacious land, to a land flowing with milk and honey, which is Canaan (v. 8). After Moses went as far as the Jordan River, God called him and appointed Joshua to eventually lead the Israelites to the promised land of Canaan. Look at Joshua 21:43, 45: “So the LORD gave Israel all the land which He had sworn to give to their fathers, and they possessed it and lived in it. ... Not one of the good promises which the LORD had made to the house of Israel failed; all came to pass.”

God made a covenant with Adam. Look at Genesis 2:17 – “but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die.” However, Adam broke the covenant of works of God (disobeyed and ate of the tree of the knowledge of good and evil). Therefore, God made the covenant of grace with Adam. Look at Genesis 3:15 – “And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel.” This Genesis 3:15 covenant was fulfilled [“already” fulfilled] by God on the cross of Jesus Christ. Look at John 19:30 – “Therefore when Jesus had received the sour wine, He said, ‘It is finished!’ And He bowed His head and gave up His spirit.” Look at Revelation 21:6 – “Then He said to me, 'It is done I am the Alpha and the Omega, the beginning and the end I will give to the one who thirsts from the spring of the water of life without cost’ [“Not-yet” fulfilled]. Here, “It is done” is translated as “It is finished” in the joint Korean translation, King James translation, and Chinese Bible translation. What God has promised has already been fulfilled on the cross of Jesus Christ (“already”), and will be fulfilled at the second coming of Jesus Christ (“Not-yet”). What is the covenant that God will fulfill at the second coming of Jesus? Look at John 14:3 – “If I go and prepare a place for you, I will come again and receive you to Myself, that where I am, there you may be also.” Also, look at 1 Thessalonians 4:16-17: “For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we

shall always be with the Lord.” Look at Revelation 19:6-8: “Then I heard something like the voice of a great multitude and like the sound of many waters and like the sound of mighty peals of thunder, saying, ‘Hallelujah! For the Lord our God, the Almighty, reigns. Let us rejoice and be glad and give the glory to Him, for the marriage of the Lamb has come and His bride has made herself ready.’ It was given to her to clothe herself in fine linen, bright and clean; for the fine linen is the righteous acts of the saints. Therefore, by believing in the God of the covenant, we can praise God with the hymn “The Trusting Heart to Jesus Clings” verse 4 and the refrain lyrics: “When to the throne of grace I flee, I find the promise true; The mighty arms upholding me Will bear my burdens too. Singing I go along life's road, Praising the Lord, praising the Lord; Singing I go along life's road, For Jesus has lifted my load.”

The true covenant of God does not change. God has fulfilled the covenant, is fulfilling it, and will eventually fulfill it. Therefore, we only need to live according to the guidance of the Holy Spirit with faith in the God of the covenant. Abba Father, God who is “I AM” will surely fulfill the covenant He made with us. With this faith, we live according to the guidance of the Holy Spirit, and in the end, we will enter the kingdom under the guidance of the Holy Spirit and enjoy eternal life while participating in the wedding of the Lamb.

‘If children, heirs also’

[Romans 8:14-17]

Look at Romans 8:17 – “and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.” We are children and heirs of God. Who are God's children? The children of God are guided by the Holy Spirit, the Spirit of God. Look at Romans 8:14 – “For all who are being led by the Spirit of God, these are sons of God.” Through the Holy Spirit, who is the Spirit of adoption, we cry out to God, “Abba! Father!” Look at Romans 8:15 – “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’” The Holy Spirit Himself testifies with our spirit that we are children of God. Look at Romans 8:16 – “The Spirit Himself testifies with our spirit that we are children of God.” Who, then, are the “heirs” (v. 17)?

First, Jesus, the begotten Son, is the heir of Heavenly Father.

In Matthew 21:33-39, we find the parable of the farmer in the vineyard of Jesus. In the parable, when the time for harvest is near, the landowner of the house sends his slaves to the vine-growers to receive his produce, and then sends another group of slaves larger than the first. Then at last he went and sent his son to them, saying, “They will respect my son.” But when the vine-growers saw the son, they said to each other, “This is the heir; come, let us kill him and seize his inheritance.” And the vine-growers took the son, and threw him out of the vineyard and killed him. In this parable, the landowner of the house is God the Father, and the heir son is Jesus Christ.

Second, children of God are heirs of God.

As children of God led by the Holy Spirit, we will inherit God's inheritance as God's heirs. Look at Matthew 25:34 – “Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’” When the Lord, the Son of Man, comes in his glory with all the angels, that is, when the Lord comes again, he will sit down on the throne of his glory and gather all the nations before him, and separate them from each other, just as sheep and goats are separated, the sheep at his right hand and the goats at his left hand (vv. 31-33). The Lord will say to those (the sheep) on his right hand, “you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (v. 34).

Third, children of God are joint heirs with Christ.

So Jesus Christ is not ashamed to call us “brothers.” The reason is because we are brothers who have one God the Father with Jesus Christ. Look at Hebrews 2:11-12: “Both the one who makes men holy and those who are made holy are of the same family. So Jesus is not ashamed to call them brothers. He says, ‘I will declare your name to my brothers; in the presence of the congregation I will sing your praises.’” Here, “the one who makes men holy” is Jesus, and “those who are made holy” are the believers in Jesus. Here, “the same family” refers to Jesus and us the believers have one God the Father. Jesus is the true Son of God the Father, and we the believers are adopted children of God.

The Apostle Paul says, “if indeed we suffer with Him so that we may also be glorified with Him” (Rom. 8:17). Here, “be glorified with him” refers to the glory that we the believers will inherit. This glory is the full and perfect glory that we will enjoy in the future life, as if seeing face to face. This is the hymn “Jesus, the Very Thought of Thee” verse 1: “Jesus, the very thought of Thee With sweetness fills my breast; But sweeter far Thy face to see, And in Thy presence rest.” Also, in this world, this glory is like looking in a mirror, and it is a glory that we enjoy partially. As we enjoy this glory on this earth, we reveal the glory of God. In order for us to be glorified with Him, we must suffer with Him (Rom. 8:17). Look at Acts 14:22 – “strengthening the souls of the disciples, encouraging

them to continue in the faith, and saying, ‘Through many tribulations we must enter the kingdom of God.’” We must go through many tribulations to enter the kingdom of God. But the Bible says that the many afflictions we must suffer are the grace of God. Look at Philippians 1:29 – “For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake.” Believing in Jesus Christ is also the grace of God. Look at Ephesians 2:8-9: “For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” Also, look at John 1:12 – “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.” Suffering for the sake of Jesus Christ is the grace of God. See the hymn “I Know not Why God’s Wondrous Grace” verse 3: “I know not how the Spirit moves, Convincing men of sin, Revealing Jesus through the Word, Creating faith in Him.” The forefathers of faith who went ahead also enjoyed suffering in order to spread the gospel of Jesus Christ. Look at Acts 5:41-42: “So they went on their way from the presence of the Council, rejoicing that they had been considered worthy to suffer shame for His name. And every day, in the temple and from house to house, they kept right on teaching and preaching Jesus as the Christ.” In Acts 4, even though the apostles were imprisoned while preaching the gospel of Jesus Christ (v. 3), and were warned and threatened, ‘Neither speak nor teach in the name of Jesus at all’ (vv. 17, 18, 21), they did not stop preaching the gospel (v. 33; 5:42). Legend has it that all the other apostles were martyred except for the Apostle John. The apostles did not avoid persecution and suffering, but rather rejoiced. The Bible says that those who want to live a godly life will be persecuted. Look at 2 Timothy 3:12 – “Indeed, all who desire to live godly in Christ Jesus will be persecuted.” There is a difference between the laws of this world and the laws of the kingdom of heaven. As citizens of heaven, we suffer hardship, persecution, and even death rather than being welcomed and respected in this world. The saints who are spiritually mature not only prepare for these difficulties, persecutions, and hardships, but also rejoice and rely on the Lord, so they endure and overcome them well, and do not stop preaching the gospel of Jesus Christ like the apostles.

We are children of God, heirs of God, and joint-heirs with Christ. Therefore, we must suffer together in order to be glorified with Christ. When we suffer for the sake of Christ, we should pray to God, calling Him “Abba! Father!” under the guidance of the Holy Spirit. Surely our Heavenly Father will help us, protect us, deliver us, and give us victory in the end. Also, we should rejoice in the suffering we suffer for Christ's sake. It is because after suffering we will be glorified with Christ. And like the apostles, we must continue to preach the gospel of Jesus Christ no

matter what persecution there is. Therefore, I hope and pray that at the time of the Lord's return, we may enter the afterlife and receive the full and perfect glory together with Jesus Christ to fully enjoy it.

- (v. 1) When all my labours and trials are o'er And I am safe on that beautiful shore,
Just to be near the dear Lord I adore, Will through the ages be glory for me.
- (v. 2) When, by the gift of His infinite grace, I am accorded in heaven a place,
Just to be there and to look on His face, Will through the ages be glory for me.
- (v. 3) Friends will be there I have loved long ago; Joy like a river a-round me will flow;
Yet, just a smile from my Savior, I know, Will through the ages be glory for me.

[Chorus]

O that will be glory for me, Glory for me, glory for me;
When by His grace I shall look on His face,
That will be glory, be glory for me. Amen.

[Hymn "When all My Labours and Trials are O'er"]

Present sufferings and future glory

[Romans 8:18]

Look at Romans 8:18 – “For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us.” I would like to think about two things based on this verse: (1) “the sufferings of this present time” and (2) “the glory that is to be revealed”.

First, let us think about “the sufferings of this present time”.

The Apostle Paul speaks of “the sufferings of this present time” in Romans 8:18, and “this present” here refers to this world. Therefore, “the suffering of this present time” refer to the sufferings of this world. There are many sufferings in this world. In this world there are many sorrowful things, agonizing things, and sinful things, and there are many things to die for. We can divide “the sufferings” that the Apostle Paul refers to in Romans 8:18 into two broad categories: (1) It is suffering in Christ. This suffering refers to the suffering experienced because of the name of Jesus by those who have received Jesus through faith in Jesus Christ. (2) It is suffering outside of Christ. This suffering refers to the suffering experienced by those who do not believe in Jesus Christ. ‘The sufferings of this present time’ in Romans 8:18 refer to those who suffer for the name of Jesus because we believe in Jesus. If we believe in Jesus, we will receive blessings, but why do we suffer? If we believe in Jesus, we will not only receive blessings, but we will also suffer hardships. The Bible says that if we believe in Jesus, we must suffer. Look at Acts 14:22 - “strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, ‘Through many tribulations we must enter the kingdom of God.’” The Bible says that we must go through many tribulations to enter

the kingdom of God. Look at Matthew 16:24 – “Then Jesus said to His disciples, ‘If anyone wishes to come after Me, he must deny himself, and take up his cross and follow Me.’” The Bible says that we must deny ourselves, take up our cross, and follow Jesus. How difficult and painful must it be to deny ourselves and take up our cross. It can be a series of sufferings, and just as Jesus died on the cross, we can also die for the name of Jesus Christ.

In Revelation 7:4-14, there are 144,000 people (v. 4). The Apostle John called this number “a great multitude which no one could count” (v. 9). They are clothed in white robes, with palm branches in their hands, standing before the throne and before the Lamb (v. 9), praising God, “Salvation to our God who sits on the throne, and to the Lamb” (v. 10). These are people who have suffered great tribulation and have washed their robes white in the blood of the Lamb (v. 14). This suffering is a gift of God's grace. Look at Philippians 1:29 – “For to you it has been granted for Christ's sake, not only to believe in Him, but also to suffer for His sake.” Of course, faith is also a gift of God's grace. No matter how hard-hearted a person may be, if God gives him faith as a gift of grace, he too will believe in Jesus and receive his salvation. However, no matter how good a person is, if God does not give him faith as a gift of grace, even if he wants to believe in Jesus, he cannot believe. However, the Bible says that suffering is a gift of God's grace (Phil. 1:29). It is the privilege of the children of God to suffer for the sake of Jesus Christ. The apostles rejoiced in suffering in the name of Jesus. Suffering refines us (growth and matures spiritually). Look at Romans 5:3-4: “And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope.” Suffering is not something that each of us suffers alone, but Jesus Christ suffers together. Look at Romans 8:17 – “and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.” When we suffer, Jesus Christ suffers with us, so suffering is a blessing. That is why, although we are weak and lacking, we can endure sufferings and finally overcome them.

Second and last, let us think about “the glory that is to be revealed”.

In Romans 8:18, the second half, the Apostle Paul speaks of “... the glory that is to be revealed to us.” Here, Paul is talking about future’ (“is to be”), that is the world to come, not this world. He is talking about the afterlife, that is, the heaven/eternal world. Then, what is that future “glory”?

(1) The Holy Spirit will also give life to our mortal bodies.

Look at Romans 8:11 – “But 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.” We humans are made up of spirit and body. The body will die because of sin, but the spirit will live forever in heaven because of righteousness. At the second coming of Jesus, the Holy Spirit will also raise our dead bodies. He will raise us up with a glorious body, a strong body, and a spiritual body (1 Cor. 15:43-44). When Jesus comes again, His power will transform our lowly bodies to be like His glorious body (Phil. 3:21). When the Lord comes down from heaven with a shout, the sound of the archangel, and the trumpet of God, those who died believing in Christ are first resurrected (1 Thess. 4:16), and the resurrected glorious body and the spirit in heaven are united and we will live forever in heaven, the eternal kingdom.

(2) We will inherit with Christ.

Look at Romans 8:17 – “and if children, heirs also, heirs of God and fellow heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.” Also, look at Philippians 2:9-11: “Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” Look at Matthew 25:34 – “Then the King will say to those on His right, ‘Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.’”

(3) We will be rewarded.

Look at 2 Timothy 4:7-8: “I have fought the good fight, I have finished the course, I have kept the faith; in the future there is laid up for me the crown of righteousness, which the Lord, the righteous Judge, will award to me on that day; and not only to me, but also to all who have loved His appearing.” We will receive the

crown of righteousness. What a glorious award this is.

(4) We will reign in heaven forever and ever.

Look at Revelation 22:5 – “And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.”

That’s why Apostle Paul said, “For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us” (Rom. 8:18).

Look at 2 Corinthians 1:5 – “For just as the sufferings of Christ are ours in abundance, so also our comfort is abundant through Christ.” The apostle Paul suffered a lot. To what extent he suffered, he suffered so much that it exceeded his strength, and even his hope to live was cut off (v. 8). Nevertheless, he confidently confessed, ““For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us” (Rom. 8:18). Look at 2 Corinthians 4:17 – “For momentary, light affliction is producing for us an eternal weight of glory far beyond all comparison.” The Apostle Paul said that the “affliction” he had received was “momentary”. Not only that, he said that his affliction was “light,” that is, a “light affliction”. And not only did Paul confidently speak of the “glory” he was to receive as “glory far beyond all comparison,” he said that the glory was “an eternal weight.” Here, we can't even imagine how heavy it is. In this way, the glory we will receive in the future is eternal and weighty. Therefore, the Apostle Paul said that present sufferings are not worthy to be compared with future glory. He confessed with certainty because his future glory was very certain [“I consider” (Rom. 8:18)]. Like the Apostle Paul, we, too, must be able to confess by faith with this conviction, ‘The sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us’ (Rom. 8:18). In doing so, we will have to endure all the sufferings of this world for a while and overcome them well.

The anxious longing of the creation

[Romans 8:19-22]

Look at Romans 8:19-22: “For the anxious longing of the creation waits eagerly for the revealing of the sons of God. For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God. For we know that the whole creation groans and suffers the pains of childbirth together until now.”

First, let us think about “the creation” which the Apostle Paul is talking about.

All but the Triune God are creatures. The Triune God created everything in the universe (Gen. chaps. 1-2). God, who created the heavens and the earth in the beginning (1:1), created everything that he had created so that it was very good (v. 31). So, what kind of creation is “the creation” in Romans 8:19? In the heavens there are angels, creatures created by God; in the heavens there are all creations, such as the sun, moon, and stars; and on earth, all animals, trees, and people. Then what kind of the creation is “the creation” in Romans 8:19? That creation does not include angels in heaven or people on earth. In other words, the creation that is capable of expressing his thought and the like were excluded from “the creation.” Here, “the creation” refers to creatures that cannot think for themselves and cannot speak (e.g. trees, fish, etc.).

The Apostle Paul says, “For the creation was subjected to futility, not willingly, but because of Him who subjected it, in hope” (v. 20). What does “willingly” mean here? Since the creation that cannot think and express

themselves are thoughtless and meaningless, what does this mean? The “willingly” means that creatures do not voluntarily yield to futility. God, who is the only one who submits, made his creatures submit to futility, so that through it he might reveal to us the glory that will be revealed (v. 18). The “glory that is to be revealed in us” here cannot be compared with the present sufferings (v. 18; cf. 2 Cor. 4:17). There is no comparison in time. The present suffering is temporary, but the future glory is eternal glory (2 Cor. 4:17). The weight doesn't even compare. The present sufferings are light sufferings, while the eternal weight of glory is far beyond all comparison (v. 17). Not only should we regard it as a gift of God's grace that we suffer for the name of Jesus in this world (Phil. 1:29), but we must bear in mind that we are blessed people (1 Pet. 4:14). The reason is because the Holy Spirit of God, the Spirit of glory, abides in us (v. 14). So, what is “subjected to” that the Apostle Paul refers to in Romans 8:20? How can the creation (Rom. 8:19) that was created to be exceedingly good in the sight of God (Gen. 1:31) can be subjected to futility (v. 20)? The reason is found in Genesis 3:17-18: “Then to Adam He said, ‘Because you have listened to the voice of your wife, and have eaten from the tree about which I commanded you, saying, ‘You shall not eat from it’; Cursed is the ground because of you; In toil you will eat of it All the days of your life. Both thorns and thistles it shall grow for you; And you will eat the plants of the field.’” This is because Adam disobeyed God’s command, “from the tree of the knowledge of good and evil you shall not eat” (2:17) and ate the fruit of the tree, and the ground was cursed because of him (3: 17).

The Apostle Paul said, “For we know that the whole creation groans and suffers the pains of childbirth together until now” (Rom. 8:22). Because of the sin of one man, Adam, the entire creation has been groaning and suffering together until now. Therefore, the creation waits eagerly for the revealing of the sons of God (v. 19). This is the anticipation of the future glory of the creation (v. 18). The God of the covenant cursed the creation because of Adam's sin, yet gave him hope. The hope is that the sons of God will be revealed in the future (v. 19).

Second and last, let us think about “the revealing of the sons of God” that the Apostle Paul is talking about.

Look again Romans 8:19 – “For the anxious longing of the creation waits eagerly for the revealing of the sons of God.” Here, “the sons of God” can be divided into two major groups based on 1 Thessalonians 4:14-17: (1)

The first group is “those who have fallen asleep in Jesus” (1 Thess. 4:14). “Those who have fallen asleep in Jesus” (v. 14) refer to “the dead in Christ” (v. 16). These saints died believing in Jesus. Their souls have already gone to heaven, and their bodies have returned to dust. (2) The second group is believers who believe in Jesus, who is still alive. In other words, the living believers in Jesus are “the sons of God.” Since we have a regenerated soul in us, when we die, our souls will go to heaven like “those who have fallen asleep in Jesus” or “the dead in Christ.” The creation eagerly waits for the revealing of these two groups of the sons of God, for the glory that is to be revealed to us (Rom. 8:18-19). When Jesus returns, “the dead in Christ” (1 Thess. 4:16) or “those who have fallen asleep in Jesus” (v. 14) will be resurrected first (v. 16). In other words, when Jesus comes back to this world, the dead in Christ will be resurrected with strong, spiritual and glorious bodies that will no longer be corrupted and will no longer be reviled, united with their bodies that are dead on the ground and their souls in heaven (1 Cor. 15:52-53). Also, when Jesus returns, all of us who are alive until then (1 Thess. 4:17) will be suddenly transformed (1 Cor. 15:51). At the last trumpet, there will be a sudden change in an instant, and this perishable will put on the incorruptible, and this mortal will put on the immortal (vv. 52-53). Look at Philippians 3:20-21: “For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.” When Jesus returns to this world, the body of our humble state, our rotten, dishonorable, weak, and bodily bodies, will be transformed into the resurrected and glorious body of Jesus Christ. And we will be caught up in the clouds together with the dead in Christ who rose first to meet the Lord in the air, so that we will be with the Lord in heaven forever (1 Thess. 4:16-17). At that time, the creation will also enter the glory that is to be revealed (Rom. 8:18-19).

