

Romans Part 11 – Supplemental

Sunday, May 1, 2022

Today we examine the reach of the Roman Empire which began before Paul and lasted all the way into the 15th Century. Also, the rhetorical style that Martin Luther uses at the Diet of Worms.



City Center of Koblenz, Germany



2000 Jahre Geschichte von KOBLENZ

Bildern

2000 years of history

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10 Heute
Today

Eine zukunftsorientierte Stadt
A forward looking town

9 Zweiter Weltkrieg
Second World War

Zerstörung 1944
Destruction 1944

8 19.-20. Jahrhundert
19th-20th century

Preußische Epoche
Prussian period

7 um 1800
about 1800

Französische Revolution
French Revolution

6 17.-18. Jahrhundert
17th-18th century

Dreißigjähriger Krieg,
Hexenwahn
Thirty Years War,
persecution of witches

5 13.-16. Jahrhundert
13th-16th century

Blühende
städtische Gemeinde
Prospering community

4 12.-13. Jahrhundert
12th-13th century

Kreuzzüge,
Sklavenhandel
Crusades, slaves-trade

3 10.-12. Jahrhundert
10th-12th century

Vom fränkischen Reich
an Kurtrier
From Regnum Francorum
to Kurtrier

2 6.-9. Jahrhundert
6th-9th century

Krongut und Konferenzort
Crown Dominion and
meeting place

1 1.-5. Jahrhundert
1th-5th century

Römische
Kastell-Siedlung
Roman
castellum settlement



Ein Weinschiff
A wineship



The History of Koblenz in 10 pictures



The Koblenz

HISTORY COLUMN

Jürgen Weber recounts the 2000 year old history of the settlement of Koblenz from Roman times until the present day in ten pictures.

The artist does this not only by means of an accentuated selection of happenings, but also pictorially in a specifically historically philosophical interpretation. He doesn't let history climb in a rising spiral (as for instance the famous Trajan's Column in Rome) but arranges it by episodes, one on the top of the other, sometimes divided by layers of destruction. History for him is not a progressive, "improving" development, but is always a new beginning which emanates mostly from the demolished past on which it is based, but is essentially something different.

The History Column is a present of Rhineland-Palatinate to the town of Koblenz for its 2000th anniversary in 1992. It was completed in 2000.



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HISTORY COLUMN

KOBLENZ
VERBINDET.

Koblenz-Touristik

Martin Luther was a professor of biblical interpretation at the University of Wittenberg in Germany. In 1517, he drew up his 95 theses condemning the Catholic Church for its corrupt practice of selling “indulgences,” or forgiveness of sins. Luther followed up the revolutionary work with equally controversial and groundbreaking theological works, and his fiery words set off religious reformers across Europe.

In January 1521, Pope Leo X excommunicated Luther. Three months later, Luther was called to defend his beliefs before Holy Roman Emperor Charles V at the Diet of Worms, where he was **famously** defiant. For his refusal to recant his writings, the emperor declared him an outlaw and a heretic. Luther was protected by powerful German princes, however, and by his death in 1546, the course of Western civilization had been significantly altered.

Luther appeared before the Diet of Worms on April 17, 1521. He was informed that he had been called to the meeting to acknowledge as his own the books that had been published in his name and to repudiate them. He briefly acknowledged the books but requested time to ponder his second answer, which was granted. The following day Luther admitted that he had used inappropriate language but declared that he could not and would not recant the substance of his writings. He refused to repudiate his works unless convinced of error by Scripture or by reason. Otherwise, he stated, his conscience was bound by the Word of God. According to a traditional but apocryphal account, he ended his statement with the words, “Here I stand. I can do no other. God help me. Amen.”

The document enumerated Luther’s errors along the lines of *Exsurge Domine*, declared Luther and his followers (some of whom were identified by name) to be political outlaws, and ordered his writings to be burned. Thus, the *causa Lutheri* was considered closed. It was enormously important, however, that doubts about the propriety of the edict were voiced at once. Its claim to represent the “unanimous consent of the estates” was plainly incorrect, since by the end of May most of the rulers had long since left Worms. Meanwhile, on his journey back to Wittenberg, Luther was “kidnapped” by soldiers of Frederick and taken secretly to Wartburg Castle, near the town of Eisenach, where he remained in hiding for the better part of a year. During this period few people knew of Luther’s whereabouts; most thought he was dead.

During his stay in the Wartburg, Luther began work on what proved to be one of his foremost achievements—the translation of the New Testament into German.

The following is Luther’s official statement he presented:

Most Serene Emperor, Illustrious Princes, Gracious Lords:

I this day appear before you in all humility, according to your command, and I implore your Majesty and your august highnesses, by the mercies of God, to listen with favor to the defense of a cause which I am well assured is just and right. I ask pardon, if by reason of my ignorance, I am wanting in the manners that befit a court; for I have not been brought up in king's palaces, but in the seclusion of a cloister and I claim no other merit than that of having spoken and written with the simplicity of mind which regards nothing but the glory of God and the pure instruction of the people of Christ.