Look at Revelation 5:13-14: “And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, ‘To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever.’ And the four living creatures kept saying, ‘Amen.’ And the elders fell down and worshiped.” There is a Triune God who is seated on a throne in heaven, and on the twenty-four seats in front of God are the twenty-four elders, wearing white robes and wearing gold crowns (4:4), and there are also four living creatures (4:8; 5:8; 19:4), there are the sons of God and also all creation. The four living creatures and the twenty-four elders, the four living creatures and the twenty-four elders, each holding a harp and a golden bowl full of incense, the prayers of the saints, fell down before the Lamb (5:8) and worshiped God who sat on the throne and said

“Amen. Hallelujah!” (19:4) Also, the sons of God, who were the final victors who overcame the antichrist of Satan, the beast, and endured all persecutions and tribulations to the end through faith in Jesus, were like a sea of glass mixed with fire, standing on the shore of the glass, holding God's harp (15:15) and will sing “the song of Moses, the bond-servant of God, the song of the Lamb” (v. 3). The sons of God who will triumph in the future will sing the song of Moses, the song of the Lamb, that is, the song of victory and the song of salvation before God's throne in heaven (v. 3). “And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, ‘To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever’” (5:13).

Therefore, we must look forward (Rom. 8:19) to the glory that will be revealed to us in the future (v. 18), which cannot be compared with the present sufferings. Just as a deer longs for a brook (Ps. 42:1), so our soul must yearn for the glory that will be revealed to us in the future. As we all eagerly anticipate the Second Coming of the Lord and prepare to meet the Lord, I hope and pray that we will see the Lord in glory and praise and worship the Lord forever in heaven.

Our hope

[Romans 8:23-25]

Look at Romans 8:23-25: “And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body. For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees? But if we hope for what we do not see, with perseverance we wait eagerly for it.” Who is “we” here?

First, it is “we” who have the first fruits of the Spirit.

Look at Romans 8:23 – “And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.” When did we receive the Holy Spirit as the firstfruits? From Romans 1, the Bible says that we are all sinners (Ref. Gen. 3). To save us, the sinners, God sent His only begotten Son, Jesus Christ, into this world to die on the cross as a substitute for us. As a result, we were saved and became children of God. On that basis, God justified us. And he sent the Holy Spirit to us. The Holy Spirit has regenerated us (Eph. 2:1). We are saved by the grace of God (v. 5). In this way, we received the Holy Spirit as the first fruits (past salvation).

Second, it is “we” who have been saved in hope.

Look at Romans 8:24 – “For in hope we have been saved, but hope that is seen is not hope; for who hopes for what he already sees?” The Bible tells us that we are saved through faith. Look at Romans 5:1 – “Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ.” Look at Romans 3:28 – “For we maintain that a man is justified by faith apart from works of the Law.” But the Bible says in Romans 8:24 that we have been saved in hope. In other words, we were not saved in hope (hope), but were saved through faith and we had been saved in hope. Hope is not a means of salvation. Faith is the means of salvation.

Then what do we “hope” for (Rom. 8:24)?

First, what we hope for is for our adoption as sons, the redemption of our body (Rom. 8:23).

We are “already” adopted. Look at Romans 8:15-16: “For you have not received a spirit of slavery leading to fear again, but you have received a spirit of adoption as sons by which we cry out, ‘Abba! Father!’ The Spirit Himself testifies with our spirit that we are children of God.” We will be adopted in the future (“Not-yet”). Look at Romans 8:23 – “And not only this, but also we ourselves, having the first fruits of the Spirit, even we ourselves groan within ourselves, waiting eagerly for our adoption as sons, the redemption of our body.” Here, what is “the redemption of our body”? Look at Romans 8:10b-11: “... though the body is dead because of sin, yet the spirit is alive because of righteousness. But 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.” Although our body dies because of our sins, our spirit is born again by the Holy Spirit who dwells in us. So He will give life to our mortal body as well. When the last trumpet will sound (1 Cor. 15:52), we will all be changed in an instant (v. 51), and the dead will be raised to immortality (v. 52). Look at 1 Thessalonians 4:16-17: “For the Lord Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord.” Look at Philippians 3:20-21: “For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity

with the body of His glory, by the exertion of the power that He has even to subject all things to Himself.” 1 John 3:2 – “Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that when He appears, we will be like Him, because we will see Him just as He is.” The redemption of the body (Rom. 8:23) is the glory that will be revealed to us in the future as we will be resurrected with a glorious body at the second coming of the Lord (v. 18). Look at Matthew 13:43 – “Then the righteous will shine like the sun in the kingdom of their Father. He who has ears, let him hear.” Look at Revelation 22:5 – “And there will no longer be any night; and they will not have need of the light of a lamp nor the light of the sun, because the Lord God will illumine them; and they will reign forever and ever.” We wait for the future glory to be revealed, the redemption of our body (Rom. 8:23).

Second, we hope for what we do not see, not what we see (Rom. 8:24-25).

Hope that is seen is not hope (v. 24). There are so many hopes in this world that our physical eyes can see (e.g. wealth, health, power and fame, etc.). The Bible tells us that these visible things are not hope (v. 24). Therefore, we should not hope for what we see. We should not hope for what we see more than what we cannot see. What we cannot see is true hope (v. 25). We do not live by what we see, but by faith (2 Cor. 5:7). So we should hope for what we cannot see rather than what we see. As those who hope for what we cannot see rather than what we can see, we should hope for the glory that will be revealed in the future. We are already enjoying this glory in part because of the Holy Spirit. So we need to long for it and pursue it more. Like our fathers of faith in Hebrews 11, by faith we should long for a better country that is in heaven (Heb. 11:16).

First, we should hope while we ourselves groan within ourselves (Rom. 8:23).

A mother who gives birth to her child groans as she goes through the pain and labor of childbirth because she hopes for the precious life that will be born when her pregnancy is over. Likewise, we who truly believe in the future glory should groan inwardly and hope as the coming of the Lord draws nearer.

Second, we should hope with perseverance (Rom. 8:25).

Look at Hebrews 12:2 – “fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.” Like Jesus, we too must endure with Christ no matter what present sufferings we go through (Rom. 8:18) for the joy set before us in the future. Look at Matthew 10:22 – “You will be hated by all because of My name, but it is the one who has endured to the end who will be saved.” Look at Matthew 24:13 – “But the one who endures to the end, he will be saved.” Since we endure to the end with hope until the coming of the Lord, we must enter the kingdom of hope and glory together with the Lord and enjoy eternal glory.

Help of the Holy Spirit

[Romans 8:26-27]

Look at Romans 8:26-27: “In the same way the Spirit also helps our weakness; for we do not know how to pray as we should, but the Spirit Himself intercedes for us with groanings too deep for words; and He who searches the hearts knows what the mind of the Spirit is, because He intercedes for the saints according to the will of God.” Our Holy Spirit is the Holy Spirit who helps us. The gracious Holy Spirit, the comforting Holy Spirit, and the omnipotent Holy Spirit, how grateful and blessed are we that God is helping us? The Holy Spirit helps us, so we are satisfied without lack.

First, who is the Holy Spirit?

The Holy Spirit helps us who are already adopted. With the help of the Holy Spirit, we have already received the spirit of adoption and cry out to God, “Abba! Father!” (Rom. 8:15). The Holy Spirit Himself bears witness with our spirit that we are children of God (v. 16). With the help of the Holy Spirit, we are not only adopted, but also heirs of God and joint-heirs with Christ (v. 17). The Holy Spirit helps us who are to be adopted, who are waiting for the redemption of the body. Here, “the redemption of our bodies” (v. 23) means that when Jesus comes again, the Holy Spirit will also give life to our mortal bodies (v. 11). In the blink of an eye when the last trumpet is sounded, the Holy Spirit will raise the dead to incorruptibility and we will be all changed (1 Cor. 15:52). When the Lord comes down from heaven with a shout, the sound of the archangel, and the trumpet of God, those who have died while believing in Christ will be resurrected first (1 Thess. 4:16). This is the redemption of our body. After that, we who are still

alive will be caught up with them in the clouds to meet the Lord in the air, and we will be with the Lord forever (v. 17).

Second, what does the Holy Spirit help us with?

The Holy Spirit helps us in our weakness (Rom. 8:26). We are weak in body and mind. Originally, God made us strong, but we were weakened by the sin of the first Adam. Jesus was also weak. While Jesus was in the boat with his disciples, suddenly a great storm raged and waves crashed, causing the boat to sink (Mk. 4:37). But Jesus was tired and slept on the cushion at the back of the boat (v. 38). Jesus fasted for 40 days and became very hungry (Mt. 4:2). Thus, when Jesus was weak in his body, the devil tempted him. At that time, Jesus overcame the temptation of the devil with the word of God. We need to know our weaknesses deeply. We need to understand how weak not only our body is but also how weak our mind is and how weak our determination is. Even through hardship and adversity, we must fully realize and know our weakness. So we need to know how incompetent and helpless we are. Then, like the Apostle Paul, we can experience the power of God being perfected in our weaknesses (2 Cor. 12:9). When we are weak, the Holy Spirit works powerfully in us. Therefore, like Paul, we have no choice but to boast about our weaknesses. The reason is because the power of Christ may rest upon us (v. 9). We must keep in mind that Satan tempts us when we are weak. We must overcome the temptation of Satan with the help of the Holy Spirit who helps us when we are weak. For that we must pray. Look at Matthew 26:41 – “Keep watching and praying that you may not enter into temptation; the spirit is willing, but the flesh is weak.” Also, like Jesus, we must overcome Satan's temptations with the Word of God (Mt. 4:4, 7, 10).

The Holy Spirit helps us in prayer (Rom. 8:26). It is said that prayer is like breathing. If we don't breathe, we die. To that extent, prayer, which is spiritual breathing, is very important. We have so many things to pray for. But we can't pray for everything. There are many times when we cannot pray. A lot of times we groan. What should we do? We must seek the help of the Holy Spirit. The Holy Spirit helps us in our prayers, and He Himself intercedes for us with groanings too deep for words (v. 26). Most of the time when we pray, we do not know whether this is God's will or not. Therefore, there are many times when we pray according to our will while praying according to what we see. This is praying as if we are beating the air (1 Cor. 9:26). Because the Holy Spirit knows the will of God,

when we are weak and do not know how to pray as we ought, the Holy Spirit intercedes for us according to the will of God (Rom. 8:26, 27). Also, the Holy Spirit helps us to know God's will so that we can pray according to God's will. Therefore, we must not lose heart and pray to Abba Father and Father with the help of the Holy Spirit, who Himself intercedes for us with groanings too deep for words. Also, we must pray to God the Father with the help of the Holy Spirit, believing that Jesus is still interceding for us (Heb. 7:25). The Bible tells us to “pray without ceasing” (1 Thess. 5:17), and we can pray various kinds of prayers to obey this word (Prayer at a set time, regular prayer, early morning prayer, Wednesday prayer, intercession prayer, fasting prayer, etc.). My personal suggestion is to make prayer a life. Just as we still live by breathing, we must live by praying, which is spiritual breathing. We must strive to make every moment of our life a life of prayer to God. We must spend countless hours talking to our Abba Father God. In particular, I want to encourage you to have a habit of praying with the praises.

The Holy Spirit helps us! The Holy Spirit helps us in our weakness and helps us in prayer. The Holy Spirit Himself intercedes for us with groanings too deep for words. The Holy Spirit intercedes for us according to God's will. We have come this far with the help of the Holy Spirit (Ebenezer). Even now and in the future, we will have to live a victorious life as we experience the powerful work of the Holy Spirit while praying with the help of the Holy Spirit.

Assurance of salvation

[Romans 8:28-29]

Look at Romans 8:28-29: “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose. For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren.” The word “salvation” does not appear in these verses. But if we look at the content, the Apostle Paul is talking about salvation. In particular, these verses are about the assurance of salvation. That's why I have chosen the title of the meditation, “Assurance of salvation.”

First, what is ‘salvation’ in Romans 8:28-29?

The salvation spoken of in Romans 8:28-29 is the glory that will be revealed to us in the future (v. 18), and it means eternal life. In other words, the salvation spoken of in these verses refers to the completion of future salvation. That is, when Jesus comes again, we will be resurrected/transformed, enter the kingdom of heaven, and enjoy eternal life with the Triune God and live forever. If we have the assurance of this salvation, we will not be shaken, and we can rejoice and triumph in any difficulties and adversity.

Second, who can have this assurance of salvation?

Those who love God (v. 28) can have the assurance of salvation. Not everyone can love God. For example, those who are separate from Christ (Eph. 2:12) cannot love God. The children of God who believe that there is our Father in heaven (Mt. 6:9) who have been loved by God first (1 Jn. 4:19) are those who love God (Rom. 8:28). This is the proof that we have been saved, and it is our assurance of salvation (eternal life). How can we love God? We can love God because God has poured out His love into our hearts through the Holy Spirit who was given to us (Rom. 5:5). Look at Matthew 10:37 – “He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me.” The Bible tells us that we should love God more than our parents or children. If we love our parents or children more than God, it is idolatry. If we love God more than anyone else under the guidance of the Holy Spirit through the love of God poured out by God, it is evidence that we have been saved. Look at Matthew 22:37 – “Jesus replied: ‘Love the Lord your God with all your heart and with all your soul and with all your mind.’” If we love the Lord our God with all our heart, soul, and mind, according to the commandment of Jesus, we have the assurance of salvation. But there are countless times when we are not. That is why our assurance of salvation is often shaken.

‘Those who love God’ are those who are called according to Father God’s purpose (Rom. 8:28) and will surely be saved. There are two kinds of callings here: (1) A general calling. God has called everyone. (2) An effectual calling (effective, special calling). “Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel” (Westminster Shorter Catechism A. 31). See Westminster Confession of Faith, Chapter 10 – Of Effectual Calling: “1. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call (Rom. 8:30, 11:7; Eph. 1:10, 11) by his word and Spirit (2 Thess. 2:13; 2 Cor. 3:3, 6), out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ (2 Tim. 1:9, 10; Rom. 8:2, Eph. 2:1-5); enlightening their minds spiritually and savingly to understand the things of God (1 Cor. 2:10, 12; Acts 26:18; Eph. 1:17, 18); taking away their heart of stone, and giving unto them an heart of flesh (Ezek. 36:26); renewing their wills, and, by his almighty power determining them to that which is good (Phil. 2:13; Deut. 30:6; Ezek. 11:19, 36:27); and effectually drawing them to Jesus Christ (Jn. 6:44, 45; Eph. 1:9); yet so as they come most freely, being made willing by his grace (Ps. 110:3; SS. 1:4; Jn. 6:37; Rom. 6:16-18). 2. This effectual call is of God’s free and special grace alone, not from anything at all foreseen in

man (2 Tim. 1:9; Rom. 9:11; Eph. 2:4, 5, 8, 9; Tit. 3:4, 5); who is altogether passive therein, until, being quickened and renewed by the Holy Spirit (1 Cor. 2:14; Rom. 8:7; Eph. 2:5), he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it (Ezek. 36:27; Jn. 5:25, 6:37).”

Look at Jesus' parable of the wedding feast in Matthew 22. A king, who gave a wedding feast for his son (v. 2), sent out his slaves to call those who had been invited to the wedding feast, and they were unwilling to come (v. 3). He sent out other slaves again and said, “come to the wedding feast” (v. 4), but they paid no attention and went their way to do their own business (v. 5). They even seized his slaves and mistreated them and killed them (v. 6). These people fall under a general calling. The king told his slaves that the wedding was ready, but those who were invited were not worthy (v. 8). So, he said, “Go therefore to the main highways, and as many as you find there, invite to the wedding feast” (v. 9). So, the slaves went out into the streets and gathered together all they found, both evil and good (v. 10). But when the king saw the guests, he saw a man who was not dressed in wedding clothes (v. 11) and said to the servants, “Bind him hand and foot, and throw him into the outer darkness; in that place there will be weeping and gnashing of teeth” (v. 13). “For many are called, but few are chosen” (v. 14). In other words, there are many who have the general calling, but few have the effectual/effective/special calling (“the elect”). “Those who love God” are those who are called according to the Father God’s purpose (Rom. 8:28), “those whom He foreknew” (v. 29) and “those whom He predestined” (v. 30).

Father God predestined us, those who foreknew, to become conformed to the image of His Son Jesus (v. 29). And He also called those whom He predestined, and those whom He called also He also justified (v. 30) (justification). And those He justified, He also glorified (v. 30). It refers to eternal life (the glory that will be revealed to us in the future), which is the completion of salvation. In this way, the Bible says that those who are called according to God's will will surely be saved (v. 28). The word “according to His purpose” (v. 28) means “according to God’s will,” and God’s will is, in one word, salvation. We are sure of salvation because God has called us, who were spiritual dead (Eph. 2:1) and eternally punished, for salvation, which is the salvation that leads us to the eternal kingdom of heaven. Therefore, we have the certainty that we will go to heaven even if we die today. In the words “all things to work together for good” (Rom. 8:28), “all things” refers to everything in our lives (including our sins). When we sin, God grieves. Yet, if we do not listen to our God, God warns us. Still, when we sin, God disciplines us. The reason is

because we are the living sons of God (Heb. 12:5-8). We must repent before being disciplined. 'Together' means 'to fuse' [meaning: 'to melt, to be made or to be joined into one indistinguishably from one another. or something like that' (Dictionary)]. In the word "for good", "good" refers to salvation as the supreme good. In other words, God uses all things (even our sins) to work together (fused) to work out our salvation, which is the supreme good.

Therefore, we must have the assurance of salvation! Having the assurance of salvation, we must never stumble at any time as we are all the more diligent to make certain about His calling and choosing us (2 Pet. 1:10). And we must stand firm, unwavering, and always be zealous for the Lord's work because our toil will never be in vain in the Lord (1 Cor. 15:58).

The salvation of God (1)

[Romans 8:29-30]

Look at Romans 8:29-30: “For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.”

First, who “God” in “The salvation of God”?

God is the God of salvation. Look at Romans 8:3-4: “For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.” “God did” salvation that “the Law” could not do (v. 3). In other words, God saves. Therefore, God is the God of salvation. So how did God save us? By sending His own Son, His Only Begotten Son (God the Son) in the likeness of sinful flesh, He condemned the sin of the flesh to save us (v. 3). The Bible does not say that He sent His Son in the form of sinful flesh, but that He sent Him “in the likeness of sinful flesh” (v. 3). The reason is because Jesus, the only begotten Son of God, was without sin. Jesus, the only begotten Son who is the Word, is God (Jn. 1:1). The Word, God the Son, became flesh (v. 14). He became a person. How? Jesus, the Son of God, the only begotten Son, was born of the Virgin Mary, the descendant of David (Rom. 1:3) and was conceived by the Holy Spirit (Mt. 1:18). So, Jesus is without sin. The phrase “in the likeness of sinful flesh” (Rom. 8:3) means that He came in the form of sin even though there was no sin. So, if Jesus could not sleep, he was tired (Mk. 4:38). If he did not drink,

he was thirsty. If he could not eat, he was hungry. And when he was crucified, he suffered very much. Satan did not miss this opportunity to tempt Jesus. For example, after Jesus fasted for 40 days, the devil tempted Jesus (Mt. 4:1-11). Besides, Jesus was tempted by Satan many times, but He was victorious. Look at Hebrews 4:15 – “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.” Although God sent His only begotten Son in the likeness of sinful flesh to save us, Jesus is without sin because He overcame all those temptations. A lot of times we are weak too. Then Satan, the tempter, is tempting us. At that time, we have to fight Satan's temptation with the Word with the assurance of victory because Jesus has won.

Second, what is “salvation” in “The salvation of God”?

The “salvation” in Romans 8:29-30 refers to salvation in a broad sense. God created the first Adam in the image of God (Gen. 1:27). And God planted a garden in Eden in the east and put Adam there (2:8). And God commanded Adam, “From every tree in the garden you may eat freely, but from the tree of the knowledge of good and evil you shall not eat” (vv. 16-17). He said, “in the day that you eat from it you will surely die” (v. 17). However, Adam sinned by disobeying God's command. Therefore, he has come to death. There are 3 types of death here: (1) Spiritual Death: Loss of fellowship with God. Adam lost fellowship with God. So, Adam and Eve were driven out of the Garden of Eden (3:23). (2) Physical death: Adam died at the age of 930 (5:5). (3) Eternal Death: When Adam died at the age of 930, his body was buried in a tomb and his soul was bound to suffer eternally in hell. Then, when Jesus came again, his body was resurrected from the grave, and his spirit and body were united, and he had no choice but to be punished forever in hell. There, salvation is “God’s salvation”!

God saved Adam. First, his salvation is spiritual salvation. Look at Genesis 3:21 – “The LORD God made garments of skin for Adam and his wife, and clothed them.” God made clothes of skins for Adam and his wife and clothed them. To do this, he killed an animal (by shedding blood), dried the animal's skin, made clothes, and put Adam and Eve on them. This was to cover all the uncleanness of Adam (and Eve). This is “justification”. The beast represents Jesus Christ. God made Adam (and Eve) clothed in skins by slaughtering an animal, so Adam was righteous in God's sight. Therefore, although Adam's body went to the grave, Adam's soul went to heaven. When Jesus returns,

his soul in heaven and his body in the tomb will be resurrected and united with the soul to enjoy eternal life in heaven. This is God's salvation!

God saved us. Just as sin entered the world through one man, Adam, and death through sin, so death spread to all men because all sinned (Rom. 5:12). Although as descendants of Adam, as those who died in trespasses and sins (Eph. 2:1), we were eternally punished and condemned to live in hell forever but were forgiven and justified (Roma. 4:25). In saving us, God also called those whom God foreknew and foreordained, and those whom He called He also justified, and those whom He justified also glorified (8:29-30). The glorification here is the perfection of salvation. Although we are not yet glorified, the Bible uses past tense to glorify. Look at Ephesians 2:4-6: “But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus.” The word “seated us” in “seated us with Him in the heavenly places” here is also a past tense.

The Apostle Paul speaks of “those whom He foreknew” in Romans 8:29. The meaning of the word ‘know’ here has a special meaning beyond ‘knowing’. Look at Matthew 7:21-23: “Not everyone who says to me, 'Lord, Lord,' will enter the kingdom of heaven, but only he who does the will of my Father who is in heaven. Many will say to me on that day, 'Lord, Lord, did we not prophesy in your name, and in your name drive out demons and perform many miracles?' Then I will tell them plainly, 'I never knew you. Away from me, you evildoers!'” Although Jesus knows everything, He said, “I never knew you” to the false prophets (v. 15), who deceive and harass the saints and practice lawlessness. What that means is that Jesus does not love the false prophets. As a result, the false prophets will be away from Jesus (v. 23). That is, they will be destroyed, and they will be punished forever in hell. Look at Amos 3:2 – “You only have I chosen among all the families of the earth; Therefore I will punish you for all your iniquities.” To say that God only have chosen the Israelites among all the families of the earth means that God only loved the Israelites. God knew all the sins they had committed until the days of the prophet Amos when they came out of Egypt and said that He would punish them. When they did not repent, God would punish them because He loved them (Heb. 12:5-6). Those whom God foreknew (Rom. 8:29) are those whom God loves. God loves His children. Therefore, God disciplines us because He loves us when we, the children of God, are weak and fall into temptation by Satan, the

tempter, and do not repent even after we sin (Heb. 12:5-6).

We need to know this God's salvation more and more. We need to pray that the Holy Spirit, the Spirit of truth, will be our teacher and help us understand each word of this truth. In particular, when we learn about the salvation of God, we need to know the God of salvation and also know more about His salvation. In particular, as we come to know the broad meaning of God's salvation, we must experience and be supremely amazed at how great, amazing, and wonderful God's love and grace of salvation are. At that time, we will not end up learning and hearing this wonderful, good news of salvation from the Bible. But we will be forced to preach the gospel of salvation. May the Lord use our gospel preaching as a tool to save souls.

The salvation of God (2)

[Romans 8:29-30]

Look at Romans 8:29 – “For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.” The conjunction “For” (ὅτι) connects with the previous verse, verse 28, and in my opinion, introduces verse 29 that explains verse 28 in more detail. In other words, the Apostle Paul explains in verse 29 more concretely about what he said in verse 28, “And we know that God causes all things to work together for good to those who love God, to those who are called according to His purpose.” In other words, the Apostle Paul explains more specifically about verse 28 in verse 29 regarding his and the Roman church saints’ assurance that all things to work together for salvation (“good”) to those who love God [those who first loved them (1 Jn.4:19)], to those who are called according to His purpose.

The Apostle Paul is speaking of “those whom He foreknew” (Rom. 8:29), where “those whom God foreknew” means “those who love God” and those who are called according to His purpose (v. 28), and it refers to those whom God loved beforehand (ref. Amos 3:2). God is love (1 Jn. 4:8, 16). A loving God loves everyone he has made (common love). However, in Romans 8:29, those whom God loved beforehand are not speaking of such general love, but special love. That special love of God speaks of the love of salvation. And that special saving love of God is the love that He gave even His only begotten Son for our eternal life (Jn. 3:16). And this saving love of God toward us is not only before we were born, but also before the creation of all things (“before the foundation of the world”) (Eph. 1:4). This love of God “before the foundation of the world” is the love of God’s election. In Romans 8:30, the Apostle Paul refers to those who received the love of His election as “those whom He predestined.”

The Apostle Paul says that those whom God foreknew He also predestined to be conformed to the image of His Son (Rom. 8:29). Here, “image” means shape, and the original Greek meaning is ‘similar, like, resembling.’ In Matthew 22:15-21, the Pharisees, in order to trap Jesus, sent their disciples along with the Herodians to Jesus to inquire (vv. 15-16): “Tell us then, what do You think? Is it lawful to give a poll-tax to Caesar, or not?” (v. 17) At that time, Jesus knew they were testing Him with their cunning thoughts, He said, “Show me the coin used for the poll-tax” (vv. 18-19). And when they brought Him a denarius, Jesus asked, “Whose likeness and inscription is this?” (vv. 19-20). They said to Him, “Caesar’s” (v. 21). In other words, they said that it is the image of the Roman emperor Caesar. In Romans 8:29, “the image of His Son” is not referring to the image of Jesus Christ, the Son of God, who was God and man who was in weakness on this earth for 33 years, but it speaks of the image of the glorious Lord who has risen and ascended into heaven and is now seated at the right hand of God. The purpose why the God of love loved us before the foundation of the world [“those whom God foreknew” (Rom. 8:29)] and foreordained [“predestined” (v. 29)] (Eph. 1:4-5) is to make us conform to the image of the Lord (Rom.8:29), who is the Son of God, who sits on the heavenly throne. Then when will we be conformed to the image of the Lord? When Jesus returns, we will be fully conformed to the image of the Lord who sits on the throne of heaven [(glorification) “glorified” (v. 30)]. Now the Holy Spirit is making us partly and progressively conformed to His image (sanctification).

The Apostle Paul says, “For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren” (Rom. 8:29). The God of love loved us before the foundation of the world, chose us, and predestined us so that we may be conformed to the image of the Lord who is seated on the heavenly throne, the Son of God (v. 29). And its purpose is that He would be the firstborn among many brothers (v. 29). We need to think a bit about “many brothers” here. Jesus never referred to His disciples as “brothers” when he was on earth. But after Jesus rose from the tomb, He referred to them as “brothers.” Look at John 20:17 – “Jesus said, ‘Do not hold on to me, for I have not yet returned to the Father. Go instead to my brothers and tell them, ‘I am returning to my Father and your Father, to my God and your God.’” ‘Disciple’ refers to the disciple in the relationship with the teacher, while “brother” refers to the family. Our relationship with Jesus as disciples of Jesus is that of disciples and brothers here and now on earth. But when Jesus returns and we are resurrected and transformed and enter the kingdom of heaven, we will become fully brothers. In other words, the relationship between us and Jesus Christ, the Son of God, will be fulfilled in the afterlife (with the completion of salvation). After

all, the Apostle Paul is teaching us that we will all be glorified (v. 30), that is, we will go to heaven. Another thing to consider is the word “firstborn” (v. 29). This word means 'the best'. Jesus is the best. Look at Philippians 2:9-11: “Therefore God exalted him to the highest place and gave him the name that is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.” By God's exclusive grace, God not only raised us who were dead in trespasses [spiritually dead because of sins (Korean Modern Bible)] with Christ, but also raised us up together and seated us together in heavenly places in Christ Jesus (Eph. 2:5-6). The Bible says we are now sitting together in heaven in Christ Jesus. In this way, salvation will be certain.

The God of love has loved us since the creation of the world. That is why God chose us beforehand and gave us the grace of salvation. We are people who have been saved by God's exclusive grace. Therefore, we should give thanks to God for His saving grace and give Him praise and worship. In addition, we must overcome all present hardships with the assurance of salvation and hope in faith for the future glory. In particular, we should strive to spread the gospel of Jesus Christ while enjoying God's saving grace through the power of the gospel of Jesus Christ and enjoying a partial life of the kingdom of heaven on this earth.

The salvation of God (3)

[Romans 8:29-30]

Romans 8:29-30 describes the five stages of God's salvation: (1) God foreknew, (2) God predestined, (3) God called, (4) God justified, (5) God glorified.

The first stage is 'God foreknew' (Rom. 8:29).

The word 'God foreknew' here (v. 29) does not mean that God foreknew that a person would believe in Jesus, but does mean that God loved him beforehand (Mt. 7:15ff.; Amos 3:2; Heb. 12:7). God loved us before the foundation of the world. Look at John 17:24 – “Father, I desire that they also, whom You have given Me, be with Me where I am, so that they may see My glory which You have given Me, for You loved Me before the foundation of the world.” God the Father, Jesus the Son, and God the Holy Spirit love each other. The Holy Trinity God loves us with the love that the Triune God loves for each other.

The second stage is 'God predestined' (Rom. 8:29, 30).

Why did God predestine us? For what purpose did God choose us in Christ before the foundation of the world? (Eph. 1:4) It is to be conformed to the image of His Son (Rom. 8:29). The Son here refers to the only begotten Son of God, Jesus Christ. And the image of the Son is not the weak image of the incarnate Jesus who came to this lower world, but the image of the Lord, the Son of God, seated at the right hand of God. The risen Jesus Christ is at

the right hand of God, who intercedes for us (v. 34). God predestined us to become conformed to the image of His Son (v. 29) who took all the punishment for us on the cross, died on the cross, rose from the grave three days later, ascended into heaven, and sat down at the right hand of God (Heb. 1:3, 8:1, 10:12, 12: 2) to redeem us. When, then, do we become conformed to the image of the Son of God? When the last trumpet is sounded (1 Cor. 15:52), that is, when the Lord Himself descends from heaven with a shout, the voice of the archangel, and the trumpet of God (1 Thess. 4:16), the dead in Christ will be raised first (v. 16) imperishable (1 Cor. 15:52), and those who are alive and remain until then (1 Thess. 4:17) will all be changed (1 Cor. 15:51) and will fully be conformed to the image of the Son of God. And we will all be caught up together with them in the clouds to meet the Lord in the air, so that we shall always be with the Lord (1 Thess. 4:17). We will be glorified (consummation of salvation, eternal life) and enter the kingdom of heaven, which is the new heaven and new earth (Rev. 21:1), the holy city, New Jerusalem (v. 2), and participate in the wedding of the Lamb (19:9) and will live forever as we enjoy eternal blessings.

Look at Jacob, the man God foreknew (loved) and predestined (chosen). Look at Romans 9:11-13: “Yet, before the twins were born or had done anything good or bad--in order that God's purpose in election might stand: not by works but by him who calls--she was told, ‘The older will serve the younger.’ Just as it is written: ‘Jacob I loved, but Esau I hated.’” Here” the twins” refers to Esau and Jacob, when Rebekah, Isaac's wife, became pregnant by Isaac (v. 10). Isaac married Rebekah at the age of 40 and had no children for 20 years. So he asked God for 20 years (Gen. 25:21) and finally, when he was 60 years old, he received twins (v. 24), Esau (v. 25) and Jacob (v. 26), as an answer to his prayer. God loved Jacob when he and his brother Esau were not even born and did nothing good or evil (Rom. 9:11). He loved Jacob with a special love, a saving love, and did not love Esau with special saving love (“hated”) (v. 13). This verse in Romans 9:13 is a quotation by the Apostle Paul from Malachi 1:2 – “‘I have loved you,’ says the LORD But you say, ‘How have You loved us?’ ‘Was not Esau Jacob's brother?’ declares the LORD ‘Yet I have loved Jacob.’” God foreknew (loved) Jacob and predestined (chose) him, even before he was born, before he did any good or evil. It is to show that the standard of choice is not in (Jacob's) works, but in His (God's) will (Rom. 9:11). In other words, God's purpose in election may stand only through God who calls (v. 11). The word 'may stand' here means 'to continue, to maintain, to remain as it is'. The (saving) will of God and what God wants (purpose) is not to obtain salvation through human effort, merit, or good deeds, but only that God loves, predestined (chooses), calls, justifies, and glorifies and thus saves. This is the will of God, and that this will of God continues to stand. God's

salvation is certain because God saves in this way. Therefore, we have no choice but to not only believe in the sure salvation of this God of salvation, but also have the assurance of salvation.

God's will of salvation must stand! The God of love is the God of salvation. The God who loved us before the foundation of the world, predestined (chosen) us (before the foundation of the world) so that we might be conformed to the image of Jesus, the Son of God, who is seated at the right hand of God (Rom. 8:29). In this way, God also called us whom He predestined, justified us (justification) whom he called, and also glorified us whom he justified (v. 30). So, we pray the Lord's prayer that since the Father God's saving will has already been done in heaven, His will be done on earth as it is in heaven (Mt. 6:10). In other words, the Father God's saving will has already been fulfilled in heaven, and has not yet been fulfilled on this earth. It will be fulfilled on this earth when our Lord Himself descends from heaven with a shout, with the voice of the archangel, and with the sound of the trumpet of God (1 Thess. 4:16). Then we will be glorified. We will be glorified (eternal life). With the assurance of this salvation, we will faithfully carry out the work that the Lord has entrusted to each of us. And when the Lord calls us to heaven, we will be embraced by the Lord and enjoy eternal life in heaven.

The salvation of God (4)

[Romans 8:29-30]

Look at Romans 8:29-30: “For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.” Let’s review the five stages of salvation taught in these verses: (1) First stage: God saves those whom God foreknew, that is, those whom God loved. (2) Second stage: God saves those whom He predestined, that is, those whom God chose before the foundation of the world. (3) Third stage: God saves those whom He called, that is, those whom God effectively called. (4) Fourth stage: God saves those whom He justified. (5) Fifth stage: God saves those whom God glorified. Today, I would like to think about the third stage, God saves those whom God called, that is, those whom God effectively called.

The third stage is ‘God called’ (Rom. 8:30).

Looking at the Westminster Confession of Faith [Chapter 10 Of Effectual Calling], we need to consider some important key lessons: (1) “All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call (Rom. 8:10, 11:7; Eph. 1:10, 11).” God predestined those whom he foreknew, that is, those whom he loved beforehand, in order to be conformed to the image of His Son (Rom. 8:29, 30). Here, the word “predestined” means that God chose them before the foundation of the world. God called them effectively at His appointed and accepted time. (2) “by his word and Spirit (2 Thess. 2:13; 2 Cor. 3:3, 6), out of that

state of sin and death in which they are by nature, to grace and salvation by Jesus Christ (2 Tim. 1:9, 10; Rom. 8:2; Eph. 2:1-5).”

Then, in what way does God effectively call? It is through “his word and Spirit.” In effectively calling those whom God foreknew (loved) and predestined to salvation, God calls them through the Word of God, that is, the gospel of Jesus Christ. Also, God calls us through the Holy Spirit, who enables us to hear the Word (gospel), understand it, receive it, and make us believe in Jesus Christ. These are the Bible verses about the enlightenment of the Holy Spirit: (Acts 26:18) “to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by faith in Me.” (1 Cor. 2:10, 12) “For to us God revealed them through the Spirit; for the Spirit searches all things, even the depths of God. ... Now we have received, not the spirit of the world, but the Spirit who is from God, so that we may know the things freely given to us by God.” (Eph. 1:17-18) “that the God of our Lord Jesus Christ, the Father of glory, may give to you a spirit of wisdom and of revelation in the knowledge of Him. I pray that the eyes of your heart may be enlightened, so that you will know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints.” These are the Bible verses about the Holy Spirit softening our hearts to receive the word of God (Gospel): (Ezek. 11:19) “And I will give them one heart, and put a new spirit within them And I will take the heart of stone out of their flesh and give them a heart of flesh.” (Ezek. 36:26-27) “Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. ‘I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.’” (Deut. 30:6) “Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.” (Phil. 2:13) “for it is God who is at work in you, both to will and to work for His good pleasure.” The Holy Spirit works in us to hear, understand, and receive the word of God (gospel), and to believe in Jesus Christ.

Then, in what condition does God call us through the Word (Gospel) and the Holy Spirit? We are in that state of sin and death in which we are by nature. The state of sin means we were brought forth in iniquity, and in sin our mother conceived us [(Ps. 51:5) “Behold, I was brought forth in iniquity, And in sin my mother conceived me”]. The state of death means that we were spiritually dead because of our disobedience and sin (Eph. 2:1). Look at

Ephesians 2:1-3: “And you were dead in your trespasses and sins, in which you formerly walked according to the course of this world, according to the prince of the power of the air, of the spirit that is now working in the sons of disobedience. Among them we too all formerly lived in the lusts of our flesh, indulging the desires of the flesh and of the mind, and were by nature children of wrath, even as the rest.” At that time, we walked according to the course of this world, according to the prince of the power of the air, and lived in the lusts of our flesh, doing indulging the desires of the flesh and of the mind. In other words, when we were children of wrath by nature, God called us. At that time, the Holy Spirit moved us, who were dead in our trespasses and sins, made us alive (regeneration) [(Tit. 3:5) “He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit”], and made us call God “Abba! Father!” (Rom. 8:15). And the Holy Spirit sanctifies us (sanctification) so that we become more like Jesus. Then, when the Lord comes (the Second Coming), He will resurrect us/transform us so that we may enter into a new heaven and a new earth, so that we may enjoy eternal life. All this is because of God's effectual calling we are glorified (v. 30).

These are the Bible verses about God's call: (2 Thess. 2:13-14) “But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth. It was for this He called you through our gospel, that you may gain the glory of our Lord Jesus Christ.” God loves us and has chosen us. And God has called us through the gospel. At that time, the Holy Spirit worked so that we could be saved through faith in Jesus Christ, who is the Truth. (2 Tim. 1:9-10) “who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity, but now has been revealed by the appearing of our Savior Christ Jesus, who abolished death and brought life and immortality to light through the gospel.” God has called us to a holy calling, and salvation is not based on our works (good works), but according to God's will of salvation and grace that was given to us in Christ Jesus from eternity. Our Savior, Christ Jesus, took away death and showed us the way to eternal life without dying as the good news (gospel) (v. 10). Look at Ephesians 2:4-5: “But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved).” Because of God's great love, we were dead in trespasses and sins (v. 1). But were made alive together with Christ (regeneration). And only by God's grace we are saved. Look at John 6:37 – “All that the Father gives Me will come to Me, and the one who comes to

Me I will certainly not cast out.” Those whom God foreknows (loves), those whom he has predestined, and those whom he has called will all come to Jesus. Look at John 5:25 – “Truly, truly, I say to you, an hour is coming and now is, when the dead will hear the voice of the Son of God, and those who hear will live.” We who were dead in trespasses and sins, we who were spiritually dead, and those of us who are bound to die forever, will be raised to life when we hear the voice of Jesus Christ, the Son of God, through God’s effectual (effective) calling. The Holy Spirit regenerates us, causes us to repent, and allows us to believe in Jesus Christ and obey the word of God, so that we become like Jesus as we grow spiritually. Then, when Jesus comes again, we will be resurrected/suddenly change and enter the kingdom of heaven and enjoy eternal life.

In this way, we who have been saved by God’s effectual (effective) call should focus on the Lord’s work. We must preach the word of God, the gospel of Jesus Christ, while praying for the work of the Holy Spirit. We must become imitators of the Lord by receiving the word with the joy of the Holy Spirit in the midst of adversity and tribulation (1 Thess. 1:6). When we receive the word of God, we should not receive it as the word of men, but as the word of God (2:13). The word of God is also at work among us who believe (v. 13). We must obey this word of God, lead a holy life, and preach the gospel of Jesus Christ in a life that resembles Jesus [the worthy life of the gospel (Phil. 1:27)]. Since there are still other sheep who are not of Jesus Christ’s fold, we preach the gospel of Jesus Christ, so those sheep whom the Holy Spirit loved and preselected by God must also hear the voice of Jesus and become one flock under one shepherd (Jn. 10:16). Therefore, when Jesus comes again (the second coming), all of us must be glorified and enter the kingdom of heaven to enjoy eternal life.

The salvation of God (5)

[Romans 8:29-30]

Look at Romans 8:29-30: “For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.”

The fourth stage is ‘God justified’ (Rom. 8:30).