Two questions were yesterday put to me by his imperial majesty; the first, whether I was the author of the books whose titles were read; the second, whether I wished to revoke or defend the doctrine I have taught. I answered the first directly, and I adhere to that answer: that these books are mine and published by me, except so far as they may have been altered or interpolated by the craft or officiousness of opponents. As for the second question, I am now about to reply to it and I must first

entreat your Majesty and your Highnesses to deign to consider that I have composed writings on very different subjects. In some, I have discussed faith and good works, in a spirit at once so pure, clear, and Christian, that even my adversaries themselves, far from finding anything to censure, confess that these writings are profitable, and deserve to be perused by devout persons. The pope's bull, violent as it is, acknowledges this. What, then, should I be doing if I were now to retract these writings? Wretched man! I alone, of all men living, should be abandoning truths approved by the unanimous vote of friends and enemies, and should be opposing doctrines that the whole world glorifies in confessing!

I have composed, secondly, certain works against the papacy, wherein I have attacked such as by false doctrines, irregular lives, and scandalous examples, afflict the Christian world, and ruin the bodies and souls of men. And is not this confirmed by the grief of all who fear God? Is it not manifest that the laws and human doctrines of the popes entangle, vex, and distress the consciences of the faithful, while the crying and endless extortions of **Rome** engulf the property and wealth of Christendom, and more particularly of this illustrious nation? Yet it is a perpetual statute that the laws and doctrines of the pope be held erroneous and reprobate when they are contrary to the Gospel and the opinions of the Church fathers.

If I were to revoke what I have written on that subject, what should I do but strengthen this tyranny and open a wider door to so many and flagrant impieties? Bearing down all resistance with fresh fury, we should behold these proud men swell, foam, and rage more than ever! And not merely would the yoke which now weighs down Christians be made more grinding by my retraction, it would thereby become, so to speak, lawful, for, by my retraction, it would receive confirmation from your most serene majesty, and all the States of the **Empire**. Great God! I should thus be like to an infamous cloak, used to hide and cover over every kind of malice and tyranny.

In the third and last place, I have written some books against private individuals, who had undertaken to defend the tyranny of Rome by destroying the faith. I freely confess that I may have attacked such persons with more violence than was consistent with my profession as an ecclesiastic; I do not think of myself as a saint, but neither can I retract these books. Because I should, by so doing, sanction the impieties of my opponents, and they would thence take occasion to crush God's people with still more cruelty.

Yet, as I am a mere man, and not God, I will defend myself after the example of **Jesus Christ**, who said: "If I have spoken evil, bear witness against me; but if well, why doest thou strike me?" (John 18:23). How much more should I, who am but dust and ashes, and so prone to error, desire that everyone should bring forward what he can against my doctrine. Therefore, most serene emperor, and you illustrious princes, and all, whether high or low, who hear me, I implore you by the mercies of God to prove to me by the writings of the prophets and apostles that I am in error. As soon as I shall be convinced, I will instantly retract all my errors, and will myself be the first to seize my writings and commit them to the flames.

What I have just said will, I think, clearly show that I have well considered and weighed, not only the dangers to which I am exposing myself, but also the parties and dissensions excited in the world by means of my doctrine, of which I was yesterday so gravely admonished. But far from being dismayed by them, I rejoice exceedingly to see the Gospel this day, as of old, a cause of disturbance and disagreement; for such is the character and destiny of God's Word. "I came not to send peace unto the earth, but a sword," said **Jesus** Christ. "For I am come to set a man at variance against his father and the daughter against her mother and the daughter-in-law against her mother-in-law and a man's foes shall be those of his own household." (Matthew 10:34-36)

God is wonderful and terrible in His counsels. Let us have a care, lest in our endeavors to arrest discords, we be bound to fight against the holy word of God and bring down upon our heads a frightful

deluge of inextricable dangers, present disaster, and everlasting desolations. Let us have a care that the reign of the young and noble prince, the Emperor Charles, on whom, next to God, we build so many hopes, should not only commence, but continue and terminate its course, under the most favorable auspices.

I might cite examples drawn from the oracles of God. I might speak of Pharaohs, of kings in **Babylon**, or of **Israel**, who were never more contributing to their own ruin than when, by measures in appearances most prudent, they thought to establish their authority! God removeth the mountains and they know not (Job 9:5). In speaking thus, I do not suppose that such noble princes have need of my poor judgment; but I wish to acquit myself of a duty whose fulfillment my native Germany has a right to expect from her children. And so, commending myself to your august majesty, and your most serene highnesses, I beseech you in all humility, not to permit the hatred of my enemies to rain upon me an indignation I have not deserved. I have done.