Today I want to think about the fourth of the five stages of salvation, the salvation of those whom God justified (v. 30). This is Westminster Shorter Catechism Q&A 33: (Q) “What is justification?” (A) “Justification is an act of God’s free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.” Justification is an act of God's free grace. For example, salvation is an act of grace that God gives us freely. Look at Ephesians 2:5 – “even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved).” Even God's forgiveness of all our sins is an act of God's free grace. We are all sinners and we are all guilty. Look at Romans 3:23 – “for all have sinned and fall short of the glory of God.” The fact that God considers us righteous in his sight and accepts us is also an act of God's free grace. Because the righteousness of Jesus Christ is imputed to us, we are justified. This is only by faith in Jesus Christ.

There are three “imputations” in Christianity:

(1) The imputation of Adam's sin:

This is Westminster Confession of Faith (6:3): “They being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity descending from them by ordinary generation.” Because the first Adam committed the sin of disobeying God's command of the covenant, that sin was imputed to all of us. Look at Romans 5:12 – “Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned.” Through one man, Adam, sin entered the human world, and death through that sin. All have sinned, and death spread to all. In this way, the original sin of the first Adam was imputed to all people. Therefore, all people have been tainted by sin and have become corrupt (total depravity). Look at Psalms 51:5 – “Behold, I was brought forth in iniquity, And in sin my mother conceived me.”

(2) God has imputed all our sins to the sinless Jesus Christ.

Look at Isaiah 53:6b – “... But the LORD has caused the iniquity of us all To fall on Him.” The word “to fall on” here means “to imputed”. That is, God has imputed all our sins to the sinless Jesus Christ. Look at 1 Peter 2:24 – “and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.” Jesus Christ, the Lamb of God, took on all our sins and died on the cross. Its purpose is that we may live to righteousness. Look at 2 Corinthians 5:21 – “He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him.” Jesus Christ, who knew no sin experientially “to be sin on our behalf” for the purpose “that we might become the righteousness of God in Him (Jesus Christ).” Heavenly Father transferred (imputed) all our sins to Jesus Christ so that He died on the cross for us. Look at Romans 4:25 – “He who was delivered over because of our transgressions, and was raised because of our justification.”

(3) Imputation of Christ's righteousness:

This is Westminster Confession of Faith (11:1): “Those whom God effectually calleth he also freely justifieth; not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for anything wrought in them, or done by them, but for Christ’s sake alone; nor by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness; but by imputing the obedience and satisfaction of Christ unto them, they receiving and resting on him and his righteousness by faith; which faith they have not of themselves, it is the gift of God.”

Look at Romans 3:21-22: “But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction.”

Look at Galatians 2:16 – “nevertheless knowing that a man is not justified by the works of the Law but through faith in Christ Jesus, even we have believed in Christ Jesus, so that we may be justified by faith in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.”

We cannot be justified by works of the law. It is only through faith in Jesus Christ that we are justified. That Jesus Christ obeyed God’s will (word) all the way to the point of dying on the cross. We who believe in Jesus Christ by the grace of God are justified by God because the righteousness of Jesus Christ is imputed to us. Look at Romans 5:18 – “So then as through one transgression there resulted condemnation to all men, even so through one act of righteousness there resulted justification of life to all men.”

The word “justified” in Romans 8:30 is a legal term. ‘Justification’ is when God, the Judge, examines the works of Jesus Christ, obedient to the point of death on the cross to bear all our sins according to the will (word) of God, and declares us innocent. Look at Romans 8:1 – “Therefore there is now no condemnation for those who are in Christ Jesus.” Here, “condemnation” is the opposite of ‘justification’. Because Christ transfers (imputes) his righteousness to us, God justifies us and considers us righteous and treats us as righteous.

Having been justified in this way, God has made us “adoptions”. See the Order of Salvation: (1) Call, (2) Regeneration, (3) Conversion, (4) Faith, (5) Justification, (6) Adoption, (7) Sanctification, (8) Perseverance, (9) Glorification. This is Westminster Shorter Catechism Q&A 34: (Q) “What is adoption?” (A) “Adoption is an act of God’s free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.”

Look at 1 John 3:1 – “See how great a love the Father has bestowed on us, that we would be called children of God; and such we are For this reason the world does not know us, because it did not know Him.” Because of our Heavenly Father's great love, we are included in the number of children of God. Look at John 1:12 – “But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name.” Our privilege as a child of God is to have access to our Heavenly Father and to call Him “Abba! Father!” (Rom. 8:15; Gal. 4:6).

Look at Romans 8:17a – “and if children, heirs also, heirs of God and fellow heirs with Christ,” Our Heavenly Father adopted us through his only begotten Son, Jesus Christ, to be the firstborn among many brothers (v. 29). Look at Hebrews 2:11 – “Both the one who makes men holy and those who are made holy are of the same family. So, Jesus is not ashamed to call them brothers.” We are all God's family. Because we have become children of God (adoption), Jesus is our oldest brother, and we are his brothers. Jesus is not at all ashamed to call us “brothers.” This is a free gift from God, and it is eternal. God's adoption of us is eternal and cannot be undone, and no one can take it away. Look at John 10:29 – “My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand.” In this way, God's salvation is certain, so we can have the assurance of salvation.

Since God works our salvation, we must stand firm in the faith without wavering with the assurance of salvation, fighting and winning all the temptations Satan tries to make us question/doubt and distrust our assurance of salvation.

The salvation of God (6)

[Romans 8:29-30]

Look at Romans 8:29-30: “For those whom He foreknew, He also predestined to become conformed to the image of His Son, so that He would be the firstborn among many brethren; and these whom He predestined, He also called; and these whom He called, He also justified; and these whom He justified, He also glorified.”

The fifth stage is ‘God glorified’ (Rom. 8:30).

Today, I would like to think about the fifth and final stage of the five stages of salvation, saving those whom God has glorified. Here, the verb “glorified” is past tense (referring to something that has already happened). But we have not yet been glorified. Then why did God say that He had already glorified them? The Apostle Paul, the author of the book of Romans, who had the assurance of this salvation, used the past tense verb since he firmly believed that God would surely glorify them 100%. Because God will surely and abundantly accomplish the five stages of salvation, the Apostle Paul used past tense for all the verbs of the five stages of salvation with the assurance of salvation (those God foreknew, predestined, called, justified, glorified).

Then what is glorification? When we all go to heaven, we will all be glorified. Focusing on the book of Romans, I would like to think about what glorification is in four ways:

(1) Glorification refers to salvation.

Look at Romans 5:10 – “For if, when we were God's enemies, we were reconciled to him through the death of his Son, how much more, having been reconciled, shall we be saved through his life!” Before we believed in Jesus, we were enemies with God. But God the Father sent His only begotten Son, Jesus, into this world and gave Him up to death as a propitiation sacrifice. As a result, we are reconciled to God. As those who have been reconciled, that is, justified, we will be saved in the future through the resurrection of Jesus Christ. That is, we will be glorified in the future. The word here that we will be glorified in the future is that we will be resurrected as Christ resurrected. Look at 1 Corinthians 15:20 – “But now Christ has been raised from the dead, the first fruits of those who are asleep.” Because Christ became the firstfruits of those who are asleep, the saints who have died in the Lord (those who are justified), all those who are asleep in the Lord will also be resurrect.

(2) Glorification refers to the inheritance of an inheritance in heaven.

Look at Romans 8:17 – “Now if we are children, then we are heirs--heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.” Those who are justified are heirs of God and joint-heirs with Christ. To be glorified means to be an heir. It is glorious because we will not inherit the things of this earth, but the things of the kingdom.

(3) Glorification refers to the resurrection of the body.

Look at Romans 8:10-11: “But if Christ is in you, your body is dead because of sin, yet your spirit is alive because of righteousness. And if the Spirit of him who raised Jesus from the dead is living in you, he who raised Christ from the dead will also give life to your mortal bodies through his Spirit, who lives in you.” Our spirit, who was dead in our trespasses and sins (Eph. 2:1), was raised by the Holy Spirit, the Spirit of God (first resurrection) who already raised Jesus from the dead. The indwelling Spirit will also give life to our mortal bodies. When Jesus returns, all our dead bodies will be resurrected (second resurrection). Our glorification refers to the resurrection of this body.

(4) Glorification refers to our sitting in heaven with Christ Jesus.

Look at Ephesians 2:5-6: “even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus.” We, who were spiritually dead because of our trespasses and sins, made us alive together with Christ [he raised not our bodies, but our souls (regeneration)] and raised us up with Him (referring to the resurrection of our bodies), and seated us with Him in the heavenly places in Christ Jesus (From God's point of view it has already happened, but from our point of view it will happen at the second coming of Jesus). Look at Romans 8:34 – “Who is he that condemns? Christ Jesus, who died--more than that, who was raised to life--is at the right hand of God and is also interceding for us.” The risen Christ Jesus is at the right hand of God. We too will be seated together in heaven in Christ Jesus (Eph. 2:6). Then where will we be seated in heaven? Look at Revelation 3:21 – “He who overcomes, I will grant to him to sit down with Me on My throne, as I also overcame and sat down with My Father on His throne.” We will sit with the Lord on His throne in heaven in Christ Jesus. What a glorious glorification this is.

The five stages of God's salvation are entirely by God's grace.

Look at the first stage: It is God's exclusive grace to save those whom God foreknew (Rom. 8:29), those whom God loved. It is not that God loved us and saved us because we did something good that deserve His love. In other words, God is love (1 Jn. 4:8, 16), and He loves us first (v. 19), even though there are no conditions that make us loveable in God's sight. Therefore, it is totally God's grace.

Look at the second stage: It is also God's exclusive grace to save those whom God predestined, that is, those whom God chose before the foundation of the world. God chose us in Christ before the foundation of the world (Eph. 1:4), not because we have something (faith, good works, etc.) to be chosen by God. Because the God of love first loved us and chose us to save us, we were chosen and saved, so this is also God's total grace.

Look at the third stage: It is also God's total grace to save those whom God has called, that is, those whom

God has effectively called. Look at 2 Timothy 1:9 – “who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity.” God's calling is never done according to our works (not our good deeds or merits). We did it according to the will of God and the grace of God that was given to us in Christ Jesus from eternity.

Look at the fourth stage: It is God's total grace that He saves those He justifies. Look at Romans 3:24 – “and are justified freely by his grace through the redemption that came by Christ Jesus.” We have been justified freely by the grace of God.

Look at the fifth stage: The salvation of those whom God has glorified is also the total grace of God. We are saved by the grace of God (Eph. 2:5). It is by the grace of God that we have inherited the heavenly inheritance (Rom. 4:16). It is by the exceedingly great grace of God that we have sat down with Christ on the Lord's throne (Eph. 2:6-7). God has made us His masterpieces (v. 10), so that the exceeding riches of His grace may be revealed to the generations to come (v. 7).

Then why does God glorify us by His grace? Look at Ephesians 2:9 – “not as a result of works, so that no one may boast.” The purpose is to prevent anyone from boasting. We have not achieved glory through our efforts or good deeds, but because it is entirely by the grace of God, we have nothing to boast about in ourselves, but only in Jesus Christ. Therefore, we should serve the Lord with thanksgiving without name or fame. Look at 1 Corinthians 15:57 – “but thanks be to God, who gives us the victory through our Lord Jesus Christ.”

“If God is for us” (1)

[Romans 8:31-34]

Look at Romans 8:31 – “What, then, shall we say in response to this? If God is for us, who can be against us?” Here, the conjunction “then” connects the word before and the word after. Here are some of the opinions of scholars regarding the word before: (1) Romans 3:21-8:30, (2) Romans 5:1-8:30, (3) Romans 8:1-30, (4) Romans 8:26-30. My opinion is that the conjunction “then” connects with Romans 8:29-30. Romans 8:29-30 describes the five stages of God's salvation. That is, (1) God foreknew (loved), (2) predestined (chosen), (3) called to believe Jesus, (4) justified, (5) glorified. The Apostle Paul said, “What, then, shall we say in response to this?” (v. 31) Here, in the English Bible, the singular “this” is used, but if we look at the original Greek, it is “these things” as a plural. And “these things” refer to the five stages of God’s salvation in Romans 8:29-30. In other words, “these things” refer to the things that God foreknew (loved), called, justified, and glorified those whom he predestined (chosen). ‘What shall we say’ about these five stages of God’s salvation means that we have nothing to say. The reason is because God has already accomplished these five stages of salvation, so we cannot say anything about God's work of salvation.

The Apostle Paul used the word “If” in Romans 8:31. The reason was not because he had any doubts, but rather that he had great assurance. The great assurance he had is that the God of salvation must accomplish the five steps of salvation. In other words, the Apostle Paul was 100% sure that God loved and called, justified, and glorified those whom he loved and predestined before the foundation of the world. So, he said in Ephesians 1:4 – “just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him In love.” Also, the Apostle Paul used the past tense verbs when he spoke of the five stages of God's salvation in Romans 8:29-30

because he had great assurance of God's salvation. Although his body had not yet been glorified, he was getting old, and he had thorns in his body (2 Cor. 12:7). But he was sure that the God of salvation would surely glorify him because God called and justified him, whom the God of salvation had loved and predestined. The Apostle Paul is a Christian living between 'already' and 'not-yet' because God completed salvation 'already' at the first coming of Jesus, and God will complete salvation 'not-yet' at the second coming of Jesus. As a result, he was convinced that God's will of salvation will surely be accomplished in this earth as it is already fulfilled in heaven in the future (at the time of Jesus' second coming). For reference, if we look at the prayer the Lord taught, "... May your will be done on earth as it is in heaven" (Mt 6:10). The basis of the Apostle Paul's assurance of salvation is God who began the work of salvation in him. Look at Philippians 1:6 – "For I am confident of this very thing, that He who began a good work in you will perfect it until the day of Christ Jesus." So, when the Apostle Paul wrote a letter to the Philippian church members, when he was caught between the living and the dead on this earth, it was far better for him to leave the world and be with Christ. Although that was his desire, he remained on in the flesh because it was more necessary for the Philippian church members' sake, for their progress and joy in the faith (vv. 21-25). The Apostle Paul wanted Christ to be glorified in his body whether he lived or died (v. 20). The Apostle Paul said that although he had not yet been glorified, he was sure that he would be glorified. That was how he lived.

The Apostle Paul said in Romans 8:31, "If God is for us, who can be against us?" Here, the modern Korean Bible translated it as 'If God is on our side.' God is for us. God is on our side. Therefore, the Apostle Paul was convinced that God is for us since He loved us, chose us, called us, justified and glorified us before the foundation of the world. Therefore, he confidently said, "who can be against us?" (v. 31). Indeed, evil forces oppose us, whom God loved, chosen, called, justified, and glorified before the foundation of the world. Those evil forces attack us from time to time. Satan sends his minions to attack us from time to time. He has been attacking us in many ways, through the temptations of the world, through ourselves, through sin, and so on. Look at Matthew 24:24 – "For false Christs and false prophets will arise and will show great signs and wonders, so as to mislead, if possible, even the elect." The false Christs and the false prophets, the evil forces that are attacking us, even perform great signs and wonders to deceive the elect, if possible. In fact, Satan roams the earth to deceive, tempt, and attack us (Job 1:7). The devil prowls around like a roaring lion, seeking someone to devour (1 Pet. 5:8). The devil is trying to devour us by going around every corner to deceive those whom God loved and chosen. However, since God is for us, even the devil and

Satan cannot dare to resist us (Rom. 8:31).

Look at Zechariah 1:8 – “I saw at night, and behold, a man was riding on a red horse, and he was standing among the myrtle trees which were in the ravine, with red, sorrel and white horses behind him.” In Zechariah, which is called the Book of Revelation in the Old Testament, the vision the prophet Zechariah saw was a man riding on a red horse and standing among the myrtle trees in the ravine, and “a man” refers to his only begotten Son, Jesus Christ. And he was standing. Look at Acts 7:55 – “But Stephen, full of the Holy Spirit, looked up to heaven and saw the glory of God, and Jesus standing at the right hand of God.” It is said that Stephen saw Jesus standing at the right hand of God before his martyrdom, but the Bible mainly shows Jesus Christ sitting at the right hand of God (Mk. 16:19; Lk. 22:69; Col 3:1; Heb. 1:3; 10:12; 12:2). The reason why Jesus did not sit at the right hand of God before Stephen died was because He was standing because His beloved Stephen was in trouble. In the vision the prophet Zechariah saw, he saw God’s only begotten Son, Jesus Christ, standing for us, that is, to save us. In a vision the prophet Zechariah saw, behind the one and only begotten Son, Jesus Christ, was a red, brown and white horses (Zech. 1:8), and the riders on them were those whom the Lord had sent to patrol the earth (v. 10). God has sent these messengers (angels) to patrol the earth to watch over us. Therefore, no matter how much Satan tries to oppose us, God will surely save us and glorify us so that we can go to the kingdom of heaven and enjoy more glory because God loved us, predestined us, called us, justified us, and glorified us.

Therefore, we must live by faith with the assurance of salvation. Because the God of salvation loved us, chose us, called us, justified and glorified us before the foundation of the world, we must be confident that we will be glorified 100% and that we will go to heaven and live forever. And we should not be afraid. Look at Hebrews 13:6 – “So we say with confidence, ‘The Lord is my helper; I will not be afraid. What can man do to me?’” Also, we must have sound judgement and be sober spirit, watch and pray. Look at 1 Peter 4:7 and 5:8 – “The end of all things is near; therefore, be of sound judgment and sober spirit for the purpose of prayer. ... Be of sober spirit, be on the alert Your adversary, the devil, prowls around like a roaring lion, seeking someone to devour.” We must be steadfast and unwavering and always put more effort into the work of the Lord. Look at 1 Corinthians 15:58 – “Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord because you know that your labor in the Lord is not in vain.” Therefore, when we stand before the Lord, we pray that the Lord will praise

us, saying, “Well done, good and faithful servant, You were faithful with a few things; I will put you in charge of many things; enter into the joy of your master” (Mt. 25:21).

“If God is for us” (2)

[Romans 8:31-34]

Look at Romans 8:32 – “He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?” Here, “His own son” refers to God the Son, the only begotten Son of God. The Father God sent His only begotten Son to this earth, and Jesus, the only begotten Son, came to this earth in obedience to the will of the Father God. Among the eight visions that the prophet Zechariah saw, the first was the coming of Jesus Christ, the Son of God, to the human world (Zech. 1:8). The vision he saw was of the only begotten Son of God, Jesus Christ, standing [the word that the only begotten was standing three times (vv. 8, 10, 11)]. The Bible mainly depicts Jesus Christ sitting at the right hand of God (Mk. 16:19; Lk. 22:69; Col. 3:1; Heb. 1:3; 10:12; 12:2). But Stephen saw Jesus standing at the right hand of God before he was martyred (Acts 7:55). Jesus stood and helped his beloved Stephen because he was in trouble. Even now, Jesus helps the saints who are in trouble. Therefore, because God is for us like this, Satan and his minions who oppose us are bound to fail.

Romans 8:32 first half says, “He who did not spare His own Son, but delivered Him over for us all,” If we look at the Bible, we see that the Father God gave up someone other than His own son (it would not be a waste to give up someone else's child, not my own). Look at Isaiah 43:3 – “For I am the LORD your God, The Holy One of Israel, your Savior; I have given Egypt as your ransom, Cush and Seba in your place.” In saving Israel, the Holy God gave Egypt, Cush (Ethiopia), and Sheba (referring to the same region as Cush in a broad sense) as Israel's ransom. Here, “ransom” refers to something like a reward given in exchange for the life of the person being saved. God saved the Israelites by burying them in the Red Sea instead of the Egyptians (by destroying them) in saving the Israelites

who had to die in the Red Sea. Look at Isaiah 43:4 – “Since you are precious in My sight, Since you are honored and I love you, I will give other men in your place and other peoples in exchange for your life.” The reason God saved the lives of the people of Israel by giving them up (by sacrificing them) (the Egyptians, the Cushians, and the Shebas) instead of the Israelites was because in God's eyes, the Israelites were precious and they were honored, and that God loved them. However, although God the Father spared his only begotten Son, He loved us and gave us to die on the cross for us to save us. We can know how the Father God loved and cared for the Son Jesus by looking at what the Father God said to His only begotten Son, Jesus, which He did not say to anyone: “and behold, a voice out of the heavens said, ‘This is My beloved Son, in whom I am well-pleased’” (Mt. 3:17); “While he was still speaking, a bright cloud overshadowed them, and behold, a voice out of the cloud said, ‘This is My beloved Son, with whom I am well-pleased; listen to Him!’” (17:5) The Father God loves and cares for His only begotten Son, Jesus Christ, so much that He said to his Son Jesus, “My beloved Son, with whom I am well-pleased.” But in today's text, Romans 8:32, the Bible says that the Father God did not spare His own Son but gave Him up for us all. How is it that God the Father, who loves and delights in His only begotten Son Jesus Christ, is saying that He did not spare His only begotten Son, Jesus Christ? The meaning of the word “did not spare” here is “to give,” “to hand over,” “to give up,” and it means that God the Father gave the Son Jesus Christ to death on the cross. Because God the Father is for us (v. 31), for our salvation, He gave His only begotten Son, Jesus Christ, whom He loved and delighted in, to die on the cross, without delay, without any hesitation. Because His only begotten Son, Jesus Christ, was forsaken by God the Father, we are forgiven by God.

In Genesis 22, we see a scene where God was testing Abraham. The test of God was, “Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you” (Gen. 22:1-2). At that time, Abraham did not hesitate and immediately got up early in the morning and obeyed God's word (vv. 3-10). Had Abraham hesitated at that time, or had he consulted with his wife Sarah, he would not have immediately obeyed God's word. When Abraham actually arrived at the place God had told him, he built an altar there, laid the wood, and bound his son Isaac, laid it on the wood on the altar, and reached out his hand, took the sword, and tried to seize the son (vv. 9-10). Then an angel of God called Abraham from heaven and stopped the slaughtering of Isaac (v. 11). and said this: “Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from

Me” (v. 12). Although Abraham knew that his only son Isaac was God's promised child (the seed of promise) (Rom. 9:8), and believed God's promise through his son Isaac, “So shall your descendants be like the countless stars in heaven” (4:18) even in impossible circumstances, he obeyed God's word (Gen. 22:2) and did not spare his son Isaac (v. 12) and reached out and took the sword to seize Isaac (v. 10). God the Father loves us so much that He did not spare His only begotten Son, Jesus Christ, to die on the cross to save us.

But the adversaries did not want to crucify Jesus. Among those adversaries were Jewish leaders. Look at Mark 14:1-2: “Now the Passover and Unleavened Bread were two days away; and the chief priests and the scribes were seeking how to seize Him by stealth and kill Him; for they were saying, ‘Not during the festival, otherwise there might be a riot of the people.’” The Jewish religious leaders, the chief priests and scribes, put it off, saying that they should not arrest and kill Jesus during the Passover feast for fear of causing a revolt. The reason was because they were afraid of the people (Lk. 22:1-2). Look at Luke 22:3-5: “And Satan entered into Judas who was called Iscariot, belonging to the number of the twelve. And he went away and discussed with the chief priests and officers how he might betray Him to them. They were glad and agreed to give him money.” But Satan sent Judas Iscariot to go to the religious leaders and give Jesus money. So, in the end, Jesus was crucified and put to death on the Passover. Another adversary was the Jews. When Jesus suffered and entered Jerusalem to die on the cross, the Jews exclaimed, “‘Hosanna to the Son of David!’ ‘Blessed is he who comes in the name of the Lord!’ ‘Hosanna in the highest!’” (Mt. 21:9) They didn't want to crucify Jesus back then. Pontius Pilate, the Roman governor, was also an adversary. He didn't even try to kill Jesus, but rather let him go. The reason is because Pilate personally interrogated Jesus, but did not find the mortal sin in Jesus three times (Lk. 23:22). Also, Pilate, knowing that the high priests had betrayed Jesus because of jealousy (Mk. 15:10), tried to release the innocent Jesus. He tried to release Jesus by using the custom (v. 6) of releasing a prisoner as the people demanded of him at the Feast (even if he tried to release him by human compassion), but the high priests persuaded the crowd to release Barabbas (v. 11) and whip Jesus and handed him over to be crucified in order to satisfy the crowd (v. 15). Look at Luke 23:23 – “But they were insistent, with loud voices asking that He be crucified. And their voices began to prevail.” Even the wife of Pontius Pilate, the Roman governor, did not want Jesus to be crucified. Look at Matthew 27:19 – “While Pilate was sitting on the judge's seat, his wife sent him this message: ‘Don't have anything to do with that innocent man, for I have suffered a great deal today in a dream because of him.’”

Satan used his minions to kill Jesus with God's permission. Satan could never have killed Jesus without God's permission. Look at John 10:17-18: "For this reason the Father loves Me, because I lay down My life so that I may take it again. 'No one has taken it away from Me, but I lay it down on My own initiative I have authority to lay it down, and I have authority to take it up again This commandment I received from My Father.'" Jesus has the power to lay down his life and the power to take it back, so how could Satan have killed him? Never! No matter how much Satan tried to attack Him, he could not kill Jesus. It was permitted only in the sovereignty of God, and it was possible only within the limits of God. The limit of that God is Genesis 3:15 (original gospel): "And I will put enmity Between you and the woman, And between your seed and her seed; He shall bruise you on the head, And you shall bruise him on the heel." The Bible said that the only begotten Son Jesus Christ will bruise Satan in the head and Satan will bruise the heel of Jesus Christ. The result of this Satan's attack is John 19:30 – "Therefore when Jesus had received the sour wine, He said, "It is finished!" And He bowed His head and gave up His spirit." Jesus Christ, who is God the Son, fulfilled the will of God the Father, Genesis 3:15. In other words, the Son, Jesus Christ, has completed the work of salvation by crushing Satan's head. God is so for us in this way and so in the work of our salvation, who can be against us (Rom. 8:31). Even the attack of the adversary was eventually used as a tool to accomplish God's will of salvation. Look at Acts 2:23 – "this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death." According to the will and foreknowledge of God, His only-begotten Son, Jesus, was given up to die on the cross. Thus, for our salvation, who were dead in trespasses and sins (Eph. 2:1), His only begotten Son, Jesus Christ, was sacrificed on the cross as a ransom.

Therefore, our salvation is certain. Therefore, we have no choice but to have the assurance of salvation. Therefore, we should be fruitful, unwavering, and always striving for the Lord's work, giving thanks to God for giving us the victory through our Lord Jesus Christ (1 Cor. 15:57-58). Therefore, when we stand before the Lord, I hope and pray that the Lord will praise us, saying, "Well done, good and faithful servant, you have been faithful over a few things; I will put you in charge of many things; enter into the joy of your master" (Mt. 25:21).

“If God is for us” (3)

[Romans 8:31-34]

Look at Romans 8:32 – “He who did not spare His own Son, but delivered Him over for us all, how will He not also with Him freely give us all things?” Here, “He who did not spare” refers to God who did not spare His own Son but gave Him up for us all. That God is a God who is for us (v. 31). And the God who is for us is the eternal God (Deut. 33:27; Isa. 40:28; Rom. 16:26), the omnipresent God (Isa. 57:15; Jere. 23:24), the Almighty God (Gen. 28:3; Josh. 22:22; Job 8:3, 5; Ps. 50:1; Isa. 9:6; Ezek. 10:5; Rev. 11:17; 15:3; 16:7, 14; 19: 6, 15; 21:22), a God of love (1 Jn. 4:8, 16). The God of love who is for us, but did not spare His only begotten Son, Jesus Christ, for our salvation, and gave Him up to die on the cross for us.

In Romans 8:32, “the Son” spoken of by the Apostle Paul refers to Jesus Christ, who is equal to God, the only begotten Son. God, who loves us and is for us, did not spare His Son, but gave Him up to die on the cross for our salvation. In Genesis 22, God tested Abraham (v. 1), saying, ““Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you” (v. 2). Indeed, Abraham had another son, Ishmael (16:16). But God said that he was his only son, Isaac (22:1). Hebrews 11:17 is translated into the Korean version (1956), and it is translated, ‘Abraham, when he was being tested, offered Isaac by faith, who received the promises, but he gave his only son.’ However, in the Korean revised version (1998), it was not translated as ‘his only son’ but ‘the only begotten son’. To Abraham, Isaac was the only begotten son. Nevertheless, in obeying the word of God, he did not spare his only begotten son, Isaac, whom he loved and cherished very much. He obeyed God's word, bound Isaac, laid it on the wood of the altar, reached out his hand,

took the sword, and tried to seize his son (Gen. 22:9-10). God, who loves us and is for us, did not spare His only begotten Son, Jesus Christ, for our salvation, but gave Him up to die on the cross for us (our salvation).

In this way, God, who did not spare even His only begotten Son, Jesus Christ, and gave Him up to die on the cross for us, how can He not also give us everything along with His Son (Rom. 8:32). God has given and gives us everything with His only begotten Son, Jesus Christ. The phrase ‘with Jesus Christ’ here can also be referred to as “in Christ,” “in Jesus,” or “in Him.” The word “with” can also be said “through”, so the word “with Jesus Christ” can also be said “through Jesus Christ.” That is, God gave and gives to us “all things” in/through his only begotten Son, Jesus Christ. What does “everything” mean here? In other words, what is “everything” that God has given and given to us with/in/through Jesus Christ? Look at Ephesians 1:3 – “Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ.” “Every” blessing that God has given us in Jesus Christ are “every spiritual blessings”, and the Apostle Paul told the Ephesian church some of all the spiritual blessings from Ephesians 1:4. For example, the Apostle Paul said in verse 4, “just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him In love.” This is the same meaning as Romans 8:29, which says that those whom God foreknew or loved beforehand” were “predestined” (elected). The fact that God predestined or chose us before the foundation of the world is the second stage in the five stages of salvation we have already meditated on. In short, “all things” in Romans 8:32 are “every spiritual blessings” (Eph. 1:3), and all these spiritual blessings include all five stages of salvation. Here are the 5 stages of salvation: (1) God saves those whom God foreknew, that is, those whom God loved. (2) God saves those whom He predestined, that is, those whom God chose before the foundation of the world. (3) God saves those whom He called, that is, those whom God effectively called. (4) God saves those whom He justified. (5) God saves those whom God glorified.

When we think of God calling us, 2 Timothy 1:9 says: “who has saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace which was granted us in Christ Jesus from all eternity.” Even when God saved us and called us, he called us by grace in Christ Jesus from eternity. Here, “from all eternity” means that God’s plan to save us was prepared from eternity. In the fifth stage of salvation, God foreknew/loved us and predestined/chosen us before eternity or before the foundation of the world. And after we were born, God called us. Look at John 10:3 – “To him the doorkeeper opens, and the sheep hear his voice, and he calls

his own sheep by name and leads them out.” God called each of us individually. Not only the calling, but also what God foreknew/loved and predestined/chose us before the foundation of the world was individually loved and chosen. Moreover, God justified each of us individually in Christ Jesus. He also glorified each of us individually. God, who loves us and is for us, loves each of us individually in saving us, choosing, calling, justifying and glorifying us. Who can be against us (Rom. 8:31). So, we have no choice but to have the assurance of salvation.

In Romans 8:32, the second half, the Apostle Paul said, “how will He not ... freely give us ...?” What kind of person is “us” here? Romans 5:6, 8, 10 says three things: (1) We were still helpless. Look at Romans 5:6 – “For while we were still helpless, at the right time Christ died for the ungodly.” We were so helpless that we could not and are not able to do anything at all in being saved, in the sense of heaven, and in sitting on thrones with the Lord in heaven. Salvation is never faith (grace) plus works (good works). This glorious salvation is of God and we cannot do it. God gave His only begotten Son, Jesus Christ, on the cross for us who are helpless and the ungodly. (2) We were sinners. Look at Romans 5:8 – “But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us.” God gave His only begotten Son, Jesus Christ, on the cross while we were yet sinners, not when we were righteous. We have no righteousness at all. We, as totally depraved sinners, could not do ourselves any merit to save ourselves. God did not spare His only begotten Son Jesus Christ for our salvation, but gave Him up on the cross, so that the righteousness of God is imputed to us. (3) We were God’s enemies. Look at Romans 5:10 – “For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.” When we were enemies, God reconciled us to God by giving His only begotten Son, Jesus Christ, to die on the cross. It is never possible to reconcile our relationship with God through our efforts or works (good deeds). That hostile relationship can only be resolved by God. The solution was made possible by having the only begotten Son die on the cross as a propitiation sacrifice.

We can never be sure of our salvation if we do even the slightest thing to get us saved. Perhaps the reason we are not sure of salvation right now is because we are not sure of salvation because we are focusing on our actions, such as to strive for something, to do good, and so on. But because God saves us, we have no choice but to have the assurance of salvation. We have no choice but to have the assurance of salvation because God determined and planned to save us, whom He loved before the foundation of the world, and carried out the five stages of salvation. Here,

‘How will He not also ... freely give us?’ (Rom. 8:32) is translated as “How will He not give it to us as a gift?” if we look at the Korean translation (1956). In other words, the difference is that the word “as a gift” is in the Korean version, but not in the Korean revised version. In the original Greek, the word ‘*xarizomai*’ means ‘to give as a gift’ in Korean. In other words, the translation of the original Greek was correctly translated as “as a gift” in the Korean version. This Greek word for “gift” we see again in Romans 6:23 – “... the free gift of God (“*xarisma*” in Greek) is eternal life in Christ Jesus our Lord.” Look at Ephesians 2:4-5, 8-9: “But God, being rich in mercy, because of His great love with which He loved us, even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), ... For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; not as a result of works, so that no one may boast.” A very important lesson these words teach us is that eternal life (salvation) in Christ Jesus our Lord is God’s total grace (Eph. 2:5, 8) and a gift (Rom. 6:23; 8:32), and never comes from us. Neither is it from our works (Eph. 2:8), nor is it from our works (v. 9). It is a gift of God’s grace (v. 8).

The five stages of salvation that God loved and chose, called, justified and glorified us before the foundation of the world is entirely by God’s grace. That is, God’s salvation is totally by God’s grace. In other words, salvation is the grace of God in Christ, without our merit. God allows us to hear the word of God, the gospel of Jesus Christ, and receive salvation through faith in Jesus Christ. We believe in Jesus because the power of the Word, that is, the power of the gospel, works in us. And even that faith is a gift of God’s grace, not our works (Eph. 2:8, 9). We believe in Jesus Christ because God gives us faith by grace. So, we can have the assurance of salvation.

God did not spare His only begotten Son, Jesus Christ, and gave Him up to die on the cross for our salvation. God, who loves us so much, will not also give us all things freely as a gift with His Son (Rom. 8:32). God loved us so much that He did not spare His only begotten Son (Jn. 3:16) and gave Him up on the cross. How can He not save us as His gift (Rom. 8:32)? The God who loved us and chose us before the foundation of the world will surely accomplish this work of salvation by calling us, justifying us, and glorifying us. Therefore, we must have the assurance of salvation, looking to the God of salvation who loves us and who is for us by faith. And we should be steadfast, immovable, always abounding in the work of the Lord to please God while giving thanks to God for His saving grace (1 Cor. 15:57-58).

“If God is for us” (4)

[Romans 8:31-34]

Look at Romans 8:33 – “Who will bring a charge against God's elect? ...” When we think of the “God’s elect” here, when did God choose? Romans 8:29 says that God foreknew. In other words, God chose before the creation of the world, before all things existed. Look at Ephesians 1:4 – “just as He chose us in Him before the foundation of the world,” So, who are the people God has chosen? They are those who have become conformed to the image of God’s only begotten Son, Jesus Christ (Rom. 8:29). Here, the Son of God, the only begotten Son, Jesus Christ, not only died, but rose again (v. 34). Not only that, but He is the One who ascended into heaven, and sat at his right hand of God (Mk. 16:19; Heb. 10:12) to make intercession for us (Rom. 8:34).

As God's chosen ones, we must imitate Jesus. The subject of all our wishes and prayers should be to be like Jesus. We must imitate not only the death of Jesus, but also His resurrection. As the elect, we must also imitate the ascension of Jesus into heaven, His sitting at the right hand of God, and His intercession for us. This is the life of those who are chosen by God. How is our life now? Are we now living as those chosen by God? The lyric of the hymn “I Want to be a Christian” verse 4 should be the subject of our earnest prayer: “Lord, I want to be like Jesus In a my heart, in a my heart, Lord, I want to be like Jesus In a my heart. In a my heart, In a my heart, Lord, I want to be like Jesus In a my heart. Amen.”

For what purpose did God choose us in advance (before the foundation of the world)? Its purpose is that

Jesus Christ be the firstborn Son. Look at Romans 8:29 – “For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.” For Jesus Christ to be the firstborn, he must have brothers. Those who were chosen by God beforehand are the brothers of Jesus. We are all brothers of Jesus. When we all go to heaven, we will have fellowship by calling Jesus Christ “brother”. Therefore, who dares to accuse the brothers of Jesus? (v. 33) Never can! Those whom God predestined, God chose before the foundation of the world to resemble Jesus and become His brothers. Who would dare to accuse us? Never can!

However, Satan opposes those whom God has chosen, accusing them. In Zechariah 3, the fourth of the eight visions the prophet Zechariah saw appears. In the fourth vision, Satan opposes and accuses the high priest Joshua (v. 1). The reason Satan accused Joshua the high priest was that he was the high priest, but he was like a burning stick snatched from the fire (v. 2), a hopeless man, dressed in filthy clothes as he stood before the angel (v. 3). Therefore, Jehovah, who had chosen Jerusalem, rebuked Satan again and again (v. 2) and said to those who were standing before him, “Take off his filthy clothes” (v. 4). In this way, God forgave Joshua of all his sins, how could Satan bring charges/accusations/against him? Never can! d

In Luke 23, there is a scene where all the crowds get up and drag Jesus to Pilate and accuse him (vv. 1-2). They accused Jesus, saying, “We have found this man subverting our nation. He opposes payment of taxes to Caesar and claims to be Christ, a king” (v. 2). So, Pilate, the Roman governor himself, interrogated Jesus himself, but “I find no basis for a charge against this man” (v. 4), “I have examined him in your presence and have found no basis for your charges against him” (v. 14) and “I have found in him no grounds for the death penalty” (v. 22) [Herod also said that “he has done nothing to deserve death” (v. 15)]. Nevertheless, they urged with a loud voice to ask for a crucifixion, and their voice prevailed (v. 23). As a result, God made Jesus, who knew no sin to be sin on behalf of us (2 Cor. 5:21), whom God foreknew (he loved) (Rom. 8:29) and whom he predestined (we who were chosen before the foundation of the world) (v. 30) and Jesus took on all our sins and died on the cross for us. Therefore, God took away our dirty clothes (Zech. 3:3-4) and clothed us in the white robes (Rev. 7:13) or in fine linen, bright and clean (19:8, 14) through a robe dipped in blood of the only begotten Son Jesus Christ (v. 13).

Since God, who did not spare His own Son but gave Him up for us all (Rom. 8:32), we whom He foreknew

(loved) (v. 29), whom He predestined (chosen), whom He called, whom He justified, and whom He glorified (v. 30), who dares to accuse us (v. 33) No one can! Because Jesus, who knew no sin, was accused on our behalf and died on the cross to forgive all our sins, all our sins were forgiven, and we have been saved to become like Jesus and His brothers. How can Satan dare to accuse us? Never!

“If God is for us” (5)

[Romans 8:31-34]

Look at Romans 8:33-34: “Who will bring any charge against those whom God has chosen? It is God who justifies. Who is he that condemns? ...” The purpose of God's choosing us is that we may be conformed to the image of Jesus Christ, the only begotten Son of God. Look at Romans 8:29 – “For those God foreknew he also predestined to be conformed to the likeness of his Son, that he might be the firstborn among many brothers.” Jesus Christ, the only begotten Son, came to this earth, shed His blood on the cross, rose from the dead on the third day, ascended into heaven, and is now at the right hand of God to intercede for us. This is how God glorified His only begotten Son, Jesus Christ. So, Jesus Christ, the only begotten Son, is sitting at the right hand of God in the kingdom of heaven, the world of glory, praying for us. God has chosen us to be like this only begotten Son, Jesus Christ. So, who dares to accuse us? Never! Also, God chose us for the purpose that Jesus Christ might be the firstborn among many brothers (v. 29). The only begotten Son, Jesus Christ, is the firstborn Son, and all of us who are saved are brothers of Jesus Christ. So, how can anyone accuse us, brothers of Jesus Christ? Never! The Bible says that Jesus Christ is not at all ashamed to call us His brothers (sisters) (Heb. 2:10-13). So, who dares to accuse these people? Never can anybody accuse us!

But in Zechariah 3, Satan accused the high priest Joshua. As the high priest, he should be wearing clean clothes, but he was wearing filthy garments (v. 3). So, Satan accused him. At that time, the Lord, who chose Jerusalem, repeatedly rebuked Satan, and rebuked him severely (v. 2). The reason was because God had chosen them, but Satan

did not dare to accuse them. So, God rebuked Satan. Then why did God severely rebuke Satan? The reason is because God has already forgiven the sins of those He has chosen. Look at Zechariah 3:4 – “He spoke and said to those who were standing before him, saying, ‘Remove the filthy garments from him.’ Again he said to him, ‘See, I have taken your iniquity away from you and will clothe you with festal robes.’” If God has taken away all the sins of the elect, how can Satan accuse us? Never! That is why God severely rebuked Satan, and Satan had no choice but to retreat.