[At this point in the hearing, Luther was asked by Charles V to repeat what he had said in German in Latin. He was told to answer simply, and without the art of oratory, whether he would retract his statements or stand by them. He then concluded with the most famous passage of his speech.]

Since your most serene majesty and your highnesses require of me a simple, clear, and direct answer, I will give one, and it is this: I cannot submit my faith either to the pope or to the council, because it is clear that they have fallen into error and even into inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons, if I am not satisfied by the very text I have cited, and if my judgment is not in this way brought into subjection to God's word, I neither can nor will retract anything; for it cannot be either safe or honest for a Christian to speak against his conscience. Here I stand. I cannot do otherwise. God help me. Amen.

Defining Rhetoric

Communication is an important part of human interactions. We often use communication - and, more specifically, rhetoric - to persuade others to act in a certain way. **Rhetoric** is strategic, purposeful, and persuasive written or verbal communication. The purpose of rhetoric is to persuade an audience through words.

There are certain rhetoric language "tools" that can help you to create strategic, purposeful, and persuasive communication. For example, if you were selling cookies to raise money for charity, you might say to people passing by, "If you buy our cookies, you will be helping hungry children in Africa." The use of language like "hungry children in Africa" appeals to the emotions of people, because most people hate the idea of children starving. This is just one example of how rhetoric can be used to persuade.

Defining Rhetorical Criticism

Rhetoric is fundamental to rhetorical criticism. **Rhetorical criticism** is the analysis of the language used to persuade an audience. In essence, rhetorical criticism involves analyzing the use of rhetoric.

Let's look at how Paul uses rhetoric in Acts 17:

¹⁶ While Paul was waiting for them in Athens, he was greatly distressed to see that the city was full of idols. ¹⁷ So he reasoned in the synagogue with both Jews and God-fearing Greeks, as well as in the marketplace day by day with those who happened to be there. ¹⁸ A group of Epicurean and Stoic philosophers began to debate with him. Some of them asked, "What is this babbling trying to say?" Others remarked, "He seems to be advocating foreign gods." They said this because Paul was preaching the good news about Jesus and the resurrection. ¹⁹ Then they took him and brought him to a meeting of the Areopagus, where they said to him, "May we know what this new teaching is that you are presenting?" ²⁰ You are bringing some strange ideas to our ears, and we would like to know what they mean." ²¹ (All the Athenians and the foreigners who lived there spent their time doing nothing but talking about and listening to the latest ideas.)

²² Paul then stood up in the meeting of the Areopagus and said: "People of Athens! I see that in every way you are very religious. ²³ For as I walked around and looked carefully at your objects of worship, I even found an altar with this inscription: TO AN UNKNOWN GOD. So you are ignorant of the very thing you worship—and this is what I am going to proclaim to you.

²⁴ "The God who made the world and everything in it is the Lord of heaven and earth and does not live in temples built by human hands. ²⁵ And he is not served by human hands, as if he needed anything. Rather, he himself gives everyone life and breath and everything else. ²⁶ From one man he made all the nations, that they should inhabit the whole earth; and he marked out their appointed times in history and the boundaries of their lands. ²⁷ God did this so that they would seek him and perhaps reach out for him and find him, though he is not far from any one of us. ²⁸ 'For in him we live and move and have our being.'^[b] As some of your own poets have said, 'We are his offspring.'^[c]

²⁹ "Therefore since we are God's offspring, we should not think that the divine being is like gold or silver or stone—an image made by human design and skill. ³⁰ In the past God overlooked such ignorance, but now he commands all people everywhere to repent. ³¹ For he has set a day when he will judge the world with justice by the man he has appointed. He has given proof of this to everyone by raising him from the dead."

³² When they heard about the resurrection of the dead, some of them sneered, but others said, "We want to hear you again on this subject." ³³ At that, Paul left the Council. ³⁴ Some of the people became followers of Paul and believed. Among them was Dionysius, a member of the Areopagus, also a woman named Damaris, and a number of others.

Back to **Romans 3:**

Romans 3:1-4

Then what advantage has the Jew? Or what is the value of circumcision? ² Much in every way. To begin with, the Jews were entrusted with the oracles of God. ³ What if some were unfaithful? Does their faithlessness nullify the faithfulness of God? ⁴ By no means! Let God be true though every one were a liar, as it is written,

*“That you may be justified in your words,
and prevail when you are judged.”*

Romans 2:1-11

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

***6** He will render to each one according to his works: **7** to those who by patience in well-doing seek for glory and honor and immortality, he will give eternal life; **8** but for those who are self-seeking^l and do not obey the truth, but obey unrighteousness, there will be wrath and fury. **9** There will be tribulation and distress for every human being who does evil, the Jew first and also the Greek, **10** but glory and honor and peace for everyone who does good, the Jew first and also the Greek. **11** For God shows no partiality.*