In Genesis 2:17, God clearly commanded Adam, “‘but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you will surely die. You must not eat from the tree of the knowledge of good and evil’ and said, ‘In the day you eat of it you will surely die.’” However, Adam and Eve fell into Satan's temptation and disobeyed God's command and ate of the tree of the knowledge of good and evil. Look at Genesis 3:6 – “When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.” As a result, Adam and Eve became enemies with God (Rom. 5:10). When Adam and Eve sinned against God and became enemies with God, God showed mercy to them. God came to Adam and Eve (Gen. 3:8-9). This is God's great grace. How precious is the gospel that God came to and said, “Where are you?” (v. 9). In Genesis 3:15, God spoke of the covenant of grace to save Adam and Eve. After all, He promised here that Jesus Christ would save them. That is why Jesus said, “It is finished” (Jn. 19:30) on the cross. What a blessing this is. Also, in Genesis 3:21, God made and clothed Adam and Eve with garments of skin. If God wanted to put on skin garments ere, He had to kill an animal. It seems to think mainly of sheep. At that time, God did not give animals but plants as food. So, the fact that He slaughtered this sheep and clothed Adam and Eve in garments of skin showed that ‘You will die’ just as this sheep dies. So, after that, Adam lived to be 930 years old and died (Gen. 5:5). Also, the reason for slaughtering an animal was to make a sacrifice. So, God slaughtered sheep and offered sacrifices, and made their skins into clothing. It symbolizes the ransom offering and the propitiation, Jesus Christ. It also shows that God will clothe His chosen people with the clothes of Jesus Christ. Look at Romans 3:25-26: “God presented him as a sacrifice of atonement, through faith in his blood. He did this to demonstrate his justice, because in his forbearance he had left the sins committed beforehand unpunished—he did it to demonstrate his justice at the present time, so as to be just and the one who justifies those who have faith in Jesus.” In this way, God justified those whom God had chosen, those who believed in Jesus Christ. Look at Romans 8:30 – “And those he predestined, he also called; those he called, he also justified;

those he justified, he also glorified.” The Bible says, “Who is he that condemns?”, when God called these pre-selected ones and justified those whom he called (vv.33b-34a). In this way, God loved those whom He had chosen beforehand and called and justified them (Rom. 3:25-26; 8:30). Who can dare condemn them as sinners? On one! Never!

Look at Romans 8:1 – “Therefore, there is now no condemnation for those who are in Christ Jesus.” There is no condemnation for those who are united with Jesus Christ, who are like Jesus Christ, and who are the brothers of Jesus Christ. Look at Romans 8:2 – “because through Christ Jesus the law of the Spirit of life set me free from the law of sin and death.” The Holy Spirit has set us free from the law of sin and death, who can condemn? No one! Never! Look at Romans 8:4 – “in order that the righteous requirements of the law might be fully met in us, who do not live according to the sinful nature but according to the Spirit.” Those whom God has chosen, those whom God has justified, who can condemn us when all the requirements of the law have been fulfilled for us? No one! Never! Look at Romans 8:14 – “because those who are led by the Spirit of God are sons of God.” Who can condemn us who are the son of God? No one! Never! Look at Romans 8:15 – “For you did not receive a spirit that makes you a slave again to fear, but you received the Spirit of sonship. And by him we cry, ‘Abba, Father.’” Who dares to condemn us as children of God who call God “Abba, Father”? No one! Never! Look at Romans 8:17 – “Now if we are children, then we are heirs--heirs of God and co-heirs with Christ, if indeed we share in his sufferings in order that we may also share in his glory.” Who dares to condemn the heirs of God, heirs with Christ? No one! Never! Look at Romans 8:30 – “And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.” God has justified us, so who dares to condemn us? No one! Never!

Look at Romans 8:33b-34a: “... It is God who justifies. Who is he that condemns? ...” It is God who justified us. Who can condemn us? No one! Never! God not only justified us, but also glorified us (v. 30). Look at Zechariah 3:5 – “Then I said, ‘Let them put a clean turban on his head.’ So they put a clean turban on his head and clothed him with garments, while the angel of the LORD was standing by.” The prophet Zechariah said, ‘Put on Joshua the high priest a clean turban or a glorious on his head. At that time, the clean turban was placed on his head, and was put on clean garments, or glorious garments. God glorified those whom He justified. Look at Ephesians 2:5-6: “even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus.” God glorified us in this

way, who dares to condemn us? No one! Never! This is what God did to us. God overcame all of Jesus Christ from the power of death, resurrected Him, raised Him to heaven, and made Him to sit at the right hand of God, so that all of us have no choice but to kneel before Him and worship Him. Since God did this, our salvation is sure. Therefore, I hope and pray that we will all be praised when we stand before the Lord while standing firm and unwavering with the assurance of salvation and putting more effort into the work of the Lord.

“If God is for us” (6)

[Romans 8:31-34]

Last week, we meditated on Romans 8:33b-34a, “... It is God who justifies. Who is he that condemns?” Whoever God justifies can never be condemned. In John 8:3-11, the scribes and Pharisees brought a woman caught in adultery, put her in the center of the court (v. 3) and said to Jesus: “Teacher, this woman has been caught in adultery, in the very act. Now in the Law Moses commanded us to stone such women; what then do You say?” (vv. 4-5) They asked this question in order to find an excuse to test Jesus and accuse him (v. 6). In conclusion, Jesus said to the woman: “Woman, where are they? Did no one condemn you? ... I do not condemn you, either Go From now on sin no more” (vv. 10-11). If Jesus did not condemn her, who would dare to accuse and condemn her? On one! Never! It is God who justifies, and who is the one who condemns? (Rom. 8:33b-34a) No one! Never!

Look at Romans 8:34 – “... Christ Jesus is He who died, yes, rather who was raised,” This Bible verse speak of the death and resurrection of Jesus. This is the gospel of the gospel and the core of the gospel. If you just believe in this gospel, you will be saved abundantly. Today, we are going to meditate on the death of Jesus, and next week we will meditate on the resurrection of Jesus. Look at 1 Corinthians 15:2-4: “by which also you are saved, if you hold fast the word which I preached to you, unless you believed in vain. For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures.” Here, “the word which I preached” refer to the gospel of Jesus Christ preached by the Apostle Paul. If you believe only in this gospel of Jesus Christ, you will be saved (v.

2). The Apostle Paul spoke of the gospel of Jesus Christ in verses 3-4: "... Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures" (vv. 3-4). This 1 Corinthians 15:3-4 about Jesus Christ, who died according to the Scriptures and rose again according to the Scriptures, refers to Christ Jesus who died and rose again according to today's text in Romans 8:34. Here, the word "according to the Scriptures" (appears twice) refers to the Old Testament. In other words, it means that Jesus Christ died and rose again in the New Testament just as the Old Testament prophesied about Jesus Christ.

First, let us consider the prophecies of the Old Testament concerning the death of Jesus Christ.

Look at Deuteronomy 21:23 – "his corpse shall not hang all night on the tree, but you shall surely bury him on the same day (for he who is hanged is accursed of God), so that you do not defile your land which the LORD your God gives you as an inheritance." This prophecy is a prophecy that Jesus Christ will be hung on the tree, that is the cross. What is particularly important in the word of this prophecy is the fact that those who hung on the tree (the cross) were cursed by God. Look at Matthew 27:35, 38: "When they had crucified him, they divided up his clothes by casting lots. ... Two robbers were crucified with him, one on his right and one on his left." This is the word that tells the fulfillment of the prophecy in Deuteronomy 21:23 that Jesus Christ (Messiah) would die on the cross, the tree, was fulfilled. The fact that Jesus Christ died on the cross, the tree, from the Jewish point of view of Deuteronomy 21:23, means that Jesus Christ was cursed by God. In other words, the reason why the Jews at the time of Jesus cried out loudly to crucify Jesus (Jn. 19:6) was because they believed that Jesus committed sins of blasphemy (Mt. 26:65; Note: Jn. 10:33, 36) and also sin of blaspheming the temple (Jn. 2:19). Look at Galatians 3:13 – "Christ redeemed us from the curse of the law by becoming a curse for us, for it is written: 'Cursed is everyone who is hung on a tree.'"

Look at Psalms 22:16 – "For dogs have surrounded me; A band of evildoers has encompassed me; They pierced my hands and my feet." This prophecy is a prophecy that Jesus Christ would be crucified with His hands and feet. Look at Mark 15:24-25: "And they crucified Him, and divided up His garments among themselves, casting lots for them to decide what each man should take. It was the third hour when they crucified Him." Jesus was crucified

according to the prophecy of Psalms 22:16 that Jesus was pierced for our transgressions (Isa. 53:5).

Look at Zechariah 12:10 – “I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.” The word of this prophecy was prophesied that Jesus Christ would be pierced in the side. Look at John 19:34 – “But one of the soldiers pierced His side with a spear, and immediately blood and water came out.” This is the word of a soldier who pierced Jesus' side with a spear according to the prophecy of Zechariah 12:10.

Look at Psalms 22:7 – “All who see me sneer at me; They separate with the lip, they wag the head, saying.” The word of this prophecy was prophesied that they would insult Jesus Christ on the cross, pout their lips, and wag their heads. Look at Matthew 27:39-42: “And those passing by were hurling abuse at Him, wagging their heads and saying, ‘You who are going to destroy the temple and rebuild it in three days, save Yourself! If You are the Son of God, come down from the cross.’ In the same way the chief priests also, along with the scribes and elders, were mocking Him and saying, ‘He saved others; He cannot save Himself He is the King of Israel; let Him now come down from the cross, and we will believe in Him.’” This word tells the fulfillment of the prophecy of Psalms 22:7.

Look at Psalms 22:1 – “My God, my God, why have You forsaken me? Far from my deliverance are the words of my groaning.” This prophecy is a prophecy that Jesus Christ would be forsaken. Look at Matthew 27:46 – “About the ninth hour Jesus cried out in a loud voice, ‘Eloi, Eloi, lama sabachthani?’--which means, ‘My God, my God, why have you forsaken me?’” According to the prophecy of Psalms 22:1, this verse also tells us that the only begotten Son, Jesus Christ, was forsaken by God the Father.

Look at Isaiah 53:8 – “By oppression and judgment He was taken away; And as for His generation, who considered That He was cut off out of the land of the living For the transgression of my people, to whom the stroke was due?” Here, the phrase “was cut off out of the land of the living” refers to death. The word of this prophecy prophesied that Jesus Christ (Messiah) would die. Look at John 19:30 – “Therefore when Jesus had received the sour wine, He said, ‘It is finished!’ And He bowed His head and gave up His spirit.” This verse tells us that Jesus Christ

died on the cross according to the prophecy of Isaiah 53:8.

Look at Psalms 34:20 – “He keeps all his bones, Not one of them is broken.” This prophecy is a prophecy that Jesus Christ's bones would not be broken when He died on the cross. Look at John 19:36 – “These things happened so that the scripture would be fulfilled: ‘Not one of his bones will be broken.’” This word tells the fulfillment of the prophecy of Psalms 34:20.

Next, I would like to consider the prophecies in the Old Testament that the death of Jesus Christ would die for our sins and be buried.

(1) It is a prophecy that Jesus Christ died for our sins (1 Cor. 15:3).

Look at Isaiah 53:5-6: ”But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being fell upon Him, And by His scourging we are healed. All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.” These words of this prophecy are that the reason Jesus was pierced, bruised, and whipped was “for our iniquities.” Also, the words of this prophecy are that God has laid the iniquity of all of us on Jesus Christ.

(2) It is a prophecy that Jesus Christ will be buried (1 Cor. 15:4).

Look at Isaiah 53:9 – “His grave was assigned with wicked men, Yet He was with a rich man in His death, Because He had done no violence, Nor was there any deceit in His mouth.” This prophecy is a prophecy that after the death of Jesus Christ His tomb will be with the rich man. Look at Matthew 27:57-60: “As evening approached, there came a rich man from Arimathea, named Joseph, who had himself become a disciple of Jesus. Going to Pilate, he asked for Jesus' body, and Pilate ordered that it be given to him. Joseph took the body, wrapped it in a clean linen cloth, and placed it in his own new tomb that he had cut out of the

rock. He rolled a big stone in front of the entrance to the tomb and went away.” These words tell us that Jesus was with the rich Joseph because the body of Jesus was placed in the new tomb of the rich Joseph according to the prophecy of Isaiah 53:9.

In this way, Jesus Christ died and was buried for us according to the Scriptures. Jesus died as a ransom for us, and we also died with him. Look at 2 Corinthians 5:14 – “For the love of Christ controls us, having concluded this, that one died for all, therefore all died.” Since one man, Jesus Christ, died for all, all are dead. Look at Romans 6:6 – “knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin.” Look at Galatians 2:20 – “I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me.” Because Jesus Christ died for our sins according to the Scriptures (1 Cor. 15:3), our sins were forgiven and we received redemption.

“If God is for us” (7)

[Romans 8:31-34]

Look at Romans 8:34 – “... Christ Jesus, who died--more than that, who was raised to life” This verse speaks of the resurrection of Jesus. The Bible 1 Corinthians 15:4 also talks about the resurrection of Jesus: “... and that He was raised on the third day according to the Scriptures.” The Bible talks a lot about the resurrection of Jesus. Look at Psalms 16:10-11: “For You will not abandon my soul to Sheol; Nor will You allow Your Holy One to undergo decay. You will make known to me the path of life; In Your presence is fullness of joy; In Your right hand there are pleasures forever.” These words prophesied the resurrection of Jesus Christ. In fact, God did not leave Jesus Christ in the grave. In 1 Corinthians 15:4, the second half of the Bible says that Jesus Christ rose again on the third day, but it is not easy to find in the Bible the prophecy that Jesus Christ was resurrected ‘on the third day’ here.

Based on Genesis 22:4, “On the third day Abraham raised his eyes and saw the place from a distance,” Arthur Pink said God called Abraham to test him and told him, “Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you” (v. 2). In this story, he tried to find the prophecy of the fact that Jesus Christ died, was buried, and rose again on the third day according to the Bible (1 Cor. 15:3-4). Look at Hebrews 11:19 – “He considered that God is able to raise people even from the dead, from which he also received him back as a type.” Look at Matthew 12:38-40: “Then some of the Pharisees and teachers of the law said to him, ‘Teacher, we want to see a miraculous sign from you.’ He answered, ‘A wicked and adulterous generation asks for a miraculous sign! But none will be given it except the sign of the prophet Jonah. For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.’” Jesus told the scribes and the Pharisees who wanted to show

them signs that they had no signs to show except the signs of the prophet Jonah, saying, 'Just as Jonah was in the belly of a huge fish three days and three nights, so Jesus himself will be in the heart of the earth for three days and three nights.' Look at Jonah 1:17 and 2:10 – “And the LORD appointed a great fish to swallow Jonah, and Jonah was in the stomach of the fish three days and three nights” (1:17), “Then the LORD commanded the fish, and it vomited Jonah up onto the dry land” (2:10).

Jesus prophesied that He would suffer many times, die and be resurrected three days later. Look at Matthew 16:21 – “From that time Jesus began to show His disciples that He must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised up on the third day.” Look at Matthew 17:23 – “and they will kill Him, and He will be raised on the third day.’ And they were deeply grieved.” Look at Matthew 20:19 – “and will hand Him over to the Gentiles to mock and scourge and crucify Him, and on the third day He will be raised up.” Jesus died on the cross according to the words of this prophecy, was buried on Good Friday, was in the tomb on Saturday, and rose from the dead on the third day of the following day, Sunday dawn. Jesus, who was resurrected on the third day, accompanied the two disciples on their way to Emmaus, but the two disciples did not know that He was the resurrected Jesus (Lk. 24:13-16). They said to Jesus, “and how the chief priests and our rulers delivered Him to the sentence of death, and crucified Him. But we were hoping that it was He who was going to redeem Israel. Indeed, besides all this, it is the third day since these things happened. But also some women among us amazed us. When they were at the tomb early in the morning, and did not find His body, they came, saying that they had also seen a vision of angels who said that He was alive” (vv. 20-23). They did not know that the person accompanying them was the resurrected Jesus, and they testified that Jesus rose from the grave (resurrected) after 3 days. Jesus explained to them details about Himself, beginning with the writings of Moses and all the prophets, which were written in all the scriptures (v. 27). In other words, starting with the words of the Law of Moses and the Prophets, Jesus gave the two disciples a detailed explanation of what Jesus Himself was about (Jesus' suffering, death, and resurrection) in all the Scriptures. But no one saw Jesus risen from his tomb. And no one has been resurrected from Adam to this day (The resurrection of Lazarus from the dead is different from the resurrection of Jesus. He rose from the tomb of Jesus, ascended to heaven, and sits at the right hand of God, but Lazarus rose from the tomb and died again). There are people in the Bible who ascended to heaven (e.g. Enoch and Elijah). But no one rose from the dead like Jesus did.

The resurrected Jesus testified of His resurrection in many ways. Look at Acts 1:3 – “To these He also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days and speaking of the things concerning the kingdom of God.” Look at 1 Corinthians 15:5-8: “and that He appeared to Cephas, then to the twelve. After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have fallen asleep; then He appeared to James, then to all the apostles; and last of all, as to one untimely born, He appeared to me also.” Of the many appearances of the resurrected Jesus during his 40 days on earth (for example, He appeared first to Mary Magdalene, but not recorded in 1 Corinthians 15:5-8), only six are recorded: (1) He was shown to “Cephas” (Peter). Peter saw the resurrected Jesus with the naked eye at least five times on earth. Therefore, the resurrection of Jesus is not a fantasy. (2) He appeared to the twelve disciples. (3) He was also seen by 500 brothers. (4) It was also seen by James, the brother of Jesus, who believed in Jesus only after Jesus was resurrected and became an elder of the Jerusalem church. (5) He was also seen by all the apostles. (6) He was also seen by the Apostle Paul. On the road to Damascus, the Apostle Paul saw Jesus sitting at the right hand of God after being resurrected and ascending into heaven.

Jesus is risen again! Jesus is resurrected! If we believe in Jesus, who died according to the Scriptures, was buried, and rose again on the third day according to the Scriptures, we will receive the forgiveness of all sins, be justified, and there will be a physical resurrection when Jesus comes again. Look at 1 Corinthians 15:20, 23: “But now Christ has been raised from the dead, the first fruits of those who are asleep. ... But each in his own order: Christ the first fruits, after that those who are Christ's at His coming.” All who belong to Jesus Christ, who became the firstfruits of those who sleep, will be resurrected when Jesus comes. Look at 1 Corinthians 15:52 – “in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed.” When the last trumpet will sound, the dead saints will be raised to immortality, and the living saints will be changed suddenly. Look at 1 Thessalonians 4:14 – “For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus.” God will bring the souls of those who died while believing in Jesus. The dead in Christ will rise first, and then we who are still alive will be caught up together with them in the clouds to meet the Lord in the air, and we will be with the Lord forever. Therefore, with this confidence, we must be steadfast, unwavering, and always diligent in the work of the Lord (1 Cor. 15:58).

“If God is for us” (8)

[Romans 8:31-34]

Look at Romans 8:34 – “... Christ Jesus, who died--more than that, who was raised to life--is at the right hand of God and is also interceding for us.” The phrase “who died – more than that” here refers to the death of Jesus Christ (v. 34). Jesus Christ died for our sins according to the Scriptures (1 Cor. 15:3). Also, the word “was raised” here refers to the resurrection of Jesus Christ (Rom. 8:34). Jesus Christ rose again on the third day according to the Scriptures (1 Cor. 15:4). The death and resurrection of Jesus Christ are like the heads and tails of the same coin. In other words, the death and resurrection of Jesus Christ are inseparable. Without the death of Jesus there is no resurrection of Jesus, and without the resurrection of Jesus there is no death of Jesus. Just as we believe, thank, praise, and testify to the death of Jesus Christ, so we must believe, thank, praise, and testify of the resurrection of Jesus Christ. This is because Jesus Christ not only died, but rose again. This is the gospel of the gospel.

Christ Jesus, who died according to the Scriptures and rose from the dead according to the Scriptures (Rom. 8:34) is the Son of God and also the Son of Man. In other words, Jesus Christ is both God and Man. That is why Jesus Christ became the mediator between God and man. Look at 1 Timothy 2:5 – “For there is one God, and one mediator also between God and men, the man Christ Jesus.” God has reconciled us to Himself through His Mediator, Jesus Christ (2 Cor. 5:18). Therefore, we are saved only through Jesus Christ. Look at Acts 4:12 – “And there is salvation in no one else; for there is no other name under heaven that has been given among men by which we must be saved.” We have access to God the Father only through Jesus Christ. Look at John 14:6 – “Jesus said to him, ‘I

am the way, and the truth, and the life; no one comes to the Father but through Me.”

Jesus Christ, who died according to the Scriptures and was resurrected according to the Scriptures, lived on this earth for 40 days to testify of His resurrection and ascended to heaven (Acts 1:3, 9). And Jesus Christ is/sit at the right hand of God. That is why the Apostle Paul says in Romans 8:34, ‘He is at the right hand of God.’ The Bible testifies that Jesus Christ is/sit at the right hand of God. Look at Hebrews 1:3 – “And He is the radiance of His glory and the exact representation of His nature, and upholds all things by the word of His power. When He had made purification of sins, He sat down at the right hand of the Majesty on high.” Look at Hebrews 8:1 – “Now the main point in what has been said is this: we have such a high priest, who has taken His seat at the right hand of the throne of the Majesty in the heavens.” Look at Colossians 3:1 – “Therefore if you have been raised up with Christ, keep seeking the things above, where Christ is, seated at the right hand of God.” Here, “the right hand of God” is the word of the parable, and it is compared to the right hand of God or the right hand of God that there is authority or power. In other words, God gave authority or power to Jesus Christ, who died according to the Scriptures, rose from the dead according to the Scriptures, ascended into heaven, and is seated or at the right hand of God. Look at Matthew 28:18 – “And Jesus came up and spoke to them, saying, “All authority has been given to Me in heaven and on earth.” The saying that He is seated at the right hand is a parable that means that He has all or absolute authority. Look at 1 Peter 3:22 – “who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.” The Bible says that all the spiritual creatures in heaven will ascend into heaven and submit to Jesus Christ, who is at the right hand of God. Look at Ephesians 1:20-21: “which He brought about in Christ, when He raised Him from the dead and seated Him at His right hand in the heavenly places, far above all rule and authority and power and dominion, and every name that is named, not only in this age but also in the one to come.” The power of God worked in Christ, raised Him to life, and seated Him at the right hand of God in heaven, exalted above every name. Look at Acts 2:33 – “Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.” God raised Jesus Christ to life according to the Scriptures, and Jesus Christ received the promised Holy Spirit from the Father and poured out the Spirit. Where is such authority?

This Jesus Christ says, ‘He is also interceding for us’ (Rom. 8:34). In “Christ Jesus” who intercedes for us

(v. 34), “Christ” means anointed, and in Old Testament times only prophets, priests, and kings were anointed. That is, Jesus Christ is the Prophet, the High Priest, and the King of kings. The statement that Jesus Christ is the High Priest here refers to two important responsibilities:

(1) The first responsibility is to offer sacrifices.

Jesus Christ, the High Priest, offered himself as a sacrifice to God once for all through His own body. Look at Ephesians 5:2 – “and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.” Here, “a fragrant aroma” means joyfully or voluntarily, and Jesus Christ is saying that he presented Himself as a sacrifice to God with a joyful or voluntary heart. Look at Hebrews 9:26 – “Otherwise, He would have needed to suffer often since the foundation of the world; but now once at the consummation of the ages He has been manifested to put away sin by the sacrifice of Himself.” Jesus Christ is saying that He offered Himself as a sacrifice to God once for all to take away our sins.

(2) The second responsibility is to offer prayers.

The High Priest, Jesus Christ, intercedes to God for us. Look at Hebrews 7:25 – “Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.” How mighty and powerful is this, since Jesus Christ, the High Priest who intercedes for us at the right hand of God (which speaks of power and might in parables). This prayer of Jesus Christ has power and can be answered and saved us completely (v. 25). In other words, the mighty supplication of Jesus Christ will bring us to the consummation of salvation. The perfection of that salvation is God's glorifying us (Rom. 8:30). God has not only raised us up with Christ but has given us to sit with Him in the heavenly places in Christ Jesus (Eph. 2:6). In this way, since God is for us (Rom. 8:31), God's saving us must come to completion. Therefore, we must be steadfast with the assurance of salvation, unwavering, and always diligent in the work of the Lord (1 Cor. 15:58).

Jesus Christ prayed a lot while He was on this earth. A good example is the 17th chapter of the Gospel of John, the prayer of the High Priest Jesus Christ. Look at John 17:9 – “I ask on their behalf; I do not ask on behalf of the world, but of those whom You have given Me; for they are Yours.” Look at Hebrews 5:7 – “In the days of His flesh, He offered up both prayers and supplications with loud crying and tears to the One able to save Him from death, and He was heard because of His piety.” Jesus Christ, who, while He was in the flesh, offered supplications and prayers to God the Father with intense weeping and tears, is now interceding for us at the right hand of God. Jesus Christ, who died according to the Scriptures and rose again according to the Scriptures, is praying to God for each of us. Jesus Christ knows the circumstances and needs of each one of us, and He is still interceding for us at the right hand of God. The indwelling Holy Spirit who helps us in our weakness intercedes for us according to God's will. He intercedes for us with groanings too deep for words (Rom. 8:26-27). Therefore, we must ask God by trusting this word of God. We must ask according to the Scriptures. In other words, we must ask God according to the Word of God or according to the will of God under the guidance of the Holy Spirit.

“If God is for us” (9)

[Romans 8:35-39]

Look at Romans 8:35 – “Who will separate us from the love of Christ? Will tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?” What kind of person is “us” here that cannot be separated from the love of Christ? We can think of it in three ways:

- (1) The “us” refers to those whom God has chosen (Rom. 8:33).

When did God choose us? Look at Ephesians 1:4-5: “just as He chose us in Him before the foundation of the world, that we would be holy and blameless before Him In love He predestined us to adoption as sons through Jesus Christ to Himself, according to the kind intention of His will.” God chose us before all things were created. God has predestined us according to the kind intention of His will. So, who can separate us from the love of Christ? No one! Never!

- (2) The “us” refers to those whom God has justified (Rom. 8:33).

He justified those whom God had chosen. God does not just declare righteous with words but treats us as a righteous person. Look at Ephesians 1:5 – “He predestined us to adoption as sons through Jesus Christ to

Himself, according to the kind intention of His will.” Since God has chosen and justified us to be His sons, who can separate us from the love of Christ, who are children of God? No one! Never!

(3) The “us” refers to those whom Christ Jesus, who is at the right hand of God, intercedes (Rom. 8:34).

Who can separate us from the love of Christ, since the Son Jesus is interceding for us at the right hand of God? No one! Never!

The Bible is full of the love of Christ (Rom. 8:35). The Bible speaks of the love of Christ from beginning to end. Look at Matthew 1:1, 16: “The record of the genealogy of Jesus the Messiah, the son of David, the son of Abraham: ... Jacob was the father of Joseph the husband of Mary, by whom Jesus was born, who is called the Messiah.” We can find the love of Christ in the genealogy of Jesus Christ. In other words, Jesus Christ, the Son of God, was conceived by the Holy Spirit before Mary was betrothed to Joseph and lived together (v. 18) and became Immanuel, who became incarnate and dwells with us, so we cannot help but feel the love of Christ. Look at Revelation 22:20-21: “He who testifies to these things says, ‘Yes, I am coming quickly’ Amen Come, Lord Jesus. The grace of the Lord Jesus be with all. Amen.” We can find the love of Christ in Jesus Christ's words, “I am coming quickly.” Why is Jesus Christ coming quickly? Look at John 14:31 – “but so that the world may know that I love the Father, I do exactly as the Father commanded Me Get up, let us go from here.” The purpose of Jesus Christ's return to this world is to come again and receive us as Lord so that where He is, we may be. The Lord, the Bridegroom, will come to pick up the bride, the church, that is us, and will lead us to the new heaven and new earth, the new Jerusalem, where the Lord is (Rev. 21:1-2) so that we can participate in the marriage supper of the Lamb. (19:9). Therefore, we cannot but give thanks, praise, and worship Him for the love of Christ.

We cannot meditate on the full love of Christ in the Bible, but only on Romans 8:34: “Who is he that condemns? Christ Jesus, who died--more than that, who was raised to life--is at the right hand of God and is also interceding for us.” From this word, we can know that Jesus Christ died on the cross for our sins, that He rose from the grave (resurrection), and that Christ's love intercedes at the right hand of God for our eternal life. We cannot fully

comprehend the breadth and length and height and depth of this love of Christ (Eph. 3:19). In other words, we cannot measure the size, breadth, depth, and height of this love of Christ. So the hymn “The Love of God is Greater” the lyric 3 and the refrain are praising like this: “Could we with ink the ocean fill, And were the skies of parchment made, Were every stalk on earth a quill And every man a scribe by trade; To write the love of God above Would drain the ocean dry; Nor could the scroll contain the whole, Tho' stretched from sky to sky. Oh love of God, how rich and pure! How measureless and strong! It shall forever more endure, The saints' and angels' song.”

The Apostle Paul begins the word “Who” in Romans 8:35, where “Who” refers to seven things: (1) “tribulation” (v. 35): It refers to “the tribulum” (a threshing machine) used for threshing grain in Roman times. In Korea, there was an agricultural equipment called ‘a flail’, which was used to shake grains of ancient food such as beans and barley. When we think that such a threshing machine is beating us who believe in Jesus, not the grain, that is the “tribulation”. The Bible tells us that we must go through many tribulations like this. Look at Acts 14:22 – “strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, ‘Through many tribulations we must enter the kingdom of God.’” This verse is the word of the Apostles Paul and Barnabas when they returned from their first missionary journey, and they stopped by the church of Antioch and exhorted the disciples. This exhortation says, “Through many tribulations we must enter the kingdom of God.” Jesus said this: “... In the world you have tribulation, but take courage; I have overcome the world” (Jn. 16:33). (2) “distress” (Rom. 8:35): Here, “distress” refers to mental suffering. (3) “persecution” (v. 35): Look at 2 Timothy 3:12 – “Indeed, all who desire to live godly in Christ Jesus will be persecuted.” (4) “famine” (Rom. 8:35): Here, “famine” refers to hunger. When we are subjected to tribulation, distress, or persecution, we may go hungry and suffer hunger. (4) “nakedness” (v. 35): Here, “nakedness” refers to being naked. Because Jesus was crucified naked, we, His disciples, will also be persecuted naked. (5) “peril” (v. 35): The apostle Paul faced many perils. Look at 2 Corinthians 11:26 – “I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren.” Just as the Apostle Paul faced various dangers during his mission, many missionaries who work hard in the mission field for Jesus Christ and his gospel are also facing various dangers today. (6) “sword” (Rom.8:35): Here, “sword” refers to a long sword. And that long sword refers to a knife used to cut a person's throat. Therefore, the “sword” here symbolizes death. The Bible tells us that the first apostle who was killed (martyred) with the sword was the Apostle James, the brother of the

Apostle John. King Herod killed John's brother James with the sword (Acts 12:1-2).

After all, the Apostle Paul says in Romans 8:35 that neither tribulation nor distress nor persecution nor famine nor nakedness nor danger nor sword can separate us from the love of Christ. The reason is because God has chosen us and justified us, and Christ Jesus intercedes for us at the right hand of God (vv. 33-34). So, these seven things [“Who” (v. 35)] are saying that they cannot separate us from the love of Christ.

“The Book of Romans” was written by the Apostle Paul to the Roman church saints. In less than 10 years, the Roman Church saints suffered these seven persecutions from the Roman Emperor Nero. So many were killed (many saints were martyred). Looking at this age, we can see that the day of the Lord's return is near. Before that, the great tribulation will come. No matter when, we should not fear, with the assurance that Christ loves us and that no one can separate us from His love. Even if we have tribulation, we must be courageous. The reason is because Jesus Christ has overcome the world (Jn. 16:33b). When the Lord returns to this world, I hope and pray that we will all be able to welcome Him as the Victor.

“If God is for us” (10)

[Romans 8:35-39]

Look at Romans 8:36-37: “Just as it is written, ‘FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED.’ But in all these things we overwhelmingly conquer through Him who loved us.” Here, “it is written” refers to the Apostle Paul’s quoting of the words recorded in Psalms 44:22 – “But for Your sake we are killed all day long; We are considered as sheep to be slaughtered.” And “we” in Romans 8:36 refers to three things in context: (1) God’s elect (v. 33), (2) Those whom God justifies (v. 33), and (3) Those whom Christ Jesus at the right hand of God intercedes (v. 34). When the Apostle Paul wrote to the saints in the Roman Church that this “we” who are being put to death all day long, “all day” refers to a whole day, but ultimately to a lifetime. When the Apostle Paul wrote to the Roman church saints this prison Epistle to Romans, saying, “For your sake we are being put to death all day long”, he said this to the Roman church saints while he himself was living according to the teachings of Jesus. That teaching of Jesus is Mark 8:35 – “For whoever wishes to save his life will lose it, but whoever loses his life for My sake and the gospel’s will save it.” In other words, the Apostle Paul wrote the Epistle to the Romans to the Roman church saints while he himself first obeyed the words of Jesus and even gave up his life for the sake of Jesus Christ and the gospel of Christ (so he was imprisoned), quoting Psalms 44:22, “Just as it is written, ‘FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG ...’ (Rom. 8:36). Therefore, “FOR YOUR SAKE” (v. 36) means ‘for me and the gospel’ (Mk. 8:35), that is, for Jesus Christ and the gospel of Christ. Look at Romans 14:8 – “for if we live, we live for the Lord, or if we die, we die for the Lord; therefore whether we live or die, we are the Lord’s.” Look at Luke 9:23 – “And He

was saying to them all, 'If anyone wishes to come after Me, he must deny himself, and take up his cross daily and follow Me.'" The disciples of Jesus Christ live for the gospel of Jesus Christ, deny themselves, take up their cross daily, and follow Jesus Christ.

The Apostle Paul quoted Psalms 44:22 to the Roman church saints and said, "WE ARE BEING PUT TO DEATH" (Rom. 8:36) and the Korea modern Bible translated it 'We are in danger of death.' The meaning of this word refers to the tribulation, distress, persecution, famine, nakedness, danger, or sword (v. 35) that are danger of death, which Jesus' disciples, the Apostle Paul, and the Roman church saints suffered. And the danger of death was so great that they almost reached a state of death. In the Bible, the person named Job suffered so severe that it almost brought him to a state of death. Even now, among the disciples of Jesus, there are brothers and sisters in Christ who are living for the gospel of Jesus Christ and are suffering such extreme suffering. And the Apostle Paul said to the Roman church saints, "WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED" (v. 36) and the purpose of raising sheep is to lead them to the slaughterhouse and kill them. Hear the prophecy of the prophet Isaiah about Christ (the Messiah): "He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth" (Isa. 53:7). D

When the Apostle Paul wrote the letter to the Romans church saints from the Roman prison and said, "Just as it is written, 'FOR YOUR SAKE WE ARE BEING PUT TO DEATH ALL DAY LONG; WE WERE CONSIDERED AS SHEEP TO BE SLAUGHTERED' (Rom. 8:36), he himself he himself died while suffering all day for the sake of Jesus Christ and the gospel of Christ according to the prophecy of Isaiah 53:7 – "He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth." That is why he said to the Roman church saints, "We" (Rom. 8:36). Look at 1 Corinthians 4:9, 11-13: "For, I think, God has exhibited us apostles last of all, as men condemned to death; because we have become a spectacle to the world, both to angels and to men. ... To this present hour we are both hungry and thirsty, and are poorly clothed, and are roughly treated, and are homeless; and we toil, working with our own hands; when we are reviled, we bless; when we are persecuted, we endure; when we are slandered, we try to conciliate; we have become as the scum of the world, the dregs of all things, even until now." Also, look at 2 Corinthians 11:23-27: "Are they servants of Christ?--I speak as if insane--I more so; in far more labors, in far more imprisonments, beaten

times without number, often in danger of death. Five times I received from the Jews thirty-nine lashes. Three times I was beaten with rods, once I was stoned, three times I was shipwrecked, a night and a day I have spent in the deep. I have been on frequent journeys, in dangers from rivers, dangers from robbers, dangers from my countrymen, dangers from the Gentiles, dangers in the city, dangers in the wilderness, dangers on the sea, dangers among false brethren; I have been in labor and hardship, through many sleepless nights, in hunger and thirst, often without food, in cold and exposure.”

In this way, the Apostle Paul himself was in danger of death for the sake of the Lord all day (Rom. 8:36), but he said to the Roman Church saints: “But in all these things we overwhelmingly conquer through Him who loved us” (v. 37). He said to them, ‘But even if we (Paul and the Roman church saints) face tribulation, distress, persecution, famine, nakedness, danger, or danger of death like a sword (v. 35), “But in all these things we overwhelmingly conquer through Him who loved us” (v. 37). We do not win by barely winning, but we win with plenty or with ease (Korean modern Bible). The reason is because our beloved Son, Jesus Christ, has already overcome the world. Look at John 16:33 – “These things I have spoken to you, so that in Me you may have peace In the world you have tribulation, but take courage; I have overcome the world.” Therefore, who will dare accuse us, whom God has chosen? (Rom. 8:33) Who will condemn us? (v. 34) Who can separate us from the love of Christ? (v. 35) Is it “tribulation,” “distress,” “persecution,” “famine,” “nakedness,” “peril,” or “sword”? (v. 35) No one! Never! Through Christ who loves us, we are able to overcome all of these (v. 37). Therefore, we have no choice but to be grateful. Look at 1 Corinthians 15:55-57: “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 be to God, who gives us the victory through our Lord Jesus Christ.” Let us all live for the sake of Jesus Christ and the gospel of Christ with the assurance of salvation and the assurance of victory.

“If God is for us” (11)

[Romans 8:35-39]

Look at Romans 8:38-39: “For I am convinced that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, will be able to separate us from the love of God, which is in Christ Jesus our Lord.” The Apostle Paul used the conjunction “For” (γὰρ) at the beginning of verse 38, which is a conjunction connecting the words in verses 38-39 with the words in verse 37, “But in all these things we overwhelmingly conquer through Him who loved us.” In other words, the Apostle Paul said to the Roman church saints, “I am convinced” (v. 38), because “in all these things we overwhelmingly conquer through Him who loved us” (v. 37). More specifically, even if we face tribulation, distress, persecution, famine, nakedness, peril, or sword-like danger of death (v. 35), in all these things we overwhelmingly conquer through Him who loved us (v. 37), not that we overcome, but that we overcome more than enough or easily through Him who loves us. The reason is because our beloved Son, Jesus Christ, has already overcome the world (Jn. 16:33).

The Apostle Paul said to the Roman church saints, “I am convinced” (Rom. 8:38), where the verb “I am convinced” is a plural and perfect tense, meaning ‘I am already convinced’. In other words, when the Apostle Paul confessed, “I am convinced,” he said, “I am already convinced,” because the Holy Spirit convinced him, not his own. Then how did the Holy Spirit convince the Apostle Paul? The Holy Spirit convinced Paul, since the law of the Spirit of life in Christ Jesus has set Paul free from the law of sin and death (v. 2), and now there is no condemnation for those (Paul) who are in Christ Jesus (Paul) (v. 1). The Spirit also convinced Paul, because the Holy Spirit was in him

and had dominion over him (v. 9). As the Holy Spirit was guiding Paul (v. 14), the Spirit convinced him, and the Holy Spirit Himself testified with the Paul's spirit that he was a child of God (v. 16). And the Holy Spirit helped Paul in his weakness, making intercession for him with groanings too deep for words (v. 26), convincing him by making intercession for him according to the will of God (v. 27). The Apostle Paul made a conclusive confession in verses 38-39, saying, "I am convinced" based on at least verses 26-37.

Then how convince was the Apostle Paul? What was the degree/strength of his convictions? As an example, consider the deacon Stephen in Acts 7. Look at Acts 7:59-60: "They went on stoning Stephen as he called on the Lord and said, 'Lord Jesus, receive my spirit!' Then falling on his knees, he cried out with a loud voice, 'Lord, do not hold this sin against them!' Having said this, he fell asleep." The word "fell asleep" here means that Stephen slept in Christ. And although his body was "buried" (8:2), his soul went to heaven. In other words, before he died, Stephen was 100% sure that his soul would live forever with the Lord in heaven. The Apostle Paul also had this 100% assurance of salvation. Look at 1 Thessalonians 4:14, 17: "For if we believe that Jesus died and rose again, even so God will bring with Him those who have fallen asleep in Jesus. ... Then we who are alive and remain will be caught up together with them in the clouds to meet the Lord in the air, and so we shall always be with the Lord." The Apostle Paul was convinced that when the Lord returns, God will bring those who have slept in Jesus with Him (including, of course, the deacon Stephen, who has already fell asleep in the Lord). He was also convinced that at that time the dead in Christ would rise first (they would be resurrected in body) (the Apostle Paul, who died writing this letter to Romans, also, like the deacon Stephen, will bring his soul when the Lord returns). And the Apostle Paul was convinced that when the Lord returns, those who are alive and remain will be transformed and become like the glorious body of the risen Christ ["who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself" (Phil. 3:21)] (Note: 1 Cor. 15:51-53). And the Apostle Paul was convinced that after the resurrection of the dead in Christ (1 Thess. 4:16), "Then" those who are alive and remain until then will be transformed and will all caught up together with them in the clouds to meet the Lord in the air, and so we shall be with the Lord forever in heaven (v. 17). In other words, the Apostle Paul was convinced that when the Lord comes again, those who have already died in Christ will be resurrected in body and united with the souls that God will bring, and will be with the Lord forever in heaven, and those who are alive and remain until then will suddenly transformed and will become like the glorious body of the Lord, and that they would

be with the Lord forever in heaven.

Look at Romans 8:39b – “... will be able to separate us from the love of God, which is in Christ Jesus our Lord.” Here, “us” refers to the Apostle Paul and the Roman church saints as those who are still alive in Christ (because Paul and the Roman church saints were alive at the time of writing the letter to Romans). More generally, “us” here are those whom God foreknew (those whom He loved before the foundation of the world), those whom God predestined (the elect), those whom He called, those whom He justified and those whom He glorified (v. 30). The Apostle Paul had the assurance of salvation because nothing will be able to separate us from the love of God, which is in Christ Jesus our Lord (v. 39). This assurance of salvation is given to us by the Holy Spirit through the Word of God. As we have the assurance of salvation that the Holy Spirit gives us through His Word, we rejoice even in tribulation (5:3). And we give thanks and praise to God, standing firm, unshaken, and always zealous for the work of the Lord (1 Cor. 15:58). In particular, we comfort, evangelize, and do mission those who are suffering. As we all memorize Romans 8, I hope and pray that the Holy Spirit will give us the assurance of this salvation as well.

Conclusion

What is the Gospel of God? First Adam sinned in disobedience to God's command of the covenant, and sin entered the world. Since all people sinned, they came into condemnation and died spiritually. We died physically and died forever in hell, a lake of unquenchable fire. And in hell, we couldn't die and we had no choice but to live forever. In this way, God loved us, who were dead in our trespasses and sins, and chose us before the foundation of the world. And in order to save us, God the Father made His only Son, Jesus, the only begotten Son, as a sin offering and a propitiation sacrifice, and sent Him into this world in the likeness of sinful flesh, and condemned sin on the sinless Jesus. So, Jesus paid the price for all our sins on the cross. The last Adam and the Passover Lamb, the Son Jesus, obeyed Heavenly Father, as he bore all our sins (our sins were imputed to Jesus) and shed His blood on the cross as a propitiation until He died on the cross. Therefore, God's righteousness is imputed to us, we are justified, become righteous, have eternal life, and partially are enjoying eternal life on this earth. Then we will enter the kingdom of heaven and will reign with Jesus for ever and ever and will fully enjoy the blessings of eternal life. When God's righteousness is imputed to us and we are justified by God. "Justification" is a court of law term, meaning that God, the Judge, not only acquits us, the guilty ones, who have sinned, but also declares, 'You are righteous'. In other words, the righteousness of God has been imputed to us. This justification is justified by the grace of God alone and through faith in Jesus Christ, the Son of God alone. In this way, we have been reconciled to God through our Lord Jesus Christ, justified by God's grace, and we have peace with God. In other words, our relationship with God is restored. And as children of God who are no longer enemies of God, we boldly come to the throne of God's grace under the guidance of Jesus Christ through the Holy Spirit. And through the Spirit of Jesus, who were sent into our hearts, we have been able to have fellowship with God, calling Him 'Abba, Father'. And we have hoped for the glory of God, and we rejoice. With this assurance of salvation, we have the sure hope of the second coming of Jesus in glory. But when Jesus appears, we too will become like Jesus and see the true form of Jesus. Therefore, even in tribulation, we hope and rejoice in the glory of God. This is because we know that tribulation brings about perseverance, and perseverance, proven character, and proven character, hope. With this sure hope, we must live on

this earth and enjoy eternal life as those who have received a new life. We must come to know the only true God and Jesus Christ. Through the Holy Spirit, we showed our great love to God the Father, who made us His children, and the Son, the Word of life from the beginning and eternal life, who laid down His life on the cross as a propitiation for our sins. So, we must enjoy fellowship with Jesus. Therefore, while obeying the commandments of the Lord and bearing the fruit of the Holy Spirit, we love the Lord our God with all our heart, with all our soul, and with all our mind, according to the Lord's twofold commandment, which is the heavenly commandment, and love our neighbor as ourselves. We must diligently preach the gospel of Jesus Christ while partly enjoying the joy-filled heavenly life. Even though we are in the midst of adversity, hardship, and tribulation like the valley of the shadow of death, we are convinced that our present sufferings are not worthy to be compared with the glory that will be revealed in us. So, let us live for the sake of Jesus Christ and the gospel of Christ with the assurance of salvation and the assurance of victory, that neither fields nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other creature can separate us from the love of God in Christ Jesus our Lord.

Appendix

‘The redemption which in in Christ Jesus’

[Romans 3:23-24]

Look at Romans 3:23-24: “for all have sinned and fall short of the glory of God, being justified as a gift by His grace through the redemption which is in Christ Jesus.” In Romans 1:19-3:8, “all” can be divided into three groups: (1) The Gentiles (1:19-32), (2) Everyone who passes judgement (2:1) -16), (3) The Jews (2:17-3:8). In conclusion, the Bible says in Romans 3:9-18 that “all” men have sinned. That is why the Bible says, “all have sinned” in Romans 3:23. What, then, is the sin committed by “all,” Gentiles, everyone who passes judgment, or Jews?

First, what were the sins of the Gentiles?

The Gentiles did not receive the gospel because there was no law and there were no people who preached the gospel. But the Bible says that even the Gentiles knew God (1:21). How they knew God is because God made it evident to them (vv. 19-20). Therefore, they have no excuse (v. 20). Then, what sins did the Gentiles commit even though they knew God? Look at Romans 1:21, 23: “For even though they knew God, they did not honor Him as God or give thanks, but they became futile in their speculations, and their foolish heart was darkened. ... and exchanged the glory of the incorruptible God for an image in the form of corruptible man and of birds and four-footed animals and crawling creatures.” The sins of the Gentiles are that they did not glorify God or give thanks to God, but rather worshiped idols. Also, their women exchanged the natural function for that which is unnatural, and in the same way also the men abandoned the natural function of the women and burned in their desire toward one another (vv. 26-27).

They have committed all unrighteous sins. They are full of wickedness, greed, evil; full of envy, murder, strife, deceit, malice; they are gossips, slanderers, haters of God, insolent, arrogant, boastful, inventors of evil, disobedient to parents, without understanding, untrustworthy, unloving, unmerciful (vv. 29-31). Look at Romans 1:32 – “and although they know the ordinance of God, that those who practice such things are worthy of death, they not only do the same, but also give hearty approval to those who practice them.” Even though the Gentiles knew that those who did such things were punishable by death, not only did the Gentiles do it themselves, but they also justified those who practiced such things. This is the sin of the Gentiles.

Second, what are the sins of those who passes judgment?

There are many people in the Gentiles who pass judgment. A good example of a person who passes judgment is found in Luke 18:9-14. In this parable of Jesus, two men, the Pharisees and the tax collector, went up to the temple to pray, but the Pharisee stands and prays separately: “God, I thank You that I am not like other people: swindlers, unjust, adulterers, or even like this tax collector. I fast twice a week; I pay tithes of all that I get” (vv. 11-12). This Pharisee was guilty of judging others. But the publican stood afar off and did not dare lift up his eyes to look to heaven, but was beating his breast and pleaded, “God, have mercy on me, for I am a sinner” (v. 13). This tax collector was justified (v. 14). What are the sins of those who judge others? Look at Romans 2:1 – “Therefore you have no excuse, everyone of you who passes judgment, for in that which you judge another, you condemn yourself; for you who judge practice the same things.”

Third and last, what were the sins of the Jews?

The Jews received the gospel. The Bible was written by about 40 people. Among them, only Luke, the author of the Gospel of Luke and Acts, was a Gentile, and the rest were all Jews. The sin of the Jews was that they, who boasted in the law, dishonored God by breaking the law (Rom. 2:23). They, therefore, who teach another, do you not teach yourself? They who preach that one shall not steal, do you steal? They who say that one should not commit adultery, do they commit adultery? They who abhor idols, do they rob temples? Do they, who teach others,

do not teach themselves? Do they who proclaim not to steal steal? Do they who say do not commit adultery commit adultery? (vv. 21-22) Even among us Christians today, there are those who do not glorify God and dishonor God like the Jews.

After all, everyone has sinned (Rom. 3:9ff.). Look at Romans 3:9-10, 12: “What shall we conclude then? Are we any better? Not at all! We have already made the charge that Jews and Gentiles alike are all under sin. As it is written: “There is no one righteous, not even one. ... All have turned away, they have together become worthless; there is no one who does good, not even one.” Therefore, “all have sinned and fall short of the glory of God” (v. 23). Look at Romans 5:12 – “Therefore, just as sin entered the world through one man, and death through sin, and in this way death came to all men, because all sinned.” Because sin entered the world through the transgression of one man, Adam, and death through sin reached all men, the redemption that is in Christ Jesus is necessary (3:24).

Romans 3:24 says, “... through the redemption that came by Christ Jesus.” When people lose a war, they become prisoners of war. Someone buys one of the prisoners so that he can use that prisoner of war and gives him freedom. This is what redemption is. All people (the Gentiles, everyone who passes judgment, the Jews) are slaves to sin, slaves to death, and slaves to Satan. Jesus Christ died on the cross to redeem them. If we look at the four Gospels (Matthew / Mark / Luke / John), the Gospels of Matthew, Luke, and John speak about the birth (incarnation) of Jesus, but not the Gospel of Mark. But the Gospel of Mark has a lot to say about the death of Jesus. Look at Mark 15:25, 33: “It was the third hour when they crucified Him. ... When the sixth hour came, darkness fell over the whole land until the ninth hour.” When Jesus was crucified, darkness fell over the whole land for three hours. Look at verse 34: “And at the ninth hour Jesus cried out in a loud voice, ‘Eloi, Eloi, lama sabachthani?’--which means, ‘My God, my God, why have you forsaken me?’” Jesus was crucified at about 9 am and 6 hours later, at 3 pm, he cried out loudly, “My God, my God, why have you forsaken me?” His only begotten Son, Jesus Christ, suffered even for being abandoned by God the Father. The reason is because He suffered this suffering to pay for all our sins by taking our punishment in our place. His only begotten Son, Jesus Christ, suffered even for being abandoned by God the Father. The reason is because He suffered this suffering to pay for all our sins by taking our punishment in our place. And Jesus cried out with a loud voice and died (v. 37). Look at verse 43-45: “Joseph of Arimathea, a prominent member of the Council, who was himself waiting for the kingdom of God, went boldly to Pilate and asked for Jesus' body.

Pilate was surprised to hear that he was already dead. Summoning the centurion, he asked him if Jesus had already died. When he learned from the centurion that it was so, he gave the body to Joseph.” Joseph of Arimathea asked the governor of Pilate for the body of Jesus. If Jesus were alive, Mark would have said that he was ‘Jesus’ physical body,’ but since he was already dead, he said “Jesus’ body”. Obviously, Governor Pilate was familiar with the crucifixion, as he must have seen many people die on the cross. Mostly, if a weak person was crucified, he would have thought that he would live for at least two days. And if he was a healthy person, he would have known that he would live for a week or longer. However, since Jesus was crucified about six hours earlier, around 9 am, he was already dead. So Joseph asked for “the body of Jesus”, so the governor Pilate was surprised (v. 44). So, after finding out with the centurion, he gave the Jesus’ body to Joseph (verse 45). Look at John 19:33-34: “but coming to Jesus, when they saw that He was already dead, they did not break His legs. But one of the soldiers pierced His side with a spear, and immediately blood and water came out.” Jesus suffered all this to redeem and save us because of our sins.

Abraham's faith, our faith

[Romans 4:17-25]

Look at Romans 4:23-24: “The words ‘it was credited to him’ were written not for him alone, but also for us, to whom God will credit righteousness--for us who believe in him who raised Jesus our Lord from the dead.” If we look at these words, “... it was credited to him but also for us,” Based on this word, I would like to meditate on Abraham's faith, our faith.

First, Abraham's faith was his faith in God.

Look at Romans 4:3 – “What does the Scripture say? ‘Abraham believed God, and it was credited to him as righteousness.’”

(1) Abraham's faith was faith in God who raises the dead.

Abraham's faith was faith in the God of life, the God who gives life. Look at Romans 4:17, 19: “... in whom he believed--the God who gives life to the dead ... Without weakening in his faith, he faced the fact that his body was as good as dead--since he was about a hundred years old--and that Sarah's womb was also dead.” When Abraham was 99 years old (Gen. 17:1) (Sarah was 89 years old), God promised Abraham that he would bear him a son through Sarah (v. 16). At that moment, Abraham fell facedown; he laughed and said

to himself, “Will a son be born to a man a hundred years old? Will Sarah bear a child at the age of ninety?” (v. 17) When Abraham was 75 years old (12:4), God said to Abraham, “I will make you into a great nation...” (v. 2). When Abraham was 85 years old [at the age of 75, he left his hometown, relatives, and father's house (12:1) and came to the land of Canaan and lived there for 10 years (16:3)] Sarai was unable to give birth. So, she asked Abraham to have a child with Hagar the Egyptian, her maidservant (vv. 1-4). Abraham did as Sarai said and at the age of 86 gave birth to Ishmael (v. 16). When Abraham was 99 years old (17:1) (Sarah was 89 years old), Abraham was 100 years old, and Sarai was 90 years old (v. 17); Rom.4:19) it seemed that his body was dead and that Sarah's womb was dead (Rom. 4:19). But Abraham did not grow weak in his faith (v. 19) and did not doubt the promises of God because of lack of faith but was strengthened in faith and glorified God (v. 20). This Abraham's faith was hopeful faith in the midst of hopelessness (v. 18). Abraham and Sarah grew old because of their old age, and Sarah could not have a son (vv. 12, 13) because women's menstruation stopped (Gen. 17:11). By faith, Sarah herself was given birth because of her old age, but she was given the strength to conceive (Heb. 11:11). God gave Sarah the power to conceive, so she eventually gave birth to a son Isaac (Gen. 21:1-3).

(2) Abraham's faith was faith in God who calls things that are not as though they were.

Abraham's faith was faith in God the Creator, Almighty God. Look at Romans 4:17 – “... the God ... calls things that are not as though they were.” God said, “I am who I am” (Exod. 3:14). And God created something out of nothing (Gen. 1, the creation of the heavens and the earth). God's promise was that he would make Abraham the father of many nations (Rom. 4:17, 18). Abraham was confident that God was able to accomplish what He had promised (v. 21). What was the result of Abraham's faith? “This is why “it was credited to him as righteousness” (v. 22).

Second, what is our faith?

(1) Our faith is in God.

Our faith is in God who raises the dead. Our faith is in the God who raised Jesus our Lord from the dead.

(2) Our faith is in Jesus.

Our faith is in the death of Jesus. Because of our sins, God gave Jesus to the cross (v. 25). Jesus paid the penalty for our sins. As a result, we are free from sin.

(3) Our faith is in the resurrection of Jesus.

We believe that God justifies us by raising Jesus from the dead in order to justify us (v. 25).

(4) Our faith is in the Holy Spirit.

We believe in the Holy Spirit who helps us in our weakness, who Himself intercedes for us with groanings that cannot be uttered (8:26). We believe in the Holy Spirit, who intercedes for us according to the will of God (v. 27). We believe in the Holy Spirit who sanctifies us (2 Thess. 2:13; 2 Pet. 1:2). We believe in the power of the Holy Spirit to give us hope (Rom. 15:13). We believe in the teaching of the Holy Spirit (1 Cor. 2:13).

We must prepare for the Second Coming of Jesus through disaster. In due time God will make Christ manifest (1 Tim. 6:15). We must test and confirm ourselves to see if we are living by faith (2 Cor. 13:5). As God tested Abraham (Gen. 22), I pray that God will test us through hardship. When faced with difficult situations, we must thoroughly realize that we have little faith and rely more on our Lord whom we depend on. Like Abraham, we must believe in God. We must believe in the God of life, the God who gives life. We must believe in God the Creator, Almighty God. We must believe in the true and faithful God of the covenant who will surely fulfill the promises. We must believe in God who gave Jesus to the cross. And we must examine whether we are living by faith (2 Cor. 13:5).

As God demonstrates His love for us in that, while we were still sinners, Christ died for us (Rom. 5:8). Likewise, we who know that love must examine and demonstrate our faith (2 Cor. 13:5). Even when we cannot hope, we must hope and believe (Rom. 4:18). We must be confident that God is also able to fulfill what He has promised (v. 21). Even though we know that we are dead, our faith is not weakened, we do not doubt God's promises because we have no faith, but we must be strengthened in faith and glorify God (vv. 19-20).

Missionary Victory Presbyterian Church

[Romans 1:14-17]

There are famous churches in the Bible. First, the Antioch Church. Look at Acts 11:21-22: “And the hand of the Lord was with them, and a large number who believed turned to the Lord. The news about them reached the ears of the church at Jerusalem, and they sent Barnabas off to Antioch.” Then there is the Roman Church. Look at Romans 1:8 – “First, I thank my God through Jesus Christ for all of you, because your faith is being reported all over the world.” And there is the Thessalonian Church. Look at 1 Thessalonians 1:8 – “For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your faith toward God has gone forth, so that we have no need to say anything.”

We pray that Victory Presbyterian Church will be known as a missionary church. To do that, we must have a debtor mindset. Look at Romans 1:14 – “I am obligated both to Greeks and non-Greeks, both to the wise and the foolish.” We have been asked to preach the gospel to the Lord, but if we do not preach the gospel, we are in debt. Look at Matthew 6:12 – “And forgive us our debts, as we also have forgiven our debtors.” Look at 1 Corinthians 9:16 – “For if I preach the gospel, I have nothing to boast of, for I am under compulsion; for woe is me if I do not preach the gospel.” We, Victory Presbyterian Church, are indebted to people around the world. Like the church in Philadelphia, we must keep the word of the Lord even with little power (Rev. 3:8). As debtors, we must preach the gospel of God.

Look at Romans 1:16 – “I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile.” This Bible says that “... the gospel ... is the power of God” Indeed, the gospel is the power of God. The gospel is the good news of the Triune God. The gospel does not end with sound. It has the power. There was light because God said, “Let there be light” (Gen. 1:3). Because the Word has the power of God, God created light with the Word. The Word has the power to create something out of nothing. The Word of God is alive and active (Heb. 4:12). The word of God is a fire (Jer. 5:14). The word of God is like fire and like a hammer that smashes rocks to pieces (23:29). The word of God is the power of God for salvation (Rom. 1:16). We all have to go to hell, but the gospel is the power to send us all believers (v. 16) to heaven. Therefore, we must believe and boast in the power of this gospel.

How does the gospel send us to heaven? It is possible because God's righteousness is revealed in the gospel (v. 17). The power of the gospel justifies sinners. God justifies us (8:33) by faith from first to last (1:17), by making us to be like Jesus. The Bible says, “The righteous will live by faith” (v. 17). Salvation (eternal life) (heaven) is obtained only through faith in Jesus Christ. Look at 1 Corinthians 15:20 – “But now Christ has been raised from the dead, the first fruits of those who are asleep.” Look at Romans 1:4 – “and who through the Spirit of holiness was declared with power to be the Son of God by his resurrection from the dead” We too will be resurrected and go to heaven. Look at Ephesians 2:1, 5, 6: “And you were dead in your trespasses and sins, ... even when we were dead in our transgressions, made us alive together with Christ (by grace you have been saved), and raised us up with Him, and seated us with Him in the heavenly places in Christ Jesus.” Look at Romans 8:30 – “And those he predestined, he also called; those he called, he also justified; those he justified, he also glorified.” God has already made us alive, has already seated us in heaven, and has already glorified us.

How can you do world missions without believing in the gospel? We must believe (with confidence) and enjoy the power of the gospel. Then we will not be able to endure without preaching the Gospel. We are not preaching the gospel because we do not believe and do not enjoy it. We must enjoy the life of heaven on this earth by enjoying the power of the gospel through faith. In other words, we must enjoy eternal life. In doing so, we must each share the gospel of Jesus Christ in our own way.

I hope and pray that the Lord will make our Victory Presbyterian Church known as a church. We are all called by the Lord. It is a glorious calling. Therefore, we must obey the Lord's call by faith. We must preach the powerful gospel of God